



THE STORY OF
*
BAPTIST MISSIONS

G. W. HERVEY.



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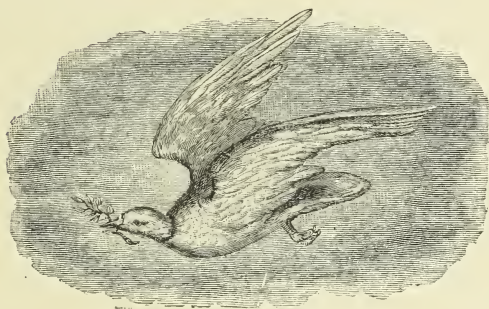
THE STORY
OF
BAPTIST MISSIONS
IN FOREIGN LANDS,

FROM THE TIME OF GAREY TO THE PRESENT DATE.

BY REV. G. WINFRED HERVEY, M. A.

With an Introduction

BY REV. A. H. BURLINGHAM, D. D.



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STORY

BUT while the writer is required to limit his survey to Baptist foreign missions, he is not blind to the achievements of missionaries of other names. So far from it, he has derived strength and courage from the thought that, however humble his own services, he nevertheless belongs to that great army of missionaries whose conquests and triumphs the morning ever sees in advance, as she runs her career around the world.

Our grateful acknowledgments are due to E. B. Underhill, Esq., LL. D., Honorary Secretary of the Baptist Missionary Society, of London; to A. H. Baynes, Esq., LL. D., General Secretary of the same society; to the Rev. J. N. Murdock, D. D., Corresponding Secretary of the American Baptist Missionary Union, of Boston; to the Rev. H. A. Tupper, D. D., author of the admirable History of the Foreign Missions of the Southern Baptist Convention and Corresponding Secretary of the foreign work of the Convention; to Professor William Gammell, the elegant author of the History of the earlier periods of the Baptist foreign missions; and to the Rev. S. F. Smith, D. D., whose missionary letters and sketches shine with the poet's supernal light. To the published writings of all the authors above named, we are indebted for valuable historic and biographical materials. Our grateful regards are likewise due to the Rev. C. H. Carpenter, D. D., author of "Self-Help in Bassein," to Rev. H. W. Pierson, author of the now very rare "American Missionary Memorial," and to several others, for valuable engravings copied into this volume.

Our prayer is that many of our readers, who are now perhaps plucking wayside flowers, may lift up their eyes and look on the ripe harvest-fields which are to-day brought near them, enter and reap, receive wages and gather fruit unto life eternal.

G. W. H.

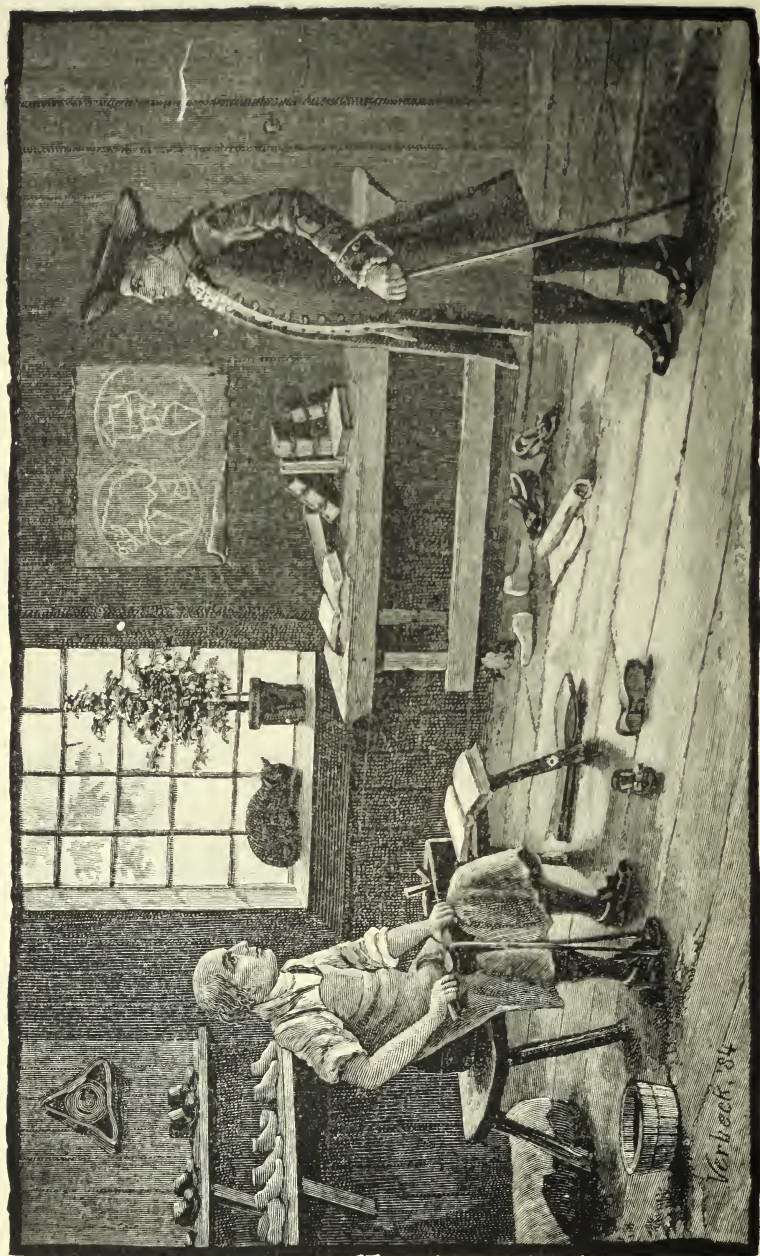
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INTRODUCTION.

“We are living in a century of missionary work such as no previous age of the Christian Church has witnessed.” A cursory glance at Christian missions proves the truth of these words of Christlieb. Before this century, in modern times, but little had been done in giving the Gospel to heathen nations. Before the day of William Carey, no attempt was made to call general attention to the duty of Christians to herald universally the Great Salvation. Occasionally an earnest, blazing soul broke out and rose above the ordinary dead level of indifference and ignorance concerning the heathen world. Xavier and Schultze, Schwartz and Hans Egede, Eliot and Brainerd,—all self-forgetful, self-sacrificing and heroic,—are most eminent examples of intelligence, devotion and courage in their successful efforts to make Christ known to heathen peoples.

But these renowned and honored missionaries were individual and sporadic instances of missionary zeal and comprehensive Christian endeavor,—but occasional lights shot into the dense darkness of Pagan night, and mostly with wide intervals between. There were no adequate, permanent missionary organizations to support them and to institutionalize their great work. The missionary societies which did exist previously to 1792, with the possible exception of the Moravian, had not reference to heathen as such, I think, but to the foreign residents, and to the heathen people in the colonies of their respective countries.

But when Carey, manifestly chosen by Divine Providence to inaugurate a wider and grander missionary movement than the world had seen before, inspired by the great truth with which God had pervaded his earnest soul, that the Gospel is for every human being, independently of the accidents of race, realm or time, came forth to fulfill his apostleship in modern Gentile

evangelization, as Paul was ushered in to fulfill his in ancient time,—and when Carey had braved his way on till his profound missionary conviction and unquenchable zeal, in spite of almost universal apathy and opposition, forced the organization of the first Foreign Missionary Society of this eminently missionary age, the Baptist Society of England,—then a movement was started which has gone on in ever-widening progress to the present time, and is destined to a sweep commensurate with the grandeur of the Gospel and of God's assurances of its triumphs.

So ready are all things, so open and ripe are all the foreign fields, and so challengeful are their waving harvests to the gleaming sickles of multiplied reapers; so rapidly is the conviction growing among Christians at home that the broadest interpretation must be given to Christ's last command and to Paul's confession of universal debtorship, and that the work of preaching the Gospel must be wide and thorough enough to touch the outmost boundary and to satisfy the keenest sense of duty, and that preaching it, as a loving service to God and man, must be as tender, as tearful, as all-embracing as the heart of Jesus,—it would seem impious, criminal, cowardly, to doubt the continued glorious progress and the finally all-conquering spiritual power of this last missionary campaign, as now pressed all along the lines and by all the cohorts of the vast legions of the Prince Immanuel.

We have more than the great principles and cardinal elements which underlie, pervade and vitalize Christian missions, to encourage us in their prosecution, though these were enough. The Divine commands, the greatness and self-assertion of the Gospel, the needs of the perishing, and their right to know of the Great Redemption, from those who have received it—the love of Christ, hindered in its outflow by no boundaries which Geography can fix, and by no barriers which ages, races and nations can uplift—would seem enough to keep us toned in missionary purpose, alive in zeal, and consistent, earnest and hopeful in action. But we have the inspiration of marvellous facts and of stupendous victories for Christ; in modern foreign evan-

gelization, successes, yes, Pentecosts, as wonderful as Paul and Peter ever knew! Carey, during his forty years in India, aided by his coadjutors, Marshman and Ward, gave the Bible, translated into their own tongues and thrown off from his own mission presses, to three hundred and thirty millions of heathen people. The work begun by Adoniram Judson in Burmah, and prosecuted for many years amid such unparalleled dangers and sufferings, has long since reached gigantic proportions.

Since these missionary pioneers, representing the two dominant Christian nations of the earth, began their labors, missions have rapidly multiplied, gifts have vastly increased, great numbers of men and women have gone forth, into nearly all the tongues of heathen and Mahometan nations the Bible has been translated. Schools, colleges and seminaries have been planted in all these fields, and many hundreds of thousands of idolaters have forsaken their gods and embraced the religion of Jesus, and have become His obedient disciples. All the great quarters of the globe, and the more notable islands of all the sea, have been reached by the missionaries of the Cross. Obstacles have given way, and the gates of the nations have been swung open before them. The most of heathen and Mahometan Asia, all its great empires, have been made the theatre for missionary work, and on some of these fields the triumphs have been truly marvellous. In the Pacific and Southern Archipelagoes, once so dark and brutal, the light of the Gospel now shines, and in many of these islands Christianity is now the supreme religion. The followers of Christ there are now counted by the scores of thousands. In Northern, Southern and Western Africa, missions have made great progress.

And now Central Africa, the last great section of the globe lying in undisturbed heathenism for all the centuries past, is thrown open to Christian nations by Livingstone and Stauley. A hundred and fifty millions of people, till within eight years almost entirely unknown to the world, are thrown up to universal view by their well-nigh super-human exploits. In his march of nine hundred and ninety-nine days, from Zanzibar across the continent to the mouth of the Congo, Stanley saw not one Chris-

tian face, nor one, of all the fifty millions inhabiting the country he traversed, who had ever heard of the Gospel. Dense, dark, cruel heathenism, unbroken and unattacked, brooded over and crushed down these millions, for whom Livingstone died and whose savagery Stanley braved. But the work of discovery and peaceable inter-dwelling, whether for gain or Christ, is done. Ethiopia stretches out her hands unto God. Men and women who love God are hearing the heart-cries of these millions, who, in themselves and in their circumstances, have vast Christian possibilities; and are pushing in to tell them that God loves them and His Son has died for them. When the tribes of Central Africa are once furnished with missionaries, and the Christian world knows them, prays and gives for them, even as now for the other portions of Africa, for Asia, and for Polynesia and the vast island world of the South Seas, then the work of universal evangelization will have been fairly begun, and God's people may hope for larger and larger conquests for Jesus, till the morning cometh which ushers in the glorious day of his undisputed dominion.

But the work to be done, before Christ's sway shall have been made complete, demands yet broader purposes, bolder hands and braver hearts. Efforts commensurate with the greatness of the task can only come with a largeness of view and an intenseness of devotion begotten by the thought that "The field is the world." Eight hundred and fifty millions of human beings yet unevangelized is a tremendous motor to Christian men and women who fully take in the thought. As yet, territorially, Heathendom almost immeasurably overlaps Christendom. In watching the conquering march of the dominant and ever aggressive Caucasian race, we are in danger of forgetting that it constitutes but a fragment of the human family. In seeing the amazing advance Christianity is making in these modern days, by the glare and glory thereof, we are exposed to the peril of not seeing the seven tenths of the world's population yet in heathenism. Feeling the power, and impressed by the rightful dominance of Christianity, we are in danger of concluding that all heathen systems of religion are effete and in rapid

decay. The heathen religions, so old, and holding such uncounted myriads in their grasp, must finally give way, and perhaps some of them already begin to show signs of self-confessed weakness and of self-adjudged deformity. But not yet do we see them much shorn of their strength, nor much abridged in their sway. Mahometanism and Buddhism especially still show great vitality, aggressiveness and success, even when working side by side with Christianity. In the conflict they are not abashed and seem not weary. Even Fetichism still holds in its most degrading bondage vast millions of the human race. But the Man of Sin at length must bow to Christ. All nations must confess the supremacy of Jesus. England and the United States, the two most eminent Christian nations of the earth, came forth from a genesis of heathenism, loathesome and blighting. We have been made Christian by the touch and power of Christ's Gospel in the hands of missionaries sent to our common ancestry. We must transform other heathen nations by the same means.

The missionary spirit of the Baptist denomination is its greatest strength, and its missionary record its greatest glory. Without boastfulness, and with no fear of being misunderstood or intelligently disputed, it may be said that Baptists, though perhaps having fewer missionaries and certainly contributing less money to Foreign Missions than several other great denominations in this country and Great Britain, are second to none in missionary success. Their successes among the Karens in Burmah and the Telugus in India are confessedly without a parallel in missionary annals, modern or primitive. A history of our missions, like this, covering the efforts and results of both English and American Baptists, of all designations, on foreign fields, is a desideratum. It is needed to instruct the young in our churches and the children in our Sunday-schools in the greatest work our denomination is doing, and to familiarize our people generally with the inspiring facts of our signally successful missionary history. Especially has such a work a place in our denominational history in order to call attention to what seems to be carelessness in others as to the facts pertaining to the Baptists;

if not a tendency to suppress, or at least to touch very lightly the most salient points in their successes on foreign fields.

It is not without significance that the Bishop of Ossory, the Right Rev. W. Pakenham Walsh, D.D., in his recent book, "Modern Heroes of the Mission Field," gives the place of honor in his excellent biographies to Henry Martyn, and not to William Carey, and defends the sectarian collocation of these eminent and sainted names by saying, "It is most natural, and appropriate also, considering the purpose for which these sketches were written, that a member of the Church of England should enjoy this distinction."

The Schaff-Herzog Encyclopedia, published in 1883, in its general article on Missions, is content to mention our missions among the Karens and Telugus, with the dates of their organization; it has no separate note, and no intimation of the wonderful work of the Gospel among the Telugus under our Baptist missionaries. But the credit awarded by Christlieb, in his remarkably excellent work on Missions, is an offset to this bare allusion: "It is without parallel that the American Baptists baptized in one-and-a-half months (the 16th of June to the 31st of July, 1878,) eight thousand six hundred and ninety-one heathen in Nellore." His only oversight is in not putting Ongole in place of Nellore. Herzog's article on the Karens is tame when compared with the general article on Missions in the original German edition of Herzog, published in 1858. In the latter we read that the work among the Karens is "so glorious as the history of Missions scarcely anywhere else presents," and "as well nigh the fairest and most blessed among all the missions of the world."

The last edition of the Encyclopedia Britannica, in its general article on Missions, ignores the services of Judson in Burmah, robs Carey and Marshman of all credit of founding British missions in India, and makes them the pioneer missionaries of Burmah! The author of this article also gives all the credit of our unexampled success among the Telugus to the missionaries of Pseudo-baptist societies.

Another error is persistently republished. We are still told that Dr. Morrison was the first to translate the Bible into Chi-

nese; whereas it is demonstrated by Mr. Hervey that Dr. Marshman was the first to translate the whole Bible into that language. Dr. Morrison's version was not only second in the order of time, but it was in part confessedly borrowed from Roman Catholic sources. Other current errors are corrected by Mr. Hervey. It is well that these blunders, whether they result from carelessness, ignorance or narrowness, be corrected.

I think no effort has ever before been made to place in the hands of the universal Baptist family a comprehensive, illustrated, popular history of its Missions in Foreign Lands. We have histories of our English Baptist missions, and of our American ones, but no work which brings down the record to the present time, as is done so ably and attractively in this work. The book is in good form and substance, and is issued by the publisher in superior mechanical taste and skill. Mr. Barns is to be congratulated upon his originality and enterprise in projecting and issuing so valuable a book, and for securing one so competent as Mr. Hervey to furnish him the letterpress and to aid him in selecting fit illustrations.

As an author, Mr. Hervey is at once practical and profound. His originality occupies itself with objects of Christian utility, and is guided by sound and various knowledge. In his "System of Christian Rhetoric," he is the first, and I believe he is the last, to reduce Homiletics to a scientific method and to establish it upon authorities which are universal and supreme. The British editor of one of his works, in preparing it for issue in England, says that he ranks with Lord Bacon for the rare wisdom of his maxims. We may add that Mr. Hervey has done for Homiletics, by his System of Christian Rhetoric, what Lord Bacon has done for natural sciences by his *Novum Organum*. Mr. Hervey has been for many years devoted to evangelical literature in general, and the present volume is his first and only denominational work. And of the present book the intelligent reader can judge for himself. It is full of choice matter, skilfully arranged, and conveyed in a clear and animated style. He treats the subject with great breadth of view, and gives us the valuable results of much reading, during many years, in the great libraries of

England and America. The book is fraught with human interest, and the reader's attention is attracted and held, from page to page, by the variety and freshness of the matter, as well as by occasional gleams of humor, and by incidents that evince a lively sympathy with human nature.

A. H. BURLINGHAM.

NEW YORK, Dec. 10th, 1884.

CHAPTER I.

WILLIAM CAREY AND THE MISSION IN HINDUSTAN.

Scene in the Shoe-shop at Moulton.—Glance at Carey and Fuller.—Carey as a Shoemaker and Gardener.—Early History of Carey.—His Conversion and Baptism.—His Ordination and Settlement.—He writes a pamphlet on Missions.—Origin of the English Baptist Mission Society.—Amount of first Subscription.

AMONG the great beginnings of modern Christian progress was the meeting of two obscure men in a shoe-shop in the little village of Moulton, England. Andrew Fuller had stepped in, perhaps, to ask William Carey to fasten a shoe-buckle, when, to his astonishment, he saw hanging up against the wall a very large map, of primitive make, consisting of several sheets of paper which Carey had pasted together, and on which he had traced with a pen, the boundaries of all the nations of the known world, and had entered on the vacant spaces such items as he had found in his reading relative to their religion and their population.

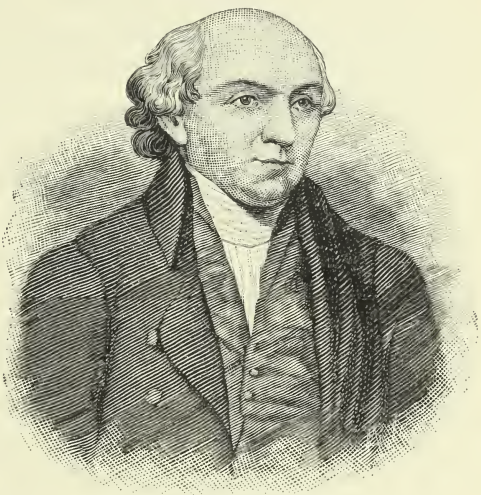
There sat young Carey on his bench at work, with a book placed before him. In person he is a man of small pattern, with a head prematurely bald. He is bashful and awkward, of few words; very much of a silent reader. There he sat, although he then knew it not, in training for great service, on the other side of the terraqueous globe, among millions of his fellow worms, "blind and in love with darkness" and led by blind guides, who, in their pride and tyranny, had raised themselves three or four grades or "castes" above them. There sat the little rustic cordwainer, learning, by all sorts of humiliation,

to go down into full sympathy with every sad, hard-working and scantily-fed Hindu "chuckler"—which is by interpretation, shoemaker, or, if you please, maker of sandals.

And who is this Andrew Fuller? A man of commanding presence, massive head and large eyes, over which heavy brows hang, like grape-vines over two cottage windows. He is now only a very obscure Baptist pastor, but destined to be one of the greatest of theologians, the morning-star of modern Calvinism, the easy vanquisher of the great Unitarian philosopher Priestly, the exploder of the eloquent Robert Hall's beautiful theory of over-free Communion, the real author of the principal subject-matter of Chalmers' grandiloquent discourses on Astronomy. And yet this man of great thoughts has room in his soul for a world-embracing benevolence. It needs but a live coal to set all ablaze; and young Carey is to be the tongs to take it from the altar of God and convey it to his lips. The bashful little shoemaker is even now collecting matter for a pamphlet on Missions, in which, among other things, he is to prove that it is not necessary for the Two Witnesses in Revelation to be slain before the heathen can be converted.

It has been said by a German author, who has written a very learned treatise on the making of shoes, that there may be no end of faults in a single pair of shoes, none of which can be detected except by an expert. Young Carey, however, had no skill in thus deceiving the eyes of his customers. He turned out substantial and honest work. He knew no such word as sham. Mr. Old, for whom he had worked as a journeyman, kept on exhibition a pair of shoes young Carey had made in his shop, as a model and memorial of good workmanship. It was a hopeful sign that the young man could and would make shoes on Christian principles. "Were I not a preacher," says John Tauler, "I would gladly be a shoemaker, and I would try and make shoes so well as to be a pattern to all."

It was likewise to the credit of this Christian shoemaker that he had a great liking for flowers, and a little garden of his own. More than once was he compelled to remove his "kit and boodle" from village to village: but no sooner had he established his bench again than he would go out in search of some little patch of ground, covered with weeds and briars, where he would dig early and late, until in a few months, with the help of the Almighty, he would show you a small section of Eden coming back again. It was while thus at work on a marshy piece of land that he caught the fever which caused the hair to fall off the top of his head. His lamentation was that whenever he had got a garden into a high state of cultivation, he was generally called to leave it.



William Carey.

But this busy and much-enduring young man was already at work in a garden of another description. At this time he was laboring as pastor of a little Baptist church at Moulton, receiving a salary not exceeding seventy-five dollars a year. With a wife and two children, he and his family were compelled to live for a great while together without tasting meat, and of vegetable food they often had but a scanty supply.

But it is high time to go back and learn something about the younger years of this shoemaker, pastor and explorer of the natural and religious condition of the human family. William

Carey was born at Paulerspury, a few miles from Northampton, August 17, 1761. His father, being parish schoolmaster, gave his eldest child a better training in the rudiments of knowledge than most other children of his age enjoyed. He was always bending over books, during school hours and after. He liked exceedingly books of science, history and voyages. He was disgusted with novels and plays, but found amusement in romances and the Pilgrim's Progress. While yet a boy, he was fond of studying scientifically flowers, insects and birds. Such was his manifest love of knowledge while young, that a sensible neighbor said of him that were William to live ever so long, he would never cease to be a learner, and would always be in pursuit of something farther. At the age of fourteen he was bound apprentice to a shoemaker. The exact time of his conversion is not known. We follow him from Hackelton to Olney, where we now find him, being of age and without a penny in his pocket, attending a Baptist Association. He fasts all day because he cannot purchase a dinner, and at night receives the gift of a glass of wine. Dr. Ryland baptized him in the river Nen, not far from Dr. Doddridge's meeting-house, at Northampton, October 5, 1783; little thinking what the poor journeyman shoemaker was yet to be, to dare and to do. When first asked to preach, he complied "because," said he "I had not a sufficient degree of confidence to refuse." In August, 1787, he was ordained pastor of the Baptist Church at Moulton.

At the time of Mr. Fuller's calling at his shop, Mr. Carey was preparing a pamphlet, which was afterwards entitled, "An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens." He always sat at the bench with a book under his eye, and his compassion for men benighted was first awakened by the reading of the voyages of Captain Cook. After composing his pamphlet, Mr. Carey found that he had not the money necessary to print it. A good deacon,

incidentally discovering that he had written the "Inquiry," and had not the means to publish it, cheerfully contributed ten pounds (about fifty dollars), and in the following year the now scarce production came into the Christian world.

At the Association held at Nottingham, in May, 1792, Mr. Carey preached a sermon founded on Isaiah liv., 2-3. He took up the spirit of the passage in two exhortations, namely, "EXPECT GREAT THINGS FROM GOD; ATTEMPT GREAT THINGS FOR GOD." Speaking of the effect of this sermon, Dr. Ryland says: "If all the people had lifted up their voice and wept, as the children of Israel did at Bochim (Judges ii.), I should not have wondered at the effect; it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God." The result was that it was resolved to prepare a plan, to be laid before the next meeting, for forming a "Baptist Society for propagating the Gospel among the Heathens." And accordingly, at the ministers' meeting at Kettering, October 2, 1792, the society was organized and subscriptions made, amounting in all to £13: 2s: 6d—a memorable sum of money, which we shall never hear the last of!

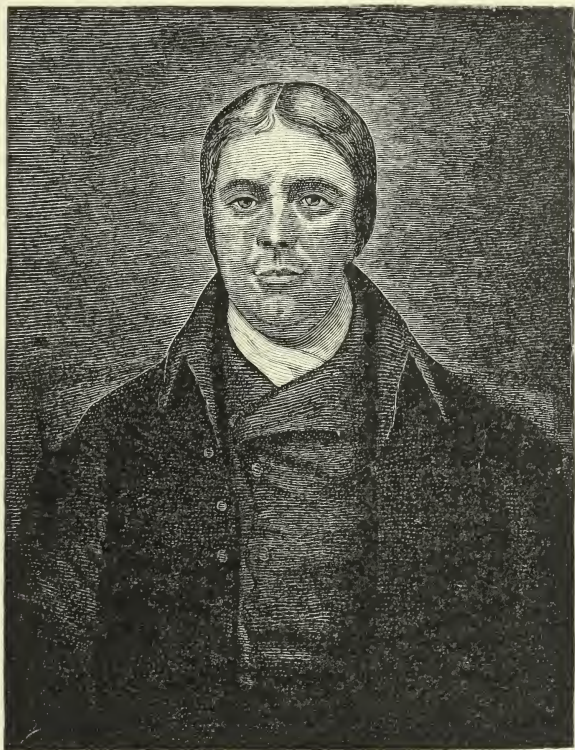
CHAPTER II.

PLANTING THE ACORN.

Dr. Thomas as Preparing the Way for the Mission.—His Early Attempts to do Mission Work in India.—The Difficulties to be Overcome by Carey and Thomas.—Carey's Father and Wife Oppose his Undertaking.—The London Pastors that Favor his Enterprise.—The Contribution of "Dust and Ashes."—The Opposition of the East India Company.—Dr. Thomas in Pecuniary Trouble.—Mrs. Carey Persuaded to go out to India.—Who will Bear the Expense?—John Newton's Reply to Carey.—Embarkation and Voyage.—A Cyclone.—Arrival at Calcutta.—Settle Temporarily at Malada.—Manufacturing Indigo and Translating the Bible into Bengali.—Settle Permanently at Serampore.—Purchase a House for Chapel, School and Printing Business.—Small Hope and Large Success.

WHILE the tireless Carey was firing the hearts of his brethren in England with zeal for Foreign Missions, the Lord of the harvest was already preparing the way for his going to the East. In 1783, the same year that Carey was baptized, Dr. Thomas, of London, went out to India as surgeon. In 1785 he returned to London, and the next year was baptized by Dr. Stennett, and licensed to preach. In 1786 he again proceeded to Hindustan, and was persuaded by some friends at home and in Calcutta to remain and labor for the conversion of the natives. After spending two or three years in preaching, in the practice of medicine, and in attempting to translate the New Testament into Bengali, he returned a second time to England; and while employed in London in trying to raise a fund for a mission to India, and to obtain a man to assist him in his work, he was induced to accept the patronage of the Baptist Missionary Society, and return to India as their missionary.

Mr. Carey was asked by the committee, at its meeting held in Mr. Fuller's study, January 10th, 1793, to accompany Dr. Thomas. He readily promised to go. Late in the evening, the committee,



Andrew Fuller

being still in session, were greatly surprised by the unexpected arrival of Dr. Thomas. He had heard of Mr. Carey as a possible colleague, and, impatient to see him, entered the room in

haste; and, Mr. Carey rising from his chair, they fell on each other's necks and wept.

Many and great were the difficulties to be overcome before these two devoted missionaries found themselves fairly under way to Hindustan. When Carey first mentioned to his father his purpose of becoming a missionary to the heathen, the good man exclaimed: "William, are you mad!" He expected his wife to accompany him; but for a long time she refused to think of it, and said: "Come what will, I and my children shall remain in England." Mr. Carey and the friends of missions feared that if Mrs. Carey continued unwilling to go, the enemies of the cause would raise a lamentation over the depravity of missionaries in leaving their wives and families at home to take care of themselves. At one time Mr. Carey feared he would have to leave her behind, and taking his eldest son, Felix, with him, leave the rest of his family under the care of the Society.

Nor was this all; it was not easy to persuade the Baptists of that day to give money to meet the first expenses of the enterprise. Mr. Fuller called upon many of his wealthy brethren in London, and tried to obviate their objections to the giving of sums sufficient to meet the immediate demand. Some said: "Think of the heathen at our own doors;" others said: "Consider our unemployed starving poor." Mr. Fuller was at times forced to retire from the more public streets into the back lanes to weep in secret for his small success. But still, the Rev. Dr. Samuel Stennett, and the venerable Abraham Booth, and the hymn-writer Mr. Rippon, and their well-to-do friends, made liberal contributions, while Dr. Thomas, who visited several inland towns, met with warm responses to some of his appeals—more especially from plain working people. Thus, after a collection at Worcester, one poor woman, who had put five shillings into the plate in the evening, came next morning with tears in her eyes and gave sixteen shillings and sixpence

more. "I asked her name," says Dr. Thomas, "but she would not have it repeated. 'Set me down,' said she, 'as *worthless dust and ashes.*'" The Doctor noted her subscription accordingly. But the needed amount was slow in coming; and Carey still had his days of dejection.

Another difficulty rose before Fuller and Carey. At that time the East India Company, to which had been given the virtual supremacy of Hindustan, was unwilling that the religion of Christ should be preached to the natives of India. Some of its directors had, by the corrupt use of money, been placed in the House of Commons, partly for the purpose of preventing any such interference with the idolatry and superstition of the natives as threatened to diminish the revenues of the Company. It seemed doubtful whether Carey would be permitted to go out to India in one of the ships of the Company. Dr. Thomas, for his part, having been in the employ of the Company as surgeon, did not doubt that he would obtain passage for himself, and took Carey on board without giving the India House any information about the special purpose of their voyage. After their baggage had been carried on board, a letter was received by the captain, admonishing him not to set out with any passengers unlicensed by the Company. They were, therefore, compelled to disembark. The fact was, Dr. Thomas, who was incapable of doing business, had long before been involved in bankruptcy in London, and was now pursued by some of his old creditors. Carey was discouraged, and Fuller abandoned all hope. But Dr. Thomas rose a very Phoenix out of the ashes of the aromatic herbs which had consumed him. Clearly, he had not become bankrupt as a London physician for the lack of determination and great hopefulness. While Carey was writing a letter to his wife, Dr. Thomas went out in search of some Swedish or Danish vessel about to sail to Bengal or any part of the East Indies. To the great joy of

his bruised heart, he ascertained that a Danish East Indiaman was hourly expected at Dover Roads. The Doctor ran back to tell Carey the good news; when both "fled" to the office of the London agent and found out the terms for passengers. "No more tears that night." They rejoiced in the prospect of



Outward Bound.

reaching India in a ship which was not the property of the mission-hating Company. They set off that night for Piddington, and breakfasted with Mrs. Carey the next morning. She still refused to go to the East. Mr. Carey wept, and Dr. Thomas reasoned with her a long time, to no purpose. They now started to go and see Dr. Ryland, of Northampton, to ask for money. On their way, Dr. Thomas turned back to try once more to persuade Mrs. Carey to accompany them to India. Mr. Carey said further reasoning was of no use; all his hopes of her going were extinguished. The Doctor returned, and again begged her to consent to go. Among other things he said to

her: "If you do not go, you will repent it as long as you live." The Doctor repeated these words. She finally determined to go. She afterwards told the Doctor that this last saying, frequently repeated, had such an effect upon her mind that she was afraid to stay at home: "We now set off for Northampton," says the Doctor, "like two different men; our steps so much quicker, our hearts so much lighter."

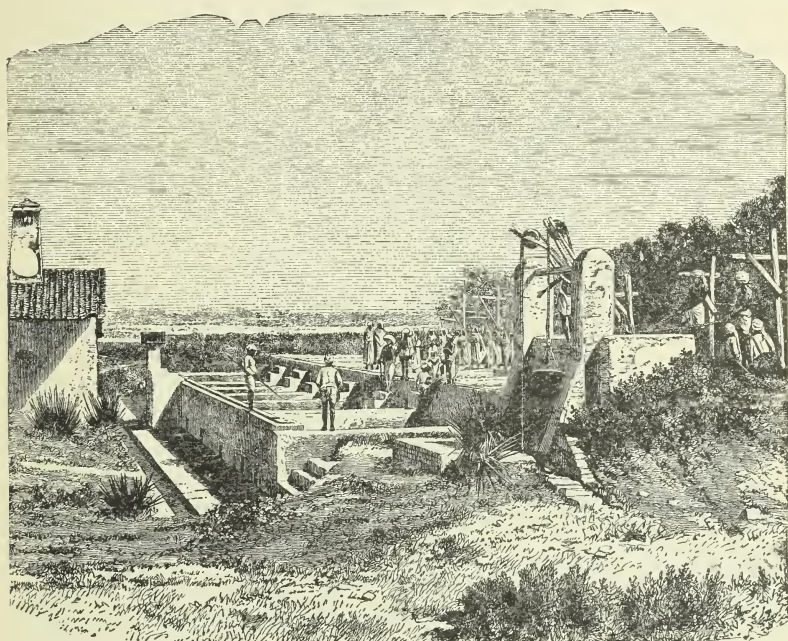
Other mountains of difficulty, however, were still before them. "How can we obtain the sum of seven hundred pounds, needed to pay the passage of eight persons?" However, new friends of missions appeared; terms marvellously low were accepted for the passage, so that they had no further anxiety on this point. But Carey, never weary of taking counsel of his fears, had one more dark thought. "What," said he to the venerable John Newton; "What if the Company should send us home on our arrival at Bengal?" Events proved that this was no chained lion by the wayside. And yet the answer of Newton is worth remembering: "Then conclude that your Lord has nothing there for you to accomplish. But if he has, no power on earth can hinder you."

This band of missionaries put to sea June 13th, 1793, and saw the coasts of their native island sink beneath the western waves. The timid Mrs. Carey was very homesick; she was like Lot's wife until the *Kron Princess Maria* had passed the Cape of Good Hope; then she turned all her hopes to a safe arrival in Bengal. She had good health all the passage, and her little babe, born three weeks before leaving home, grew to be a stout little fellow. The voyage was without great events until the ship began to double the Cape of Agulhas the most southern part of Africa. At that point a bank extends about eighty leagues into the sea, upon which runs a very strong current, which, whenever it meets a cyclone, raises the waves to a height almost beyond belief. Little after midnight on the 26th

of August, in south latitude 38°, the sea rose like mountains and flung the ship violently and afar in all directions. "The ship," says Carey, "mounted on the top of a sea which could not be less than fifty or sixty yards in height, from which she descended, head-foremost, as from the roof of a house. The plunge was dreadful. All on board declared they never saw anything like it, and concluded the ship was going to the bottom." Were Mr. Carey at all apt to exaggerate, we might suspect that in this case his imagination got the better of his judgment.

After a voyage of nearly five months, they arrived at Calcutta on the 11th of November. Carey, who had committed money matters entirely to the improvident Dr. Thomas, soon found himself and family without any means of support. Uncertain of receiving aid from home, he resolved to engage temporarily in the cultivation of the soil. Hence he and his colleague each took charge of an indigo factory, sixteen miles apart, at Malada, about three hundred miles from Calcutta. Here, for six years, Carey occupied himself in the manufacture of indigo, studying languages, translating the Bible into Bengali, preaching to the English and to the natives. In 1798 he had translated the Pentateuch, eighty-five psalms and the New Testament, when he was brought to a stand by two events which threatened to put an end to the mission. The owner of the indigo works failed, and the directors of the East India Company were unwilling that the missionaries should settle in Bengal. Four Baptist missionaries, Marshman, Ward, Brundsen and Grant, having arrived at Calcutta in an American vessel, were ordered by the Government to leave the country. They were treated with the more severity because the *Calcutta Gazette*, in noticing their arrival, had, through mistake perhaps, spoken of them as "*Papist* missionaries," thus leading the officials to suspect that they were Jesuit priests.

These newly-arrived missionaries found a refuge at Serampore, a Danish settlement on the banks of the Hoogly, fifteen miles from Calcutta. The village contained about fifty houses, and was inhabited by refugees of various nations, and natives of a low class. The Governor, who had enjoyed the instructions of the celebrated Schwartz, welcomed them cordially

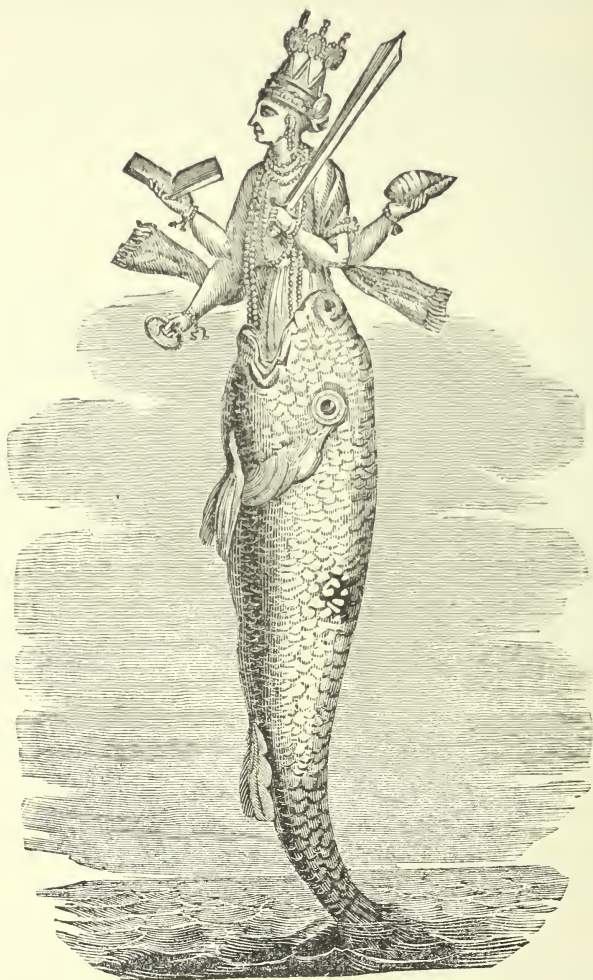


An Indigo Factory.

and gave them full protection. In January, 1800, they were joined by Carey, who resolved to establish the mission in that place. On the next day after his arrival he was presented to the Governor and was kindly received. A large house in the middle of the village was purchased for about \$4,000. It consisted of a spacious verandah and hall. On one side was a store-house, which was afterwards used as a printing-office. The front looked out on the waters of the Hoogly; the veran-

dah, which was in the rear, faced a large lawn, beyond which was a garden with a tank, or pool, of water in it.

At first their hope was to make this the centre of a little missionary settlement, but in no long time it became the great printing and publishing house for all British India.



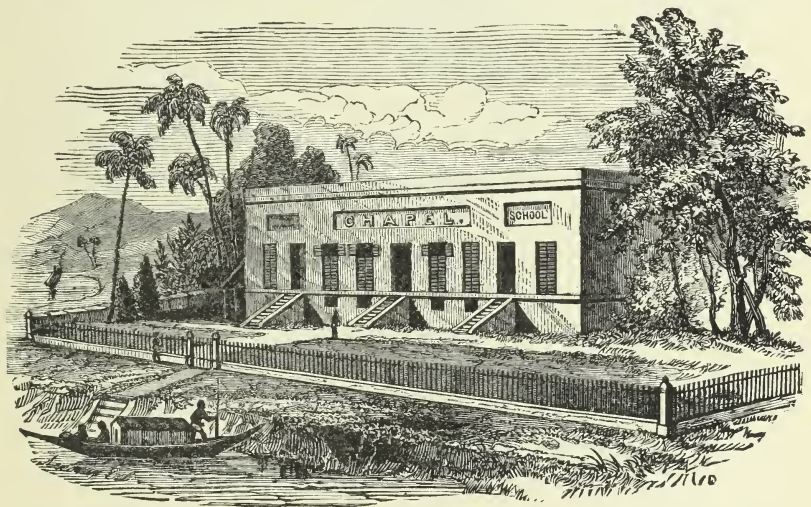
The Goddess Kuanon.—See page 534.

CHAPTER III.

THE GROWTH OF CAREY'S MISSION.

Success of Carey's Preaching at Serampore.—Baptism of the First Hindu, Krishna Pal.—Insanity and Death of Dr. Thomas.—The Attitude of the East India Company.—The Doubtful Course of Claudius Buchanan.—The Relations of the Danish Government to the Mission.—John Newton's Faith in Carey.—Carey appointed Professor of Sanskrit and Bengali in the College of Fort William.—Translation of Bengali Bible Completed.—The sending out of Missionaries in American Ships.—The Vellore Massacre.—Captain Weekes, of Philadelphia, brings out Two New Missionaries.—Controversies in England.—Sydney Smith and Robert Southey.

THE first year's work of the mission at Serampore was marked by cheering success. Mr. Carey began to preach five or six sermons a week to the natives, besides a Sunday



Mission Premises at Serampore.

service for Europeans. On Sunday he had a very mixed congregation, consisting of English, Danes, Norwegians, Americans,

Armenians, a Greek and a Malabar. His two sons, Felix and William, the one fifteen and the other thirteen years of age, were among the fruits of this year's prayers and exertions. On the 29th of December he had the great joy of "desecrating" the Ganges by baptizing the first Hindu, Krishna, and his own son Felix. Three or four other candidates were ready; but some circumstances delayed their baptism. They were baptized about one o'clock, just after the English service, in the



Krishna Pal.

river in front of the Mission House. The Governor and a considerable number of Europeans were present. Poor Dr. Thomas was permitted to witness the scene.—He had been insane for a week, and was now a confirmed lunatic. He had before been occasionally afflicted with mental disease, but this

attack was, as Mr. Carey thought, hastened by the joy he experienced in prospect of seeing the baptism of the first Hindu convert, Krishna, or rather Krishna Pal. He was soon set at liberty, but his health was much broken, and he died a few months after. The baptism of the first Hindu caused great excitement among the natives. He had broken caste, and was imprisoned because of his love for his Redeemer. Krishna Pal lived to preach the Gospel for more than twenty years, with great simplicity, meekness and acceptance. ¹

It was also in the course of the present year that Mr. Carey and his co-laborers gained some new assurances that no opposition would be made by the Governor-General to the work of

1. See Appendix, 4.

the mission. Although the missionaries were under the protection of the Danish Government, yet they were still British subjects, and the issues of the press at Serampore would be circulated throughout British India. One day, as Mr. Carey was leaving the house of a friend in Calcutta, he met the Rev. Claudius Buchanan, since so celebrated, and had a pleasant talk with him about the Governor-General's opinions respecting the mission. It was three years since they had met. Mr. Buchanan assured him that he would be perfectly safe in Calcutta, and might have preached anywhere in the town if he had not proposed to assemble a congregation before the Government House. He said that the Marquis of Wellesley, when he first heard of the printing-press at Serampore, supposed that it was the work of some wild Democrat, a refugee from Calcutta, who had got protection under the Danish Government; but now that the Governor-General understood the design of the mission, he was perfectly well satisfied with it. How far this language could be trusted, Mr. Carey did not then know. But facts since brought to light evince that the Marquis of Wellesley, or some of his friends, had imposed on the credulity of Mr. Buchanan, while the latter had, two or three years before, tried to use his influence in England to the prejudice of Mr. Carey and his fellow-laborers. Thus, from a lately-published Memoir of Rev. John Newton, we learn that Mr. Buchanan had written to Mr. Newton, expressing himself slightly of the Baptist Mission. This grieved Mr. Newton, who wrote a kind but faithful reply, telling him, in substance, that it was easy for him, in his superior and favored position, to look down upon the devoted men who were bearing the burden and heat of the day, and adding: "I do not look for miracles, but if God were to work one in our day, I would not wonder if it were in favor of Mr. Carey." Ultimately, however, the Rev. Dr. Buchanan gave the Baptist missionary his cordial approval, and rendered him very considerable service.

In 1801 Carey was appointed Professor of Sanskrit and Bengali in the new College of Fort William, founded by the then Governor-General, and brother of the famous Duke of Wellington. When he was proposed for the office, Wellesley asked if he were well affected to the State. In undertaking the difficult duties of his chair, he was obliged to prepare his own elementary grammar, and vocabularies for instruction in the Sanskrit and Bengali. The Rev. Claudius Buchanan was at the same time appointed classical tutor. During the same year he saw the whole Bible translated into Bengali, and all the New Testament printed, and the first volume of the Old Testament almost ready to appear. Such was the success of the printing-house that it was almost able to support itself.

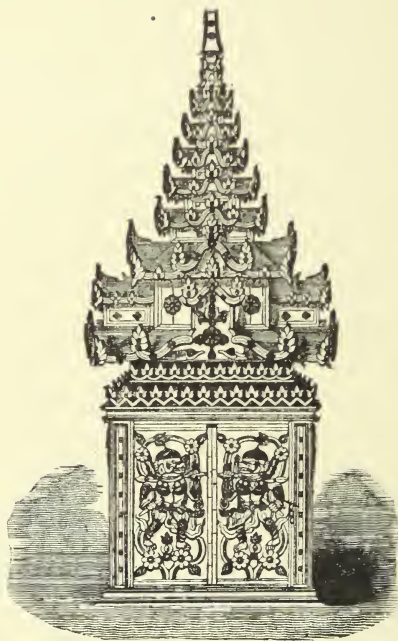
About two years later, Carey wrote: "The Lord still smiles upon us. I, some time ago, baptized three natives and my son William. Our number of baptized natives is now twenty-five, and the whole number of church members thirty-nine." In 1805 he writes: "This year God has added to us thirty persons by baptism—twenty-seven of the natives and three Europeans. Several of the natives have gifts for preaching the Gospel." The same year he published the grammar of the Mahratta language and opened a mission church in the Lall bazaar at Calcutta.

The opening of this chapel, and the sending of Baptist missionaries to preach in it, aroused anew the hostility of the Government. What tended to deepen the suspicions of the Government was the practice of sending out the English Baptist missionaries in American ships. As early as 1800, Mr. Carey made the acquaintance of Captain Hague, of the ship *Amelia*, of New York, and in 1803, John Chamberlain, afterward a Baptist missionary of no small distinction, went out to India by way of America. The Marquis of Wellesley winked at these evasions of the rules of the East India Company, but during

his absence in England, while Sir George Barlow was in temporary authority, two British missionaries, Chater and Robinson, arrived in an American ship, the *Benjamin Franklin*, commanded by Captain Weekes, of Philadelphia. They were at first ordered to return, but through the intercession of Mr. Carey they were permitted to settle at Serampore. The Vellore mutiny had just spread general alarm in British India; and hence similar orders were sent out, based on the pretence that this mutiny of the native troops was in part occasioned by attempts to proselyte the Hindus. Dr. Carey and the other Baptist Missionaries were not to preach to the natives nor suffer the Hindu converts to persuade their countrymen to embrace the religion of Christ. Through the arguments of Dr. Carey, the second order was never fully carried into execution.

In no long time tidings of these acts of intolerance went to England, and very lively discussions followed in the Court of Directors, in the Court of Proprietors and in the British Parliament. Meanwhile combats of pamphlets took place, and finally these pamphlets were made the occasion of articles in the leading Reviews. The article by Sydney Smith, in the *Edinburgh Review* for April, 1808, is notorious. In this, the witty Prebendary of St. Paul's holds up to ridicule and contempt Mr. Carey and his fellow Baptist missionaries, through thirty long pages. On the other hand, the poet Robert Southey, though a zealous Churchman, came to the defence of Carey, Ward and Marshman in the London *Quarterly Review* for February, 1809. A few of his sentences are worthy of being quoted once more : “ *These low-born and low-bred mechanics*, as they are called, have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanskrit, the Orissa, Mahratta, Hindustani and Guzarat; they are translating it into Persic, Telinga, Karnata, Chinese, the language of the Sikhs and of the Burmans: and with four of these languages

they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered that of these men, one was originally a shoemaker, another a printer at Hull, and the third the master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India; in fourteen years these low-born and low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished by all the world besides."



Miniature Temple.

CHAPTER IV.

DEBATES AND VICTORIES.

New Wine in old skin Bottles.—Conservatism and Progress.—The Acrimous Speech of Charles Marsh, Esq.—Dr. Carey represented as a Tub Preacher in the streets of Calcutta.—Lively Debate in the General Assembly of Scotland.—“Rax me that Bible.”—Rev. Sydney Smith writes an article on the Missions in India.—Some of its contents indicated.—Hindus to be Christianized by Coercion.—Carey’s Reply to the Governor-General.—Son of a Member of the India Council converted by the Sect his father had denounced.

IN almost all great Christian movements, the historian observes the simultaneous action of currents and of counter-currents; the one wafting the good people forward; the other driving bad people in an opposite direction. The thunder-cloud of Summer often floats towards us, apparently right in the teeth of the wind that sweeps along our dusty path; the vast iceberg moves southward under the immense force of a rapid river, all hidden from the mariner who rolls along before the tide, the wind and the waves. The progressive and the conservative elements of society are always more or less at war with each other. It never answers to put new wine in old skin bottles. Dr. Harvey, the discoverer of the law of the circulation of the blood, was compelled to confess that no physician past forty years of age could be made to accept his doctrine; and the scientific world of to-day is cursed with volumes not a few that were written by professors, who ten or twenty years ago ceased reading. They came to be so full of their past attainments and their self-conceit that they seem to have im-

agined that it would be dangerous for them to discover a new idea, lest the new wine should burst the old skin bottles. These are, I am sorry to say, plain matters of fact which have come within my knowledge as a literary man.

The same thing happened when the subject of Foreign Missions was proposed to many good Christian people of middle or advanced age. It was feared that the idea might ferment and so be too much for them and their precious vestments.

In the British Parliament the most abusive language was poured forth against the missionaries, while the newspapers published the most absurd statements concerning men who were so far away that they could not timefully contradict them. Thus, Charles Marsh, Esq., in a speech in Parliament, sarcastically demands: "Will these people, crawling from the homes and caverns of their original destination, apostates from the loom and anvil, and renegades from the lowest handicraft employments, be the match for the cool and sedate controversialists they will have to encounter, should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators who presume to grapple with their faith? What can be apprehended but the disgrace and discomfiture of whole hosts of tub preachers in such a conflict."

The allusion to the tub was founded on the report that the missionaries had transferred to Calcutta the peculiar practices of the London street preachers. Dr. Carey, in one of his letters, takes notice of one of these false reports, which had found its way into the *London Times*. According to this, a Mr. Pendegrast stated that he had seen Carey standing on a hogshead haranguing the natives; that a mob was raised, and Carey was saved by the police. The report was totally false. Neither Carey nor any one else, whether European or native, had ever preached in the streets of Calcutta.

About the time Mr. Carey and Dr. Thomas were toiling against

untold adversities at Mudnabatty, the question of foreign missions began to be agitated by ministers and members of the Kirk in North Britain. The party of the “Moderates” in the Church of Scotland were opposed to foreign missions. There was a memorable debate in the General Assembly on the resolution “that it is the duty of Christians to carry the Gospel to the heathen world.” The most prominent and eloquent of the adversaries of this resolution was the Rev. Dr. Hamilton, of Strathblane, father of the late Rev. Dr. James Hamilton, of London. Among other things, he maintained that it was absurd to make the Gospel go before civilization. “Men,” said he, “must be polished and refined in their manners before they can be properly enlightened in religious truths.” At the close of his speech, he demanded, with the air of a victor: “Where do we find the great Apostle of the Gentiles? Is it among barbarians such as those to whom it is now proposed to carry the Gospel? Or, is it not rather, in the polished cities of Athens and Rome?”

When this orator sat down, the profoundly learned Rev. Dr. John Erskine, of Edinburgh, rose with great dignity, and in a calm but energetic tone uttered these thrilling words: “MODERATOR, RAX ME THAT BIBLE!” (reach me that Bible). The Bible was handed to him, and the Assembly was awed into a death-like silence while this man of God, venerable for years, character, learning and noble descent, turned up the sacred volume, and read in an audible voice the account of St. Paul’s reception at Melita, where we read: “The *barbarous* people showed us no small kindness.” “Do you think,” said Dr. Erskine, “that when Paul wrought his miracles at Malta, and was supposed to be a god, he did not preach Christ to these barbarians, and explain who it was through whose name such power was given unto men?” The rest of the speech was equally telling. His opponents quailed before it; but the resolution was lost. The “Moderates” voted it

down by a large majority, and rewarded their champion, Dr. Hamilton, by electing him Moderator.

The most powerful assault on the Serampore brethren was that alluded to on a preceding page, made by the Rev. Sydney Smith, Prebendary of St. Paul's, in an article first published in the *Edinburgh Review* in 1808, and republished under his own supervision in 1839. It abounds in the humor, sarcasm, common sense and apparent love of fact and reason which are apt to make an article very popular and effective. It commences with a summary of the news from Vellore respecting the massacre. It proceeds to quote the proclamation of the Governor of Madras, in which he asserts that many persons have, for malicious purposes, tried to impress upon the native troops the belief that it is the wish of the British Government to convert them to Christianity by forcible means. He also quotes several pages of matter from the reports of the Baptist Missions, particularly from the first, second and third volumes of the *Magazine*. He then goes on to discuss the four following propositions: I. It appears to us hardly possible to push the business of proselytism to any length in India without the risk of losing our empire; II. Another reason for giving up the task of conversion, is the want of success; III. The duty of conversion is less plain and less imperious when it exposes the convert (as it does in the case of the Hindus) to great present misery; IV. Conversion is no duty at all if it merely destroys the old religion without really and effectually teaching the new one.

In one part of the article he insinuates that the Baptist missionaries, whom he calls "Anabaptists," would teach insurrection. "If," he says in another place, "proselytism were to grow as rapidly as the most visionary Anabaptist could dream or desire, in what manner are these people to be taught the genuine truths and practices of Christianity?" He then

endeavors to prove that if the Hindus are persuaded to abandon their own religion and to become merely formal proselytes to Christianity, they will be without the motives they now have to pass lives of decency and morality. In answer to those who argue, in reply, that by degrees the Hindus would become better, and that in a century true Christianity may prevail, he says, "We may reply to such sect of Jacobin converters, what Mr. Burke said to the Jacobin politicians of his time: 'To such men a whole generation of human beings are of no more consequence than a frog in an air-pump.' For the distant prospect of doing what, most probably, after all, they will never be able to effect, there is no degree of present misery and horror to which they will not expose the subjects of their experiment." "Let any man read the reports of the Anabaptist missions; can he do so without deeming such men pernicious and extravagant in their own country, and without feeling that they are benefiting us much more by their absence than the Hindus by their advice?" Having proved to his own satisfaction the Baptists to be fanatics, he closes this article with these unjust and intemperate words: "The baseness and malignity of fanaticism shall never prevent us from attacking its arrogance, its ignorance, and its activity. For what vice can be more tremendous than that which, while it wears the outward appearance of religion, destroys the happiness of man and dishonors the name of God?"

Sydney Smith ought to have been ashamed of such an article. But he was not; and thirty years later he republished it in a complete edition of his works. His predictions and alarms, however, were groundless. The Baptist Mission, so far from causing the loss of the British empire in India, was eventually, as is now admitted, the means of saving it from destruction. One of Smith's arguments was: "It is true the Hindus drown themselves in the Ganges, torture themselves in various ways,

and burn their widows. But, then, it must be considered that they do this willingly, and in the cheerful performance of religious duties. These missionaries, however, would coerce them into suffering the greatest hardships, as the renunciation of caste and the unwilling discharge of the duties of a religion that is hateful to them." It is astonishing to what extent this misrepresentation prevailed. The Governor-General, on one occasion, said to Mr. Carey: "Do you not think it would be wrong to force the Hindus to become Christians?" "My Lord," was the reply, "the thing is impossible; we may indeed compel men to be hypocrites, but no power on earth can force them to become Christians."

So far from the Mission being a political injury to British India, it not only saved it from ruin, but was of untold benefit to the souls of very many of the British residents who were, on the arrival of the Serampore brethren, living in infidelity and vice. When the subject of the toleration of missionaries was discussed in the Council in Calcutta, one member was very bitter against the Baptists. "If these men," said he, "had belonged to any of the more respectable sects of Dissenters, they might have been tolerated; but to think of tolerating *Baptists*, the smallest of the sects, and the straitest; that is not to be borne." And yet it is remarkable, as the Rev. Dr. Boaz, afterwards a Congregational missionary at Calcutta, states, that a son of this same member of the Council was converted by means of a newspaper containing an extract from the writings of Baxter or Doddridge, which had been printed at the Baptist Mission press, and which had found its way to him while he was at one of the hill stations in India. He came down from his solitary hill station to seek further Christian instruction, and was baptized and admitted to one of the Baptist churches.

CHAPTER V.

VICISSITUDES OF MISSIONARY LIFE.

Arrangement for Preventing the Serampore Brethren from Printing Treasonable Matter.—Death of Mrs. Carey.—Second Marriage.—Literary Character of his Second Wife.—Her Danish Origin and Relations.—Anecdote of Prayer Answered for Jabez.—Natives regard the Printing-Press as an English Idol.—Printing-House Burned.—Dr. Carey's Attainments and Thoroughness.—Effect of Excessive Study of Languages.—Carey's Humility.—A Plodder, yet a Genius.—Cannibalism.—Warm Missionary Better than Cold.—Carey's Preaching Misrepresented.—“No Likes in your Sermons.”—Eustace's Defects as a Writer.—He Misleads Robert Hall.—Carey's Favorite Pundit.—He could not Disturb Dr. Carey while Enjoying a Foretaste of Nirvana.—Carey's Love of Flowers.—The English Daisy.—Carey's Third Marriage.—The Death of Ward.—His own Death.—Inscription.—An Estimate of his Labors.—Political Influence of the Mission.—As a Sanskrit Scholar, Carey Under-rated by Professor Wilson.

THE storm of controversy still raged in England, but the differences in India had already been composed. The possibility of printing treasonable and revolutionary matter was prevented by requiring the missionaries to send, previously to publication, copies of their issues to the Governor of Serampore, to be transmitted by him to the Governor-General of India. The missionaries observed a day of thanksgiving for this rescue from the danger of being compelled to stop preaching, and of being sent home to England.

In the meanwhile, great changes were taking place in Dr. Carey's household. In 1808, Mrs. Carey went to her heavenly rest. She had been in India five years. As the mother of Felix, Jabez, William, Peter and Jonathan, she will ever be remem-

bered with honor; but, unhappily, she had for twelve years suffered from attacks of mental derangement. The second marriage of Dr. Carey was providentially prepared. As early as 1801, in writing home an account of the progress of the Mission, he closes his letter with these words: "I have no doubt of the conversion of a German lady who came hither for her health; her name is Miss Rumohr, from the Duchy of Schleswig. Her father was a nobleman. Her's, however, is true nobility. She speaks French fluently, but wished to learn English." At the request of the Danish Governor, Mr. Carey gave her occasional lessons in the English language. Such was her diligence in the study of English, that in a few months she understood divine worship in that language, and was able to talk with the English residents of Serampore. Although brought up in the Lutheran Church, she had lived a skeptic until she read "Pascal's Thoughts," which led to a genuine conviction of her sinfulness. Becoming acquainted with the various members of the Mission family, she often talked with them on religious subjects, and was thus led to the Friend of sinners. She had always thought it wrong to baptize infants; and she was now convinced that it was her duty to receive believer's baptism. She obeyed the command of the Master concerning this ordinance, June 13th, 1802; and from that time she took a lively interest in the prosperity of the Baptist Missions in India. About six years after her admission to the church she was married to Dr. Carey. As Lady Rumohr had always led the life of a student, and her mind was cultivated by extensive reading, while she now shared his zeal for the conversion of the Hindus, she became a most congenial companion for the learned Missionary. She seems to have been among the first to think of establishing Zenana schools. When her daughter-in-law was about to open a school for native girls at Cutwa, she took on herself the entire expense of the school.

She also gave to the brethren of the Mission a house she had built for her own residence: the rent of it was to be constantly appropriated to the support of native preachers. Her father, it may possibly be well to add, was the Chevalier de Rumohr, and her mother the Countess of Alfeldt. At the time of her marriage she had a sister who was a serious Christian, the wife of Chevalier Warnstadt, Chamberlain to the King of Denmark. The relations of the Baptist Mission at Serampore and the Danish Court had always been pleasant, so that it occasioned no surprise when the King sent to Carey, Marshman and Ward a letter expressing his approbation of their labors, accompanied by a gold medal for each; but they must have been somewhat astonished when, a few days later, a royal order arrived, conveying to the Baptist Mission a large house and adjoining grounds belonging to his Danish Majesty.

An incident concerning Carey's son Jabez is worthy of mention here. After the conversion of two of his sons, Dr. Carey became very anxious about the soul of Jabez, who had just commenced the practice of law. He wrote to his friend, Mr. Fuller, on the subject. At the next annual meeting of the Society in London, Mr. Fuller, while preaching, adverted to the happiness of the beloved Carey in seeing two of his sons devoted to the Mission, but added, "There is a third who gives him pain; he has not yet turned to the Lord;" then, making a long and solemn pause, he said, with tears and pathetic tones, "Brethren, let us send up a united and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey." For two minutes, more than a thousand persons bowed their heads, and, with deep devotional feeling, joined in silent prayer. The result was striking. Months later, the intelligence arrived that the conversion of Jabez occurred, nearly, if not just at the time, of this united and heartfelt intercession.

For twelve years the Missionary Printing-House had been

in translating or in correcting proof-sheets of the Scriptures. Besides these, there were Mahometans, pagan Hindus and native converts all busy, some composing, others distributing, others correcting. A dozen Mahometans were employed in binding parts of the Bible.

But destruction was to visit this busy scene. On the evening of March 11th, 1812, the printing-house was destroyed by fire. A large quantity of paper (two thousand reams) and many volumes of Scriptures fed the flames. Fonts of type in thirteen languages, and manuscripts in seven languages, were consumed. The loss was estimated at £12,000, or about \$60,000. But there were parts of the loss that could not be remedied by money. Among these were Dr. Carey's manuscript dictionary of Sanskrit, the work of many years, and nearly ready for the press; also a large quantity of materials for an universal dictionary of the Oriental languages derived from the Sanskrit. Neither of these works was ever resumed. Happily, no lives were lost, though Mr. Ward, the missionary printer and scholar, was in very great danger of being suffocated with smoke. He ran into the place as soon as the fire broke out, to save whatever he could seize. The next morning, as Dr. Carey, in company with a friend, walked over the smoking ruins, with tears in his eyes, "In one short evening," said he, "the labors of many years are consumed. How unsearchable are the ways of God! The Lord has laid me low that I may look more simply to him." However, the presses and the matrices of the Oriental types were saved; and no sooner did tidings of the calamity reach England and America than Christians of every name united to repair the loss. In fact, the great fire at Serampore cast gleams into thousands of minds that before were totally ignorant of the doings of Carey, Marshman and Ward in India; it warmed the cold hearts of a multitude of wealthy formalists and votaries of fashion. Eventually did it appear that the conflagration

brought to light some of the brightest treasures that fire ever melted out of the ore of dark mystery.

This conflagration of manuscripts called the attention of the Christian world to Dr. Carey's linguistic labors. Into twenty-six languages was he translating the Scriptures, as early as 1814. He was a master of Sanskrit when instruction in that sacred tongue was in its infancy. He became familiar with the literature it embalms, and spoke it with fluency and correctness. It was this knowledge, as Dr. Francis Mason thinks, that enabled him to learn so many of the other languages of the East which are dialects of the Sanskrit.

The care with which Dr. Carey made his versions has never, we think, been fully appreciated. "We never," says he in 1805, "print any translation until every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Whatever helps I use, I commit my judgment to none of them." Dr. Marshman's words are well worth reading, marking and digesting: "Seven years have formed the shortest period which has been occupied with any version, and it was not till those in the chief cognate languages of India had been finished that the secondary versions were suffered to pass through the press even in so small a space as seven years. The chief cognate branches occupied, in general, about ten years each; and to those wherein the discrepancy was greatest, nearly twelve years were given." As there were in 1814 only certain parts of Scripture printed in twenty-six languages, or rather mostly dialects, it is necessary that the general reader should bear in mind that Dr. Marshman takes for granted that several of these versions were being made and printed in parts at the same time. In printing second editions of these parts of the

New and Old Testament, Dr. Carey availed himself of the criticisms which learned natives and Europeans had made upon the first editions.

So devoted was our scholar to the work of translating from Hebrew and Greek into strange tongues, that he at one time feared he might be secularized by his bias towards seeking out words, phrases and idioms of speech. The exclusive study of languages is, however, as injurious to the intellect as to the heart. DeQuincy has justly characterized it as "the dry-rot of the mind." And yet such was Carey's natural aptitude for the acquisition of languages that he could make rapid progress in the knowledge of other tongues, while giving much time daily to preparing sermons, or teaching in the College of Fort William, or attending to the many other avocations that were incident to his official position and relations. Too low an estimate has, I think, been set on Carey's natural endowments; indeed, in his occasional fits of "wild humility" (to use the words of Dr. Ryland), his own account of himself and his achievements was to be received as unjust. How often, for example, do we hear quoted these self-depreciating words: "Eustace, if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a *plodder*, he will describe me justly. Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything." But Eustace here, as in some other places, does not stop to inquire whether such statements are supported by the facts he narrated. Thus, we find him, amidst various occupations, as shoemaker and as pastor at Moulton, while composing his elaborate "Inquiry" and attending to all the cares of his family, amusing himself with the study of the Dutch language. Some one having made him a present of a folio volume in Dutch, for the sake of read-

ing it he obtained a grammar and learned the language. "This I know," says Andrew Fuller, "that soon afterwards a Dutch pamphlet was put into his hands, and he actually translated it and made a present of the translation to me, which I have still by me." That mere plodding, without any natural talent for the study of languages, would have enabled him to perform such exploits, passes all understanding, and is beyond rational belief. Competent judges of his intellectual powers, as well in England as in India, in their tributes to his memory, agree in ascribing to him a singular facility in acquiring languages. Add to this the life-long pleasure he took in storing his memory with the names of all flowers, beasts, birds and minerals; could a mere plodder have possibly acquired all this dry technical knowledge? The learned commentator, Thomas Scott, who knew Carey when he was working as a shoemaker in Mr. Old's shop, said, many years after: "From the first, I thought young Carey an extraordinary person." Long afterwards, when "the consecrated cobbler" had become famous, Mr. Scott, while passing the deserted and tumble-down little shop, would say to his sons: "That is Mr. Carey's college." No intelligent person can read any candid estimate of Dr. Carey's literary character without concluding that he was not only a scholar, but a man of genius.¹

The manifold duties of Dr. Carey very seldom permitted him to make excursions beyond Calcutta; but he undertook one noteworthy journey into Bootan, on the borders of Thibet. So great a contrast he had never seen between two neighboring nations, as the Bootans and the Hindus. Our space does not allow us to give a particular account of this excursion. Dr. Carey likewise watched the growth of missions in other parts of the world, and lamented the failure of the missions in

¹Since writing the above, I find that Mr. J. C. Marshman concurs with me: "He was indeed a plodder," says he, "but it was the plodding of genius."

Africa. His attention was one day called to the importance of planting a mission in Sumatra, by the visit of a captain of a ship in the Eastern trade, a man of undoubted veracity. He was accompanied by a little boy. “‘Can you imagine,’ said the captain, ‘how I came by this boy?’ I said, ‘No.’ Said he, ‘I was on the coast of Sumatra, when, having occasion to go on shore, my attention was arrested by three little boys whom I saw there. I asked a Malay who they were. He, without hesitation, replied that they had been stolen from a neighboring island, and would be sold for food to the Battas (a tribe inhabiting part of Sumatra) as soon as they were fatted. I asked their price, and was told one hundred and fifty dollars. Without thinking of the price,’ said he, ‘I went on board and brought the money, with which I bought them, and then carried them on board ship.’” A French consul to the Figians (and a French consul is to be believed when he tells the truth) relates that when he called one day to see one of the kings or chiefs, he found him suffering from pain in the inward parts. Presuming to inquire into the cause of his majesty’s unhappiness, he replied: “It is all because I have been dining off a dish of *cold* missionary. Harken to the voice of experience, and whenever you dine off that dish, have it served up *warm*.” Pretty certain I am that warm missionary is better than cold any time of day and all the world over. A young missionary, who went out a few years ago to one of the Cannibal Islands, wrote home, saying he had just enjoyed the melancholy pleasure of looking into the oven in which his predecessor was baked. We hope this circumstance will not induce any young student of theology to decide against going into a foreign field; for he may be assured that there are not a few churches and church edifices in our Christian villages and cities which have often served, figuratively, as ovens for the thorough roasting of young and tender teachers of our faith.

But this is neither here nor there; although it suggests to me a piece of injustice which has been done to Dr. Carey as a writer and preacher. The impression is conveyed by all his biographers that he was singularly unskillful in the use of figurative language, and lacked all capacity for every style except the plain and the dry. The fact is, that he was somewhat chargeable with the deficiency *in his youth*, and on account of a severe and memorable criticism he then received from Mr. Hall, of Arnsby (the father of the celebrated Robert), it has been falsely inferred that he could not amend his style in later years. The criticism is often repeated: "Brother Carey, you have no *likes* in your sermons," etc. Truth to tell, however, Dr. Carey's letters and other productions will compare favorably with Mr. Hall's "*Helps to Zion's Travellers*" in point of figurative language and the right use of the imagination. He seldom descended to the feeble and common-place with a view to popular effect; his illustrations were chosen from some great object or law of the visible creation. "Never," he would say to his nephew Eustace, "have recourse to a figure, unless it shall render the idea more clear or more forcible than it would be without it. Let your figures also be congruous and agreeable." But, alas, for poor Eustace! He never acquired the art of composition, to say nothing of rhetoric. His uncle was every way superior to him in both arts, and yet Eustace owes his escape from oblivion to the one fact, that the great Robert Hall made to him an immortal address. The latter, becoming very partial to Eustace, wrote, at his instigation, his unjust and intemperate letter on the Serampore Mission—a letter whose contents Mr. Hall afterwards disavowed; and yet it must be published in the early editions of Hall's Works, in spite of the great John Foster's ten days' labor in the way of remonstrance.

Dr. Carey's favorite pundit, Mrityunjaya, was especially attached to his service as Professor in the College of Fort

William. In Mr. Hume's picture of Dr. Carey, his portrait is included. He was held in high esteem by his master, and was always associated with him in literary occupations. Mr. Jonathan Carey tells us an anecdote which serves to illustrate the habits of his father, as well as the manners of the Hindus. For some years Dr. Carey went to Calcutta three days every week to instruct his classes in the College. During this period three pundits attended him alternately through the day—one in the morning before breakfast, another after breakfast until his College duties commenced; the third during the afternoon. It was the Doctor's habit during the hot months to rest half an hour in the afternoon. One day, pressed with engagements, he requested his pundit to wake him in a quarter of an hour, and, leaving his watch on the table to direct the pundit, he retired to his room. At the appointed time the pundit went softly to the room to awake him, but, finding him sound asleep, could not summon courage enough to disturb him, and came back to the table. Five minutes later he made a second attempt, but the pundit's resolution again failed. About ten minutes after the time appointed, the Doctor awoke, and, coming out to look at his watch, admonished the pundit for his neglect. The latter informed him of his repeated attempts, and pleaded, as his excuse, the custom of the natives not to disturb any person in sound sleep. It is, as it would appear, regarded as a foretaste of the highest felicity or *nirvana*.

The great missionary and scholar carried to India his youthful passion for flowers. He could not take with him the English lark, which he had so often seen singing and soaring to meet the first rays of the rising and the last rays of the setting sun; he could not hear the church-bells of a Sunday morning, nor "sigh at the sound of a knell," nor listen to "the drowsy tinklings of the distant folds." Untunable gongs, drums, and every sound of discord—dialects more harsh than were spoken by those who

left Babel in mutual disgust—daily and nightly rasped upon his ears. But there was one mitigation of his misery: he found on experiment that he could make live in India, at least for a season, the roses, cowslips, violets and bluebells of his dear old native land. He now learned to love even the common weeds, nettles and thistles of England. How he begged his friends to send the seeds of them to him, and even reproached them as being less mindful of him in this regard than his more remote friends in America. Once, after having carefully unpacked a bag of seeds which he had received from a friend in England, he shook out the bag in a corner of his garden, and in due time discovered something spring up on the spot, which, to his great delight, proved to be one of those daisies which spangle every English walk and meadow. In writing home, he expressed his joy on making this discovery. The incident suggested to James Montgomery his poem “The Daisy.” We have room for only one of the six stanzas:

“Thrice welcome, little English flower!
To me the pledge of hope unseen:
When sorrow would my soul o’erpower
For joys that *were or might have been*,
I’ll call to mind how fresh and green
I saw thee waking from the dust,
Then turn to heaven with brow serene
And place in God my trust.”

It is doubtful, however, whether he could make the daisy flourish in such a tropical climate. At any rate the Hon. Emily Eden writing in 1836, laments that nobody had ever seen a daisy, although she had often sojourned at Barrackpore, on the opposite banks of the Hoogly. Carey’s fondness for his garden remained to the last. Under his care it had become the best and rarest collection of plants in the East. Often, when he could no longer walk, he was drawn into the garden in a chair placed on a board with four wheels. It was with much distress that he

quitted this little Eden for the last time, his exceeding weakness not permitting him again to visit his favorite retreat. The privation was the more painful because it was in this Paradise that he had enjoyed his most pleasant seasons of secret meditation and communion with Him who was once mistaken for a gardener.



English Wild Flowers.

Agriculture, next to Horticulture in his esteem, also enjoyed much of his attention; he issued a circular on the subject which resulted in the formation of a society for its encouragement.

In May, 1821, Dr. Carey was greatly afflicted by the loss of his second wife. Three years after, he married again. Writing to his old friend Dr. Ryland respecting this event, he says: "I think I informed you in my last of my third marriage. I can add, that my present wife is a person who fears God, and that I have as good a share of domestic happiness, perhaps, as those who are most favored in that respect." In 1822 he was called to lament the death of his co-laborer, William Ward.

At the close of the year 1823, as Dr. Carey was stepping from a boat, his foot slipped and he fell heavily to the ground, causing

a violent contusion of the hip-joint. Fevers and other disorders followed, which succeeded in breaking down his constitution and disqualifying him for hard study. But still, such was the force of habit that he would return daily to his desk, where he spent most of his time in reading. His last days were filled with expressions of gratitude and hope. He suffered from debility, but was almost free from pain for six months before his departure. He was now delirious at times. In the wanderings of his mind he would often ask to be taken to his desk, that he might write a letter of thanks to his friends at home for all their kindness. His weakness went on increasing until June 9th, 1834, when his spirit took its joyful flight to its eternal palace. By his express direction, he was buried by the side of his second wife, and on the plain cenotaph which was erected to her memory was cut the following inscription, and nothing more:—

WILLIAM CAREY,

Born 17th August, 1761; Died 9th June, 1834.

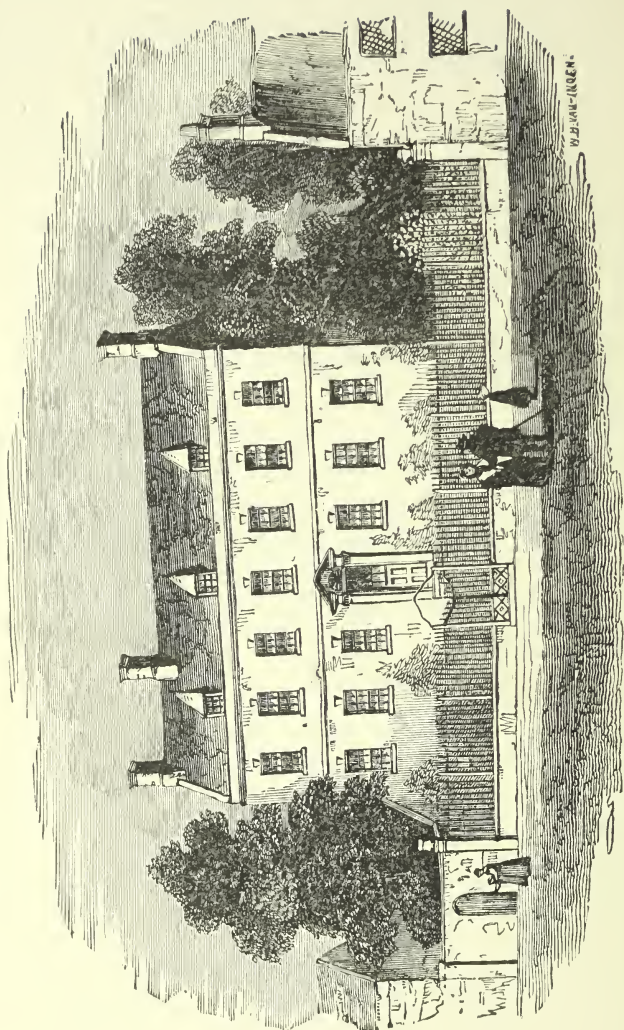
**"A wretched, poor and helpless worm,
On thy kind arms I fall,"**

In his last days, the venerable man would often talk of the favorable changes that had taken place since he arrived in India, forty years before, and exclaim, "What hath God wrought!" Space would fail us to dwell upon the progress of the spirit of Missions, in his own land and in America; upon the revolution that had taken place in the minds of statesmen at home and in the policy of the Indian government; upon the spread and growth of missions in many parts of the East; and upon the decay of idolatry and its cruel, debasing rites. To Baptists belong the honor of having given to British India the Scriptures in various dialects, of having been the first to encourage

the cultivation of Bengali, and of establishing there a newspaper, of high character and extensive influence. "We are now able to see" says a living British author, of the Congregational faith, "that this Mission may be said to have saved India to the British Empire. It not only created the scholars to whom we have referred, and the band of holy pioneers and heralds, but also the sagacity of Lord Lawrence and the consecrated courage of Sir Henry Havelock. We are therefore prepared to maintain that we are indebted more to William Carey and his £13:2:6 than to the cunning of Clive and the rapacity of Warren Hastings."

Nor were the statistical results of Dr. Carey's labors mean and inconsiderable, even during his lifetime. From the Serampore press had issued before his death 212,000 copies of the Sacred Scriptures, in forty different languages—the vernacular tongues of about 330,000,000 of immortal souls, of whom more than 100,000,000 were British subjects. He lived till he had seen expended upon the grand object for which the first small offering at Kettering (of £13:2:6) was presented, a sum a little short of \$500,000.¹

1. A fair estimate of his literary character has never been given to the world; and if it had been, it would be too hard reading to be justly re-produced in a volume designed for general circulation. During the great fire at Serampore, the manuscript results of eighteen years labor in the Sanskrit were probably stolen by the incendiary, so that scholars can never judge of the quality of the work done on the Sanskrit dictionary, which was nearly ready for the press. His Sanskrit grammar was the very first elementary work in this language that was published. He was Professor of this tongue in the Fort William College for thirty years. Professor H. H. Wilson, of Oxford, whose article on the subject is printed in his Life, was not qualified, either by character or attainments, or by his membership in the Court of Directors of the India House, to compose an adequate or unprejudiced account of Dr. Carey's character and labors as an Oriental scholar. His article is not wanting in instances of covert detraction or insufferable arrogance. We hope some Orientalist of to-day, and therefore removed from the prejudice and ignorance that warped Professor Wilson's mind, will oblige the Christian public by giving them a full and fair estimate of the scholarship of Dr. Carey.



HOUSE AT KETTERING WHERE THE SOCIETY WAS FORMED.

CHAPTER VI.

THE WORK IN ENGLAND.

Origin of the English Baptist Missionary Society.—Exclamation of James Montgomery.—Meeting of Northamptonshire Association.—Fuller, Ryland and Sutcliff.—Carey's first Dawnings.—Ryland, Sr.'s playful words.—Fuller's first Doubts.—The house in which Foundations were Laid.—Fuller the First Secretary.—The Fire at Serampore.—Some Pundits suspected as the Incendiaries.—Some Suspicious Circumstances.—New Charter of East India Company.—Controversy between Missionary Society and the Serampore Brethren.—Fuller and Sutcliff concerning Legislating for Serampore.—The Society turns its Attention to the Wants of the West India Islands.

BELIEVE in the Holy Ghost." If I did not believe in Him, I could not write on Missions. In every enlightened view of the origin of Baptist Foreign Missions, among our Baptist brethren, there ought to be a continued recollection of the immense fact that all things are of God; and therefore we pray "Thy Kingdom come," not, We come to Thy Kingdom. On the occasion of an anniversary in London, one of the speakers adverted to the "first thought" which set all these things going. The poet, James Montgomery, who happened to be present, forgetting where he was, sprang to his feet and exclaimed "It was a spark dropped from heaven, and it has set the world in a blaze."

Let us now inquire who, under God, were instrumental in setting on foot the "British Baptist Society for Propagating the Gospel among the Heathen." At a meeting of the Northamptonshire Association, held in 1784, the Rev. John Sutcliff, of Olney,

suggested, and the Rev. John Ryland, Jr., of Northampton, drew up a resolution (which was unanimously passed), recommending the churches to observe one hour of the first Monday evening of every month in prayer for a revival of the churches, and of the general cause of the Redeemer. In the exhortation that was subjoined to the resolution, they say: "*Let the spread of the Gospel to the most distant parts of the habitable globe, be the object of your most fervent requests.*" These italics are their own. On this occasion Andrew Fuller preached a sermon on "Walking by Faith,"—the first sermon of his that was ever printed. It is said that it tended very deeply to strengthen the disposition to meet and pray for the effusion of the Holy Spirit. The resolution was carried into execution, and almost immediately their prayers began to be answered. But before this, as early as 1782, William Carey began to pray, in his family and in public, for the heathen lands. Still earlier, perhaps while an apprentice, his sympathy for the heathen was, according to his own testimony, first called out by reading Captain Cook's "Voyages round the World." "As to the immediate origin of a Baptist Mission," says Dr. Ryland, "I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source." About the year 1787 he was collecting materials for his tract on the conversion of the heathen; and in the Fall of the same year, at a meeting of ministers at Northampton, in response to the request of John Ryland, Jr., he proposed the question: "Have the churches of Christ done what they ought to have done for the heathen nations?" To this question there was no reply except from the venerable John Ryland, who said: "Young man, sit down; when God is pleased to convert the heathen world, he will do it without your help or mine." According to another account, Mr. Ryland called him an enthusiast for entertaining such an idea. This was after-

wards denied both by Mr. Ryland and Mr. Carey. Rev. Eustace Carey and Rev. J. W. Morris, the biographer of Andrew Fuller, continued to the last in maintaining that such was the language used. Very possibly Mr. Ryland said so in a playful way, for the purpose of bantering some of the ministers composing a free and easy circle of tobacco-smokers. Had Mr. Ryland, Sr., been known to have seriously entertained such an opinion of Foreign Missions, it is not likely that Mr. Carey would have applied to him in the first instance for baptism. The venerable man excused himself, for some cause not given, lent him a pamphlet on Baptism, and sent him to his son, to receive the ordinance from him.

When Carey first divulged his project, it was undoubtedly met with surprise by some and with doubt by others. Andrew Fuller says that, when the enterprise was first named to himself, his feelings resembled those of the desponding nobleman who said "If the Lord should make windows in heaven, then might this thing be." And when the Rev. Benjamin Beddome, whom Robert Hall considered the most distinguished Baptist minister in his day, wrote to Mr. Fuller on the subject of Mr. Carey's going out to the East, he said, "I once had the pleasure to see and hear Mr. Carey; it struck me he was the most suitable man in the kingdom, at least whom I knew, to supply my place and make up my great deficiencies when either disabled or removed . . . I fear that the great and good man will meet with disappointment."

In 1792 Mr. Carey's "Inquiry" was published, at the expense of a deacon in the church at Birmingham, Mr. Thomas Potts, who had accumulated wealth by trading with the United States. The same year is memorable as being the one in which was organized "The Baptist Society for Propagating the Gospel among the Heathen." Some further particulars as to this event will be found in our account of Carey. After the more

public service of the ministers' meeting at Kettering, on October 2d, they retired to the back parlor in the house of the late Deacon Wallis, (he had died about six months before) and there laid the foundation of the Society and made the first subscription to its funds, in all amounting to the now famous sum of £13:2:6. Mr. Fuller, when writing of the death of Mrs. Wallis, five-and-twenty years afterwards, says the mention of the Society having been formed in the parlor of her habitation always made her eyes glisten with delight. She considered it as a high honor for so important an undertaking to have been determined upon under her roof." At the semi-centennial jubilee of the Society, in 1842, the house was still standing and in excellent condition.

Andrew Fuller was the first Secretary of the Society. He had preached at Carey's ordination; he was the first to be brought to concur with the young enthusiast in his views of Missions; it was in his study that he and Dr. Thomas first met, and were together appointed missionaries under the patronage of the Society. He delivered the farewell address at Leicester. "Every part of the solemnities of this day," said he, "must be affecting; but if there be one part which is more so than the rest, it is that which is allotted to me, of delivering to you a solemn parting address. But the hope that your undertaking will be crowned with success, swallows up all my sorrow. I could myself go without a tear (so at least I think), and leave all my friends and connections, in such a glorious cause." In closing, he says: "Go, then, my dear brethren, stimulated by these prospects. We shall meet again! Crowns of glory await you and us. Each, I trust, will be addressed on the last day with this welcome, 'Come, ye blessed of my Father, enter ye into the joy of your Lord.'"

When the great printing-house of the Mission at Serampore was consumed, the news of the calamity no sooner reached

England than Fuller began to appeal to his brethren for aid. The response was immediate, and of overflowing liberality. Fifty days afterwards, Fuller went into the room of the committee, and, with joy and gratitude flashing in his eyes, exclaimed: "Well, brethren, the money is all raised; the loss by the Serampore fire is all repaired; and so constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must, in honesty, publish an intimation that the whole deficiency is removed. They are of so ready a mind that we must even stop the contributions."¹

¹The fire, however (the evident work of an incendiary), had done such literary damage as Dr. Carey was never able to repair. Many of the pundits employed by him were mere hirelings, and some of them scoundrels totally devoid of all clear ideas of right and wrong. To the latter, certain manuscripts in the printing-house appear to have proved too strong a temptation. Among these MSS., as heretofore stated, were a dictionary of the Sanskrit, nearly ready for the press, and all the materials which Dr. Carey had been long collecting for a Universal Dictionary of all the Oriental languages derived from the Sanskrit. These were probably stolen on the night of the fire, and conveyed to Calcutta, to be used by the pundits of the British Government. They were probably accessible to the pundits of Professor H. H. Wilson, at the time he published his Sanskrit dictionary, as also to the German literary drudge who, for many years, wove his Penelopean web in the service of the Government while pretending to prepare an improved edition of Professor Wilson's dictionary. It is but right to add that these charges have never yet been formally laid before a court of justice, and they never can be. But it is not too late for the East India Company to allow competent examiners to search their linguistic treasures for "marks of design." Wilson went out to India four years before the fire.

A presumptive proof that the pundits of the East India Company were capable of such literary piracy is found in a notorious fact which occurred at that very time. Rev. Dr. Morrison, then Chinese translator to the British Factory at Canton, having completed the manuscript of his Chinese grammar, sent it to the Secretary of the East India Company at Calcutta, with the request that it be printed at the expense of the Company. For nearly three years was this manuscript detained in a Government office in Calcutta, "for some unknown cause," says the widow of the late Rev. Dr. Morrison. Our own opinion is, that the pundits of the East India Company kept it back from the knowledge of the printers, in order that they might avail themselves of any new ideas it might suggest to them while employed on some other translation from Chinese into English.

In the year 1812, Fuller was again very active in trying to obtain a clause in the new charter of the East India Company, securing toleration to the missionaries. The first charter was to expire one year hence; it had been a source of untold oppression and annoyance to Carey, Judson and other missionaries. Fuller, Wilberforce, Thornton, Robert Hall, and others, commenced agitation by publishing pamphlets and circulating petitions. Nine hundred petitions, praying for this amendment, signed by half a million of respectable persons, were presented to Parliament. Their exertions were, in 1813, crowned with a certain degree of success. And yet the act of toleration was fenced in with difficult conditions. As many as were desirous of promoting the religion of Christ in India must obtain leave of the Directors in London, or of the Board of Control. The first application of missionaries for permission to go out to the East, under the new charter, was refused by the Directors, and it was found that all the missionaries at that time in India were expressly excluded from the benefits of the new charter. However, in 1814, almost all difficulties were removed.

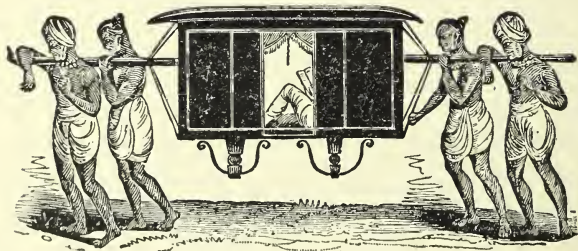
During the life-time of Fuller, unison between the Baptist Mission Rooms in London and the Serampore brethren had been preserved. But, in 1817, about two years after his death, a misunderstanding commenced which continued for ten years, and then led to a dissembling of the relations which had existed between them. This is not the place to reconsider those differences. They were based on the charge against the home government of intrusion and unjust interference with the business of the Serampore Mission. Mr. Ward visited England partly with a view to restore amity, and was prepared to offer the home government the privilege of a veto on the proceedings of the Serampore Missionary Company. But when he saw how unwilling the home government were to harken to any terms, and how exorbitant were their claims, he refused to

concede to them a veto, and returned to India without any settlement of the difficulties. As the missionary property was under the protection of the Danish Government, and must needs be regulated by Danish laws, Dr. Carey and his brethren judged it expedient that it should be held by them as trustees for the Baptist Mission Society. It was mostly their own property, and purchased with their own money. But they gave it all to the parent society, on the condition that they should, for the present, hold it as trustees. They never claimed that it was their own; they simply held it, first, for the benefit of the Serampore Mission, and then for the advantage of all other missions. Dr. Carey, in his will, says: "I utterly disclaim all right to the premises at Serampore; and do hereby declare that I never had, or supposed myself to have, any such right or title." Whoever desires to satisfy himself as to the merits of this controversy, will have to read the many pamphlets and letters that were written on both sides, and especially the two volumes of John Clark Marshman, Esq., entitled, "The Life and Times of Carey, Marshman and Ward." Robert Hall's famous letter on the subject, as heretofore stated, was condemned by John Foster, who did his best to keep it out of Hall's Works, as edited by Dr. Gregory. Hall wrote under a delusion.

After co-operating with Dr. Carey twenty years, and with Messrs. Marshman and Ward thirteen, Mr. Fuller, in a letter to Mr. Ward, dated March, 1813, repeats with approbation the reply Mr. Sutcliff had recently made to some person who had inquired of him respecting this matter: "We do not consider ourselves as legislators for our brethren, but merely as co-workers with them. If ever the committee begins to legislate for India, I should expect they would issue a proclamation of independence; and I should not be sorry if they did." The letter of John Foster, in the first editions of Hall's works, is a complete vindication of the Serampore brethren against Hall's

mistaken letter to the Missionary Board. During a period of twenty years, the latter had neither asked nor received any share of the Society's income, but had expended, in Christian services, several thousand pounds a year from their own earnings. But, becoming reduced in funds because of outlays in new printing-offices and in establishing a college, they desired the Society to assist them in supporting a number of missionary stations in various parts of the East — stations which the Serampore brethren had founded and had hitherto sustained. What called forth Hall's letter, was a request that the Society would devote to this department of missionary service one-sixth of its annual income, until the Serampore brethren could return to their former financial prosperity.

The Baptist Missionary Society now turned their attention to the spiritual wants of the negroes in the West India Islands. They did not, however, abandon their work in the East. In another part of the present volume will be found some further account of the operations of the British Baptists, as well in Asia as in the West Indies.



Palanquin Travel in India.

CHAPTER VII.

WILLIAM WARD AND THE PRINTING-HOUSE AT SERAMPORE.

Carey's Presentiment about Ward.—Early Years of Ward.—As Printer and Editor.—As a Village Preacher.—Under the Instruction of Dr. Fawcett.—Goes out to India with Mr. Marshman.—Settles at Serampore.—First Open-air Service.—Marriage.—Finds young Felix Carey.—The Vagaries of Felix.—Ward visits England, Scotland, Holland and America.—A saying of his about Heaven and Hell.—Misunderstandings between the Serampore Brethren and the Baptist Missionary Society.—Return to India.—Death.—Character of Mr. Ward.—His great Work on the History, Literature and Mythology of the Hindus.—Mr. Ward's Knowledge and Fidelity as an Author fully Vindicated by the Latest and Best Authorities.

WHILE William Carey was preparing to go out to the East, he went into Yorkshire to take his farewell of a brother in the ministry, then settled at Hull. As he was walking with him in the streets, he was introduced to a young man, a printer, who had recently united with the Baptist church there. "We shall want you," said Carey to him, "in a few years to print the Bible; you must come after us." These few words, as Mr. Ward afterwards confessed, so remained on his mind that he could never forget them. There was at that time very little promise that the young printer would ever be needed in India, as a compositor of a Bible in the Bengali. But the Lord was then walking upon great trackless waters, and Carey himself scarcely knew what he was saying. Yet when he actually saw Ward before him in Hindustan—come out as printer as well as preacher—he could not but wonder at his presentiment.

William Ward, though usually mentioned last in naming that illustrious trio who founded the mission at Serampore, is historically brought next to Carey, because of his more brief career. He was born at Derby, October 20th, 1769. His father, a carpenter and builder, died when he was young. His mother, a Methodist, appears to have given due care to his early training. While yet a boy, he was sober and thoughtful; insomuch that he made reading his daily recreation. On leaving school, he was placed as an apprentice to a printer at Derby. Here he soon rose to the grade of corrector of the press. When he came of age he was induced by his master to assume the editorial charge of the Derby *Mercury*. Afterwards he became editor of the Hull *Advertiser*. During a period of about six years he became the editorial advocate of two causes: French Republicanism and the abolition of the slave trade. The grace of God, however, led him to a saving faith in the true Friend of the oppressed, and to a union with the Baptist Church at Hull, into whose fellowship he was baptized in 1796.

It was not long before young Ward began to preach to the cottagers of the vicinity, and so became a popular village preacher. During one of these adventures, as he stood upon a three-legged stool, holding forth to a crowd of rustics, he drew the attention of Mr. Fishwick, of Newcastle, a man of wealth and beneficence. This man thought he discovered in young Ward natural powers that, if properly disciplined, would make him a good minister of the Gospel. He, therefore, made the acquaintance of the young village preacher, and told him that if he would abandon his business at Hull, and go and put himself under the instruction of Dr. Fawcett, at Ewood Hall, near Halifax, he would pay his expenses. The principal of the school will perhaps be remembered by some of our readers as the honored tutor of John Foster, the original and profound thinker and essayist.

About a year after entering Ewood, he was visited by a member of the Missionary Committee, and questioned concerning the interest he took in the Mission to India. After prayer and deliberation, he made a formal application to the Missionary Society to enter their service, and was accepted in October, 1798. He then spent three months in supplying the pulpit of the celebrated Samuel Pearce, of Birmingham, whose characteristic zeal was well expressed in that ejaculation of his: "O, to be a Mercury, forever rolling around and near the sun!" On the 24th of May, in the year following, he embarked for India, along with Messrs. Grant, Marshman and Brundson, in the American ship *Criterion*, Captain Weekes, a Presbyterian elder of Philadelphia. Much to



William Ward.

their mortification, on arriving at Calcutta, they learned that they would not be permitted to reside as missionaries within the territories of the East India Company. They resolved, therefore, to ascend the Hoogly as far as the Danish town of Serampore, and there commence their labors. After reaching that place, in October, 1799, they dispatched Mr. Ward to Mudnabatty in quest of Mr. Carey, and, if possible, to induce him to abandon his indigo factory, and come and establish his mission at Serampore. He very cheerfully accepted their overtures. They purchased the house we elsewhere describe, and, without delay, began the printing of a part of the Bengali New

Testament. Mr. Ward had the honor of setting the first types, and presented the first proof-sheet of the New Testament to Mr. Carey, March 18th, 1800. They prepared a set of rules for their guidance; they were to preach and pray in turn, and no one was to engage in private trade, but all was to be done for the benefit of the mission. Of one public sermon, Mr. Ward wrote: "This morning, Brother Carey and I took our stand like two ballad-singers, and began singing in Bengali before one of Shiva's temples, under a canopy which had been spread for his worshippers."

On the 10th of May, 1802, Mr. Ward was united in marriage, by Dr. Carey, with the widow of Mr. Fountain. His time was chiefly given to the superintendence of the missionary printing-house, which, in a few years, became an immense establishment. In a letter to a relative in England, in 1811, Mr. Ward thus describes it:

"Could you see your cousin in this printing-house, surrounded by forty or fifty servants, all employed in preparing the Holy Scriptures for the natives of India, you would, I am sure, be highly pleased. One man is preparing the Book of God for the learned Hindus, in the Sanskrit language; another for the people of Bengal; another for Hindustan; another for the inhabitants of Orissa; another for the Mahrattas; another for the Sikhs; another for the people of Assam; another for the Mussulman in all parts of the East, in the Persian and Hindustannee languages; others for the Chinese; others for the Talingas; and others are soon to begin in Cin-galese, Tamul and Malay languages.

"As you enter the office, you see your cousin, in a small room, dressed in a white jacket, reading or writing, and, at the same time, looking over the whole office, which is one hundred and seventy-four feet long. The next persons you see are learned natives, translating the Scriptures into the different languages, or correcting the proof-sheets. You walk through the office and see, laid out in cases, *types* in fifteen languages. Hindus, Mussulmans and converted natives are all busy — some composing, others distributing, others correcting. You next come to the presses, and see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Mussulmans, employed in binding the Scriptures for distribution, while others are folding the sheets and delivering them to be placed in the store-room till they can be made up into volumes. This store-room, which is one hundred and forty-two feet long, is filled with

shelves from side to side, upon which are laid, wrapt up, the sheets of the Bible before they are bound. You go forward, and in a room adjoining the office are the *type-casters*, busy in preparing the types in the different languages. In one corner you see another party busy in grinding the printing ink; and in a spacious open place, walled round, you see a paper mill and a number of persons employed in making paper for printing the Scriptures in all these languages."

In 1818, while on a visit to Chittagong, to look after the feeble mission there, who should he meet but young Felix Carey, from whom nothing had been heard for more than a year. He had been wandering among the wild tribes on the eastern border of Bengal. Mr. Ward dissuaded him from further adventures of this kind, and induced him to return to Serampore, where, for a time, he settled down to the business of the mission. Felix, however, at length, married a Hindu wife, and commenced a mission in Rangoon, and accepted a civil position at Ava. "My son," said Mr. Carey, "set out as a minister of Christ, but, alas! he has dwindled down to a mere British ambassador."

Mr. Ward's ill health, and the necessity of attempting to compose certain differences, heretofore alluded to, which had been created between the Serampore brethren and the Missionary Society, moved him to undertake a voyage to England. He embarked in December, 1818. While at sea, he composed a volume, afterwards extensively read among British Baptists, entitled, "*Reflections on the Word of God for every day in the year, to be used in Family Devotion.*" These practical thoughts on the Oracles of God breathe a devotional spirit, and a great desire to illustrate and apply, in an attractive style, the leading doctrines of the Old and New Testaments. Some of Mr. Ward's best illustrations are drawn from his Oriental studies and observations. Eastern life is friendly to contemplation; and we need not wonder that two of the most original and suggestive books of this class have been written by missiona-

ries: that of Mr. Ward and the "Daily Meditations" of Mr. Bowen, of Bombay.

Arriving in England in June, 1819, he was much occupied at first in explaining the position and relations of the Serampore Missions, and in defining the terms of a settlement of all misunderstandings. The history of the chronic unpleasantness between the Government House in Calcutta and the India House, in Leadenhall street, London (to say nothing of some other histories), affords an illustration of Mr. Ward's strong, but justifiable, assertion when he speaks of "a power fifteen thousand miles off, and liable to be warped in exact proportion to the distance."

One object Mr. Ward had in view was to try and endow a new College at Serampore for the education of native ministers and teachers. In pursuance of this end, he travelled much in Great Britain, and even went over to Holland in the hope of enlisting the Mennonite Baptists in his enterprise. But in this he was disappointed. He found them "heterodox, opulent and selfish." In 1820, he came over to the United States, where he was very cordially received both by Baptists and Pedo-baptists. In New York, he was the guest of Mr. Divie Bethune (father of the celebrated Rev. Dr. George Bethune), who made him so much at home that he felt himself again at Serampore. His journey through these States was one continuous ovation. After raising here about \$10,000, he returned to England, embarked for the East in May, 1821, and reached Serampore in October following. Although he had not effected a pacification between the Missionary Committee in England and the brethren in Bengal, he had collected, in all, about £6,000, of which £500 was contributed by that wealthy scholar and very suggestive writer, Mr. Douglas, of Cavers, Scotland.

The health of Mr. Ward appeared to be much improved by his visit to a cooler climate. On Wednesday evening, March

5th, he preached the usual Wednesday evening lecture, and was, seemingly, in excellent health and spirits. At this point in our narrative our authorities differ. According to one account, he, next morning, complained of having taken a slight cold; according to another, he felt well until he joined the family at dinner, when he complained of being very drowsy. Soon after, symptoms of Asiatic cholera (one writer says cholera morbus) began to appear. Two physicians were summoned. His cramps were subdued, and it was thought at first that the issue might be favorable. He lingered until Friday afternoon, March 7th, 1822, and then found the rest of the good and faithful servant.

He left nothing for the support of his family, a wife and two daughters, beyond a little sum he brought out with him, and the small accumulation of the tenth of the profits of the secular department of the printing-house. But the gratitude of his colleagues fully provided for his widow and children.

In person, Mr. Ward was of medium stature, with bright hazel eyes, a broad forehead and a bald head. He was a very fluent speaker, and of an amiable and affectionate disposition. These qualities made him popular among the natives. He showed himself in full sympathy with them. He spoke the Bengali with the fluency and ease of a native; and he drew and secured the attention of a native congregation by his flow of language, by his skillful use of their own allegories, and by accommodating his addresses to their feelings and habits.

He surpassed his colleagues in his knowledge of the natives, and of the best ways to manage them. Of quick and clear perception, of pleasant address and strict punctuality, he excelled as a man of business. His industry and mental activity were marvellous. This is seen in the multiplicity of his engagements, while with true perseverance he prosecuted some great literary task. Thus, his great and incomparable

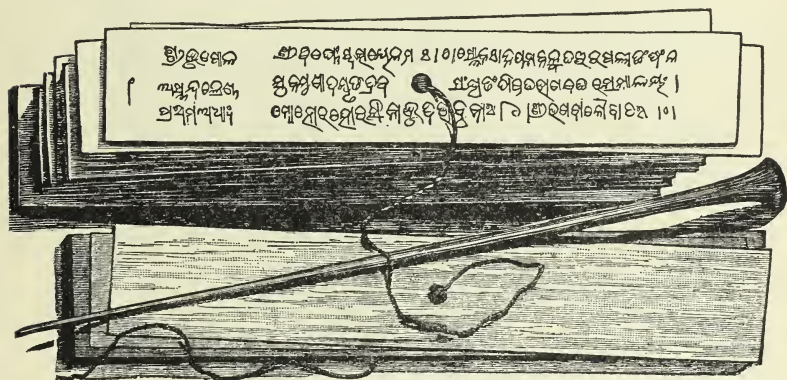
work on the History, Literature and Mythology of the Hindus, including descriptions of their manners and customs, with translations of their principal works, is an imperishable monument of industry, close and protracted observation and patient research, as well as of remarkable candor, judgment and faithfulness.¹

The death of Mr. Ward was a severe blow both to Mr. Carey and to Mr. Marshman. For twenty-three years had they toiled and suffered together in a foreign land. They had not known the strength of their mutual attachment till it was thus suddenly sundered. To the publishing department, it was a damage which it would demand many years to repair.

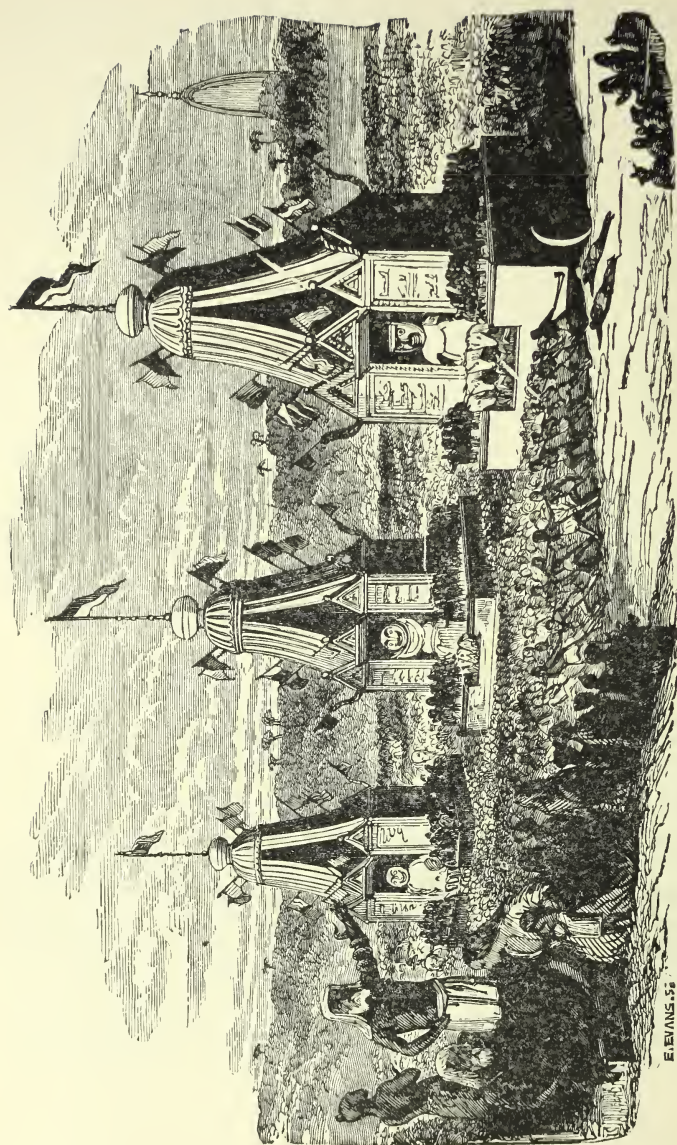
¹Two or three authors, who have resided in the East, have vainly attempted to disparage this work, notably, Colonel Kennedy and Professor H. H. Wilson. The former, in his work on the Mythology of the Hindus, expresses a higher opinion than Mr. Ward of the virtue and delicacy of the Hindu females. But subsequent research and unquestionable testimony sustain the record of Mr. Ward. The Rev. Hollis Read, formerly the Pedobaptist missionary in the Deccan, and his pundit, Babagee, "the Christian Brahmin," fully sustain Mr. Ward in his statements on the subject. And Miss Harriet G. Brittan, whose *Zenana Mission* in Calcutta has given her the best opportunities to study the native females, does not hesitate to pronounce the singing and dancing females, who are dedicated to the service of the temples and the idols (who call themselves the slaves of the Shining Ones), "bad characters." As for Professor Wilson, his habits in India were not those of a student of Sanskrit. He went out as an assistant surgeon, and then obtained employment in the Mint. He was a great favorite at the Government House, for his musical skill and as an amateur actor. Between his business at the Mint and parties at the Government House, little time was left him for study and thorough research. Just before his return to England, he published a dictionary of the Sanskrit, principally the work of pundits—a dictionary which was so imperfect that it had to be soon superseded by that of Professor Monier Williams. Having obtained the very lucrative Professorship of Sanskrit at Oxford, and becoming one of the Directors of the India House, his positions imparted to his opinions concerning Mr. Ward a weight which was much greater than their worth. As it seemed probable to Professor Wilson himself "that Dr. Carey assisted Mr. Ward in his Account of the Hindus, especially in the abstracts and translations of the Philosophical Works there given," whatever the Professor says against these, he says against Dr. Carey also. It is absurd

to set up the Professor's judgment against that of Dr. Carey, who went out fourteen years earlier, and had, all along, been a daily and diligent student, as well of Sanskrit as of Bengali.

Far more trustworthy is the opinion of John Clark Marshman, Esq., the son of the Rev. Dr. Joshua Marshman, born and educated in India, long in the service of the East India Company, the author of a "History of India," of "The Life of Sir Henry Havelock," and of "The Life and Times of Carey, Marshman and Ward." "Some," says he, "have objected to the dark colors in which Mr. Ward has drawn the native character, which he describes as sunk in the utmost depths of human depravity. But all these suspicions of exaggeration have been dispelled by recent events. While these pages were passing through the press (1857), the mutiny of a hundred thousand of our native soldiery has been announced; and Mr. Ward's view of the genuine character of Hinduism has been lamentably confirmed by the wanton and unparalled atrocities committed on unoffending women and helpless babes by the mild and humane Hindus, when released from all restraint, and at liberty to indulge their passions." The following indorsement which he gives to Mr. Ward's great work on the Hindus will be approved by every unprejudiced scholar: "Its value has not been diminished by fifty years of subsequent investigation, and, as a whole, it continues to maintain its authority as the fullest and most accurate record of the subjects on which it treats."



Hindu Palm-Leaf Book and Style.



CAR OF JUGGERNAUT.

E. EVANS. 58

CHAPTER VIII.

BRAHMA AND THE RELIGION OF HINDUSTAN.

Brahminism.—Its Sacred Books and their Antiquity.—The Sanskrit and the Pali.—The Hindu Polytheism.—Brahm, Brahma and the Hindu Genesis.—The Abode of the Brahminical Triad, Brahma, Vishnu and Shiva.—The Avatars and Hero-worship.—Degeneracy of the Hindu Worship.—The Legendary Deluge.—Hostility of the Purans to Gautama.—Later Additions concerning the Future State.—The Immorality of the Hindu Religion.—Drunkenness a Sacred Duty.—The Worship of the Soma.—Drunken Gods and Demigods.—Demoralizing Effects of the numerous Festivals.—The Long and Frequent Pilgrimages, their Effects on the People.—The Crimes of the Brahmins of Benares.—The Deva-Dasi, or the Sacred Dancing Girls of the Temples.—The Murder of one of them.—The Vices attending the Service of some of the Gods.—The Worship of River Ganges.—The Loss of Life at some of the Ghauts.—The Virtues of Ganges Water.

IT was formerly claimed by skeptics that Brahminism was one of the oldest religions in the world, antedating the Hebrew Scriptures by many a long century. By boldly asserting as true, what they did not know and had no means of knowing to be true, they imposed on some honest Christian scholars, who in their examinations of infidelity had quite overlooked its all-pervading scoundrelism. Thus, President Stiles of Yale College was so deceived by them as actually to write to Sir William Jones, requesting him to search among the Hindus for the “Adamic books.” The Rev. Mr. Maurice, in his “Indian Antiquities,” writing of Hinduism, appeals to the veneration of his readers, and instead of bringing its abominations to light, throws over it shadows and clouds of awful majesty. Mr.

Ward makes short work of this artifice. "Antiquity," says he, sanctifies nothing: "the sinner, being an hundred years old, shall be accursed." But the more thorough inquiries of modern philologists and ethnologists have called in question the absurd claims of the Brahmins, and they are inclining more and more to the opinion that Hinduism is, comparatively speaking, "a modern antique."

Brahminism, the religion of the Hindus, holds sacred certain books called the *Vedas*, the *Shasters* and the *Purans*. Among these the four *Vedas* are the most ancient, the Rig (or rich) Veda being the most voluminous. The *Vedas* are compilations of hymns and metrical prayers addressed to the *Deva* or "Shining Ones," or deifications of the grand and striking parts and phenomena of the natural world. The other and later sacred books are the *Shasters* and *Purans*.

The antiquity of the *Vedas* has been much exaggerated. Some of the scholars of former times conjectured that they dated as far back as B. C. 6000. But the most trustworthy scholars of to-day consider them as more recent than the oldest portions of the *Zend-Avesta*, the sacred writings of the old Persians and the modern Parsees. These, it is conjectured (for historic testimony is totally wanting), are not older than B. C. 1500; and the most enthusiastic admirer of the *Vedas*, Professor Max Müller, assigns the date of the earliest Vedic writings to B. C. 1200. This date Professor Whitney pronounces purely conjectural. From resemblances between the earlier hymns of the *Zend-Avesta* and of the *Vedas*, it is supposed that the ancestors of the Medes and Persians on the one hand, and of the Hindus on the other, left the common cradle of their civilization about the same time. The first appendage to the four *Vedas*, namely the *Mantras* or sacred formularies, are thought to have been made about two hundred years later. The next appendage, the *Brahmanas*, a book of ceremonies and legends, it is guessed, belongs to the period

from B. C. 800 to B. C. 600. The final great appendage was the *Sutras*, or collection of ritualistic rules, including philosophic explanations of the *Vedas*,—thought to belong to a period from about B. C. 600 to B. C. 200. But the religion of the Hindus was not content to borrow from the *Zend-Avesta*. It adopted some of the idolatries and superstitions of old Egypt, Babylon and Arabia, as well as not a few of the corruptions of Mahometanism, of debased Judaism, and of mediæval Christianity.

The Sanskrit language, the sacred tongue of the Brahmins, once believed to be the oldest of written languages, now takes its proper place as the mother of the *Pali*—the latter being the sacred language of Ceylon, Burmah, Siam, China, Japan and Thibet. It is in the Sanskrit that the Shasters of the Brahmins are written. It is a dead language, and is chiefly cultivated by the Hindu priesthood.



Brahma.

The religion of the Hindus acknowledges one god as being superior to and before all others gods and goddesses. Like the old Assyrian religion, its polytheism is crowned with cloudy reminiscences of a purer monotheism. The Hindu proverb, "God is one and beside him is no other," is evidently of later Mahometan origin. The supreme being of the Brahmins must not, however, be supposed to resemble the Jehovah of the

Christian Scriptures. Indeed, their own Shasters often raise the questions: What is God? Does he exist or not? Has he a form or not? Is he male or female? Is he an inconceivably small atom or not? Is he invisible and perfectly happy or not? These queries, and such as these, are occasions of perpetual debate among Hindu priests and pundits. The Shasters, belonging as they do to different ages, and being the composition of many different authors, naturally enough, frequently contradict themselves, and thereby lay the foundations of conflicting schools of Brahminical theology and different forms of Hindu ritualism.

But still, according to the more commonly received belief, *Brahm* is a being all spirit, without form, without beginning or end, and yet devoid of attributes; for according to the Shasters the idea of giving attributes to *Brahm* involves the idea of the necessity of multiplying himself. They believe that a spirit can not create or perform any other act without being united with matter. Although *Brahm* is without mind, will or any other faculty or quality of a person, yet according to one class of Brahmins, his negative existence at length became positive. "*Brahm* awoke," say the *Vedas*, and said, "Let me be many," and immediately took upon himself a material form and became for a long period *Brahma*. All the germs or seeds of our visible world were at first in the shape of an egg, and *Brahm* took possession of it in the form of *Brahma*. During one year of the creation, making three hundred millions of our years, this egg was swimming like a bubble upon the waters of chaos. Its brightness resembled that of a thousand suns. At last the egg was hatched, the shell was broken, and *Brahma* leaped forth, a being of terrible appearance, having a thousand heads, a thousand eyes, a thousand arms. Another monstrous creature, *Sargun*, escaped from this luminous egg. His hairs were the trees and shrubs of the forest, his head the clouds, his beard

the lightning, his voice the thunder, his breath the atmosphere, his eyes the sun and moon, his nails the rocks, his bones the mountains of the earth. *Brahm* now retires and goes to sleep, and nothing disturbs his slumbers till the present material universe shall be dissolved and a new one be demanded.

The earth is a flat plain, of circular form; in its centre rises a lofty mountain crowned with three golden summits, which are the favorite residences of *Brahma*, *Vishnu* and *Shiva*, the triad of the Hindu worship. Of these, *Brahma* (not to be confounded with *Brahm*) is the creator, *Vishnu* is the preserver, and *Shiva* is the destroyer. Many of the gods and goddesses are *avatars* or incarnations of one of the first three. Thus a kind of hero-worship has been admitted. Some ancient or more recent worthy is after death deified, and his image becomes an object of adoration. Divine honors are



Vishnu.

accordingly paid by the natives to the tomb of Lord Cornwallis, in Bombay, and of Col. Wallis, in the graveyard of Seroor. Rich natives or foreigners have only to build their tombs in the form of a temple, and set up in it some idol with a new name, to secure divine honors from the ignorant and unthinking Hindus.

But while new gods come in old gods go out. Thus, *Indra*, once a celebrated Hindu divinity, the God of the Atmosphere,

even *Brahma*, the creator and first person in the Brahminical triad, are no longer worshipped. No temples are now erected to them, while a temple in honor of Hanumat, the modern baboon god, the deified general of an army of baboons, is seen in almost every village throughout Western India. Beginning with the worship of the heavenly bodies, the Hindus proceeded to multiply gods; they had also gods of the air and gods of the earth and gods of the lower world, and now they have gods without number.

One legend of the Shasters puts *Vishnu* in the place of *Brahm* himself. A representation which is the subject of many Hindu paintings, and notably of a piece of sculpture on a large rock in the Ganges, is intended to represent the following legend: A former world having been destroyed in a deluge, *Vishnu* lay down and went to sleep on the coils of a thousand-headed serpent, which floated upon the surface of the destroying waters. During a nap of some millions of years, a water-lily grew out of his body. From this flower issued *Brahma*, the creator, who forms the world anew and makes gods and men. The high honor paid to the serpent, which is, in the popular belief, a kind of guardian of every household, appears to be associated with the old belief that the earth rests upon an enormous serpent, and that earthquakes are caused by his moving his head.

Some of the additions to the Shasters, called Purans, were manifestly dictated by hostility to the reformer, *Gautama*. *Krishna*, one of the incarnations of *Vishnu*, is supposed to have been invented by the Brahmins with a view to counteract the growing influence of the "Light of Asia." *Krishna* is represented as a great giant-killer, who first makes his appearance as an outcast beggar, and after a life of lust and murder becomes a god. The Brahmins likewise represent *Indra*, the king of Swarga, as the seducer of the wife of *Gautama*. The Institutes of Manu, also, which cannot date earlier than the fourth century

before the Christian era, betray an intentional antagonism to the teachings of *Buddha*. It was the opinion of Mr. Judson that the Hindu Buddha, one of the ten incarnations of Vishnu, was made by the Brahmins to belong to the same period as Buddha Gautama for the purpose of degrading the divine reformer to a level with their own demigods, or "Nats," as they are denominated in the Burmese.

Another part of Brahminism, which evidently belongs to a comparatively recent period, is its teaching concerning the future world. It divides the souls of the departed into five classes. Those of the first class are absorbed in *Brahm*, the soul of all things, and thus lose their individuality. The second class of the departed—such as, not being without many imperfections, yet entertain a good hope of coming into happiness—are admitted into the *Brahma Loha*. The third class are the wicked, who, according to their degrees of guilt, are cast into one



Shiva.

of the four different hells. The fourth transmigrate still, and become the offspring of human parents. The fifth also transmigrate, but in a descending scale, becoming beasts, birds and insects. The judges of the four hells are demigods of the highest class, that of *Apura*. The deepest hell is reserved for such as treat the priests with disrespect. There are three ways of obtaining future blessedness: first, by works, as bathing in

sacred waters, penance and feeding Brahmins ; second, by worshipping gods, their images and temples ; third, by simple meditation and mental worship, without the aid of any external form. The first is a stepping-stone to the second, and the second to the third. The demoralizing effects of this system are many and powerful.

Among these must be placed drunkenness. Later Brahminism does indeed threaten the drinkers of intoxicating liquors with future punishment ; but the prohibition of intemperance appears to have been occasioned by the necessity of counteracting the reform of Gautama, who makes total abstinence the last of the five great requirements of his new religion. Their later collision with Mahometanism may have provoked the Brahmins to increase the penalties of drunkenness. But in the beginning it was not so. Among the ancient offerings to Indra, were libations of *soma*, a drink prepared from the juice of a kind of milk-weed, sometimes called the moon-plant. This, mixed with barley and other ingredients, becomes by fermentation very intoxicating. This was supposed not only to give pleasure to the god, but to enable him to come to the assistance of the worshipper. The *soma* is frequently mentioned in the *Zend-Avesta* and in the *Rig-Veda*. In the latter work, a whole book of hymns are addressed to it, either in the shape of a mighty god or as a kind of ambrosia endowed with intoxicating effects. In the *Soma-Veda* there are about a thousand verses appointed to be sung at the moon-plant festival. In some of these Indra is represented as getting muzzy on the sacrificial beverage. In the same breath he is praised as the giver of splendor to the morning and as the glorious toper of *soma*. In one verse the liquor is thus addressed : "Thou, O *Soma*, art the embroiler of all things in thy drunken frolics." The officiating Brahmins drink this liquor as a part of the form of libation. The moon-plant must be gathered by moonlight on the flat top of a mountain and carted to the place of sacrifice by two rams or he-

goats. The sacrifice continues for several weeks. It reminds one of the old Greek festivals in worship of Bacchus, when men and women drank to madness and stupidity in honor of the god of wine. A Hindu sage who flourished about two centuries ago, Tuka Rama, after describing a part of the ceremonial says:

“For rites like these are at best but scurvy
That turn religion topsy-turvy.”

The demi-gods and demi-goddesses of the Brahminical “Nat” heavens are believed to pass four months in the year surrounding a sacred tree, sprawling about in a state of intoxication. The later commands and imprecations against drunkenness imply that they were called for by the habits of the people. Babagee, afterwards known as the Christian Brahmin, who was baptized at Nuggur by the missionary William Herve, in 1831, once belonged to a private society of Brahmins and others who drank brandy and revelled together whole nights without distinction of caste. The common people drink arrack, a fiery liquor highly intoxicating. When therefore, after his conversion, Babagee drew up some articles to be adopted by a Moral Society in the native church at Ahmednuggur, the very first was a promise not to use ardent spirits except as a medicine.

This temptation to drunkenness is strengthened by the number of days—145—in the Hindu year which are devoted to religious festivity, thus consuming about four months in every twelve, not in worship, but, for the most part, in drinking, story-telling, feasting and every kind of idle and debasing amusement. The remarkable idleness of the Hindus is partly due to this cause.

Add to these causes of demoralization, the frequent and long pilgrimages which the Hindu is taught to make to places reputed holy and miracle-working. Besides places thrice-sacred, like Benares, Juggernaut and Rameshwur, there are numberless others of lesser celebrity to which the priests advise the

Hindus to pilgrimize. They go in companies which increase in numbers as they reach the thoroughfares to the holy city, the sacred temple, or the all-healing river. Among these, says a missionary who spent seven years in Hindustan, are some of the most arch-villains which India affords. They are clad in the habit of devotees. Our sincere pilgrims look to these companions as their saintly guides and protectors. They go on merely during the day, hoist flags, beat drums, carouse, dance, tell stories and sing bawdy songs in the evening; and at night herd together, men and women, married and unmarried, shameless as so many cattle. Many of these pilgrims are reduced to want before they can return home, and are compelled to starve or else turn beggars and robbers.

Nor are the temples always safe asylums and refuges for the pilgrims. The Brahminical priests are, some of them, devoted to religious crimes. The pious and learned traveller, Mr. Caleb Wright, A. M., in his Lectures on India, describing the most holy temple in Benares, adds: "The Brahmins who officiate in this temple are also esteemed very holy. I will relate a few incidents illustrative of their character. They discovered that an aged pilgrim who came there to worship had a large sum of money about him. They told him that if he would give them his money, and then, in the presence of the idol, cut his throat, the image of Shiva would immediately restore him to the vigor and freshness of youth. The deluded man believed them. He gave up all his money, entered the temple, called on the name of Shiva, and then cut his throat from ear to ear. The Rev. Mr. Smith, who described to me this horrid transaction, saw him weltering in his blood. Mr. Smith also stated that soon after he commenced his missionary work in Benares, the Brahmins murdered a celebrated dancing-girl in this temple, for the sake of the jewels which decorated her person."

The last mentioned fact may demand a few words of explanation. These dancing-girls are devoted to the service of the

temples or pagodas, and they were some of them dedicated to that service by their mothers before they were born. They are called *Deva Dasi*, Servants of the "Shining Ones," or gods. Until lately they were the only girls in India who were permitted to learn to read, sing and dance. They notoriously lead the lives of strange women, and support themselves in part by the wages of infamy and in part by the revenues of the temples. The example above given was probably of one who had enriched herself by possessing more than common skill in the art of fascination.

The only religious festival of the Hindus that is not most vulgar and most disgusting, is that of the *Rama Lila*, which is celebrated every autumn in Northern India; and this, curiously enough, was not originally instituted by the priestly, but by the military or *Kshatrya* caste. Its chief attraction is a religious play, founded on the oldest and best of the Sanskrit epics, the *Ramayana*. It is worthy of note that our missionaries, Carey and Marshman, were the first to appreciate this great epic of India as one of the sources of the Hindu theogony and history. Dr. Carey amused himself a little time every day for four or five years in translating it out of the Sanskrit into English. He translated two books, and printed the original of the same, with notes, in three volumes at the Serampore press. This literal version remains to this day the only attempt at a translation into English.

The hero of the play, as of the epic, is Rama, one of the incarnations of Vishnu the Preserver. The principal theme is his war with the giant *Ravana*, the king of Ceylon, who has carried off to his capital the wife of Rama. The play is too elaborate to be here described, and occupies several days in its performance. The events which invest it with popular interest are the visit of Hanumat or Hanuman, the baboon god of the Hindus, to Lanka, the capital of Ceylon, the siege of that city, and the death of *Ravana*.

Hanumat goes to Lanka in disguise as an ape, with the view of rescuing Sita and restoring her to her husband Rama, but he is treated with hatred and contempt. His tail is dipped in some combustible matter and then set on fire. In revenge for this he climbs up to the top of the palaces, and leaping from roof to roof with his blazing tail, sets the whole city on fire. Afterwards, Rama gathers an army composed in great part of apes, bears and other wild beasts (or rather demigods in the shape of these animals), and leads them forth against Ceylon. The siege of Lanka is described in the sixth book of the poem. During the series of attacks and repulses, Ravana calls into service the three giant sons of his brother; these are killed by Rama; then the hero meets Ravana in person and they shoot at each other with magic arrows. After the siege has continued seven days and nights, the hero learns for the first time that Ravana is vulnerable only in his body, not his head. Now the hero aims at the king of the giants an arrow which has power to come at his call, and after it has hit the mark can return to the quiver. Ravana falls dead, and a deluge of flowers covers the conqueror. According to tradition, Rama establishes the religion of Brahma in Ceylon, and returns to commence a glorious reign at Oude. He finally becomes a god, and is still a favorite divinity in Oude and Bahar. Some of the later legends respecting him are supposed to have been borrowed from the history of Christ. The day that he marched against Ravana is observed as a festival all over Hindustan.

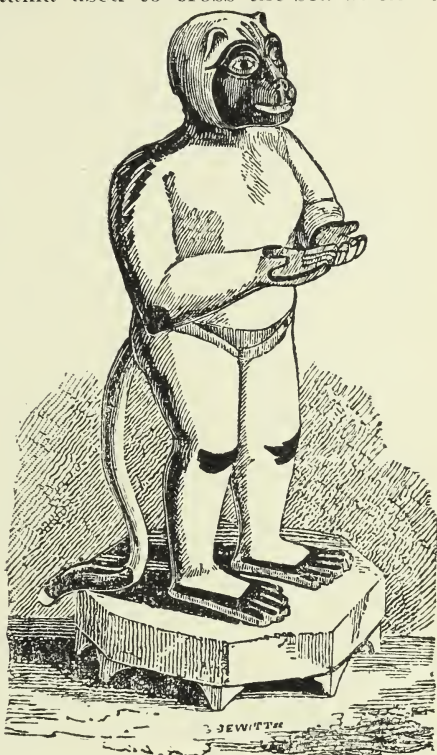
Hanumat, the ape god, is also an object of popular worship. In the Ramayana he is represented as the son of the God of the Wind, and is much employed as the swift and mighty messenger of Rama, notably when during the siege a medicinal herb for the wounded is to be sought on the mountains of northern India. His name in Sanskrit suggests the idea that he has a broken jaw.

While a child lying on the lap of his mother, he saw the sun rise, and, thinking it was fruit, started up into the air to seize it; but Indra, angry at his presumption, hurled him down to the top of a mountain, where, in the fall, he broke his left jaw. In pictures and sculptures he is sometimes represented as carrying rocks, suggestive of the method Rama used to cross the sea when he invaded Ceylon. Hanumat and his army of apes carried huge rocks, and thus bridged over the sea. The rocks that are scattered over the hilly parts of India (the valley of the Ganges is totally destitute of large stones) are said to have been accidentally dropped by Hanumat's army while on their way from the Himalayas to the arm of the sea in which the temple of Rama now stands, obstructing navigation.

For his services in Rama's campaign against Ceylon, Hanumat is rewarded with perpetual life and youth. He can con-

tract or enlarge his frame at pleasure. In one instance he is swallowed by a monster, whereupon he belittles himself so as to crawl out at the ear of his adversary.

The giants of the Ramayana, and of the religious play or "mystery" founded upon it, are very tall, with long legs, or with a vast corpulent body. Their complexion is very dark, and they

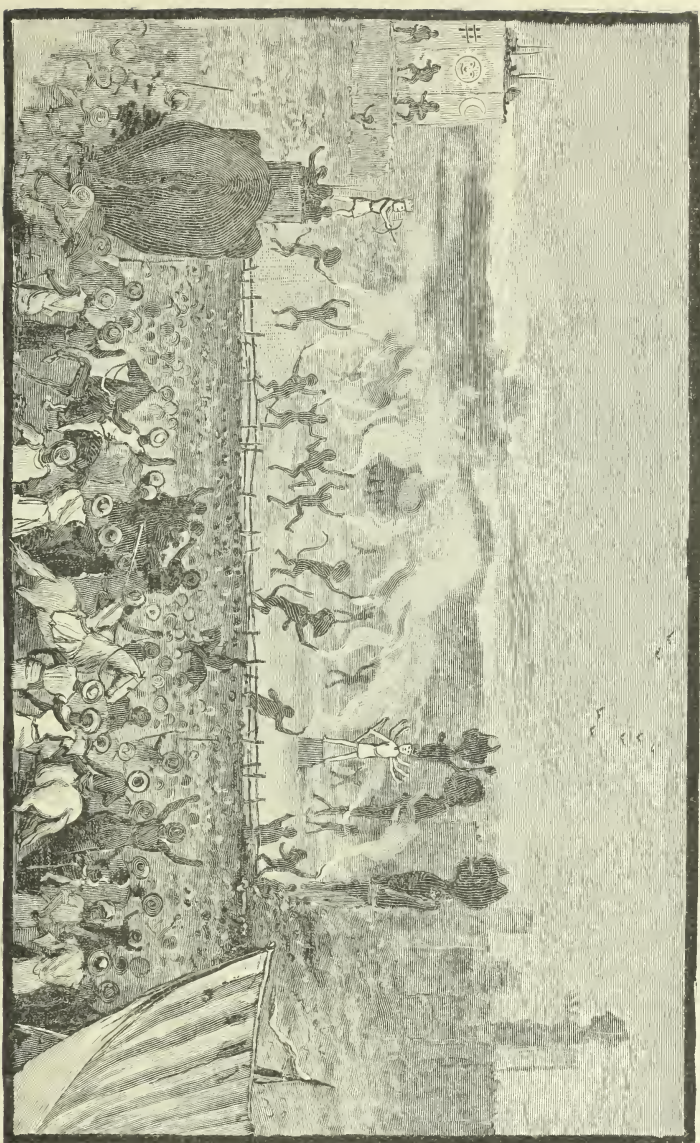


Hanumat.

have the features of the gawky or the idiot. They are in popular belief man-eaters, natural enemies of Brahminism, and capable of assuming a variety of monstrous forms. In the *Ramayana*, a giant brother of Ravana is an unspeakable glutton, sleeping six months and only awaking long enough to gorge himself with food. If an attempt is made to rouse him before his nap is ended, he has to be trampled upon by elephants and his ears besieged by an incredible quantity of noise. It is necessary to keep him asleep as long as possible; for as he spends all of his waking hours in eating, if he were to be awake long he would produce a universal famine.

In the engraving, Rama is seen, crowned and clad in white, on the left, drawing his bow; Ravana on the right, crowned, also clothed in white, with six arms, holding his bow in one of his right hands. Some of the actors in the enclosure are dressed in the character of apes holding torches, representing Hanumat and his legions of baboons. The sun, moon and stars are represented by three persons sitting on a platform at the left of the picture. The three giants are the nephews of Ravana. Near the end of the play the magic arrow kills King Ravana. On the last day there is a great display of fire-works, and the middlemost giant is set on fire and exploded.

The vices and crimes that attend the worship of Shiva and Durga, of the Vencata Ramana, of Kali and Juggernaut, are of the most atrocious and barbarous description. Some of the images and symbols, and legends in the *Shasters* and *Purans*, which pretend to recount the history of their origin, as well as the prayers that are made to them, are so indecent and disgusting that our intelligent readers ought to be thankful that they have been kept totally ignorant of them. The festivals, many of them, are carnivals of riot and madness. The festival of the *Dewallee*, for example, in honor of *Vishnu*, cannot, it seems, be properly observed without thieving, lying, gambling, revelry,



THE RAMAYANA PLAY.

debauchery and dissipation of every kind. For three days, almost every crime is considered a religious act, and if the officials of British India were not to make much allowance for offences committed during that period, they would be considered by the natives as persecutors.



A Ghaut on the Ganges.

Even the worship of the river Ganges, although not without its mitigations on the score of health and poetic associations, is, nevertheless, a most degrading and far-spread form of idolatry. Yes, idolatry; for *Gunga* is a goddess, and has her sacred legends, and the Brahmins have in their Shasters prayers and hymns addressed to this goddess. According to these, she is queen of all the goddesses, the saviour of the three worlds; she saves from ignorance, disease, sin, sorrow and death; she bestows freedom, joy and repose of mind. This divinity had

her source in Vishnu's feet, from which she flowed in three channels. All such unfortunates as cannot afford to make a pilgrimage to the Ganges may obtain the pardon of all their sins and admission to the Hindu heaven by repeating the names of *Gunga*, although they are nine hundred miles away. Hindus are as anxious to die in the waters of this river, or to have their bodies burnt to ashes on its banks, as the Catholics of the middle ages were to be buried in the dress and by the side of monks. Formerly, they threw themselves and their children into its waters in the hope of washing away sin and meriting heaven. The Rev. Mr. Thompson, a Baptist missionary in India, informed Mr. Caleb Wright, A. M., that on one occasion he saw more than three hundred thousand pilgrims assembled at Hurdwar (the place where the river leaves the mountain and flows into the plain) to bathe at the place where Brahma, the creator of the world, is said to have performed his ablutions. At two o'clock on the morning, when it was announced by the Brahmins that the propitious hour had arrived, the vast multitude rushed down a Ghaut, or flight of steps, into the Ganges. Those who first entered the water and bathed attempted to return, but the passage was wedged up with those who were still descending. There were indeed other passages by which they might have returned; but that would not do; it was not the custom, and it would diminish the merit of bathing. They endeavored, therefore, to force their way upward. Consequently, a scene of great violence took place, which resulted in the death of hundreds of persons. Nor was this a solitary case; among the hundreds of thousands of people that annually assemble at other points on the river, as at Allahabad and Benares, many are yearly thus crushed to death. The waters of this sacred river are carried to all parts of India for religious and medicinal, yes, even for judicial use; for in Hindu courts this holy water is sworn upon as the Bible is in Christian lands.

CHAPTER IX.

A FURTHER ANALYSIS OF BRAHMINISM.

The Pantheism of the Brahmins.—The Rig-Veda does not directly teach it.—The Institutes of Manu.—The celebrated Hymn to Brahma.—The practical Absurdities of the Belief as illustrated in Emerson's Lines.—The Moral Tendency of the Hindu Pantheism.—Common Belief in the Power of Fate.—An Anecdote of Transmigration.—The Enormous Pretensions of the Brahmins.—The four Castes.—The Pervasiveness of the Hindu Rites.—The Priests almost Everywhere.—A lively competition among them.—The Sacred Cow and Absolution.—The Cattle during the Famine.—Charms and Incantations.—The Climax of a Sloka.—Bargee Row buys the pardon of his sins for \$12,500.—Hindu notion of Sanctity little to do with Morality.

THE Pantheism which the Brahmins believe in, and teach, is that *Brahm* is everything, and everything is *Brahm*; in other words *Brahm* is the all-pervading soul of the material universe. This doctrine is not found in the *Vedas*, but first makes its appearance in the early *Shasters*, the *Brahmanas*, or rather an appendage to them called the *Upanishads*. According to these later writings, *Brahm* is the primary and pervading principle of all being; but, at first, he reposed in unconsciousness, and without attributes. At first, there likewise existed *nirgun*, a something in which reposed the ELEMENTS of all things, but without qualities. At length this *nirgun* manifested signs of life and activity, thus becoming *sargun* ("all attributes"), or showing itself to be possessed of all the attributes of the creator, preserver and governor of all things. Now, *Brahm* appears as the centre of all forces—physical, intellectual, moral and spiritual. Thenceforth he was like a spider, sitting in the centre of the elements, spinning out his endless threads,

and fastening what he produces from himself to the right and left, towards all quarters of the universe. This is a great departure from the simplicity of the *Rig-Veda*, which declares that "before the creation of the universe the Spirit existed alone." But still the Vedas, by personifying and then deifying the sun, moon and stars, fire, air and water, beasts, plants, etc.,



Another Representation
of Brahma.

prepared the way, first, for the 330,000,000 of Hindu divinities, and next for the worship of the universe itself; thereby, in its perfect catholicity, admitting to its pantheon all gods known and unknown, actual and possible, in the past, present and the future. Most assuredly, the Brahmins must have considered it a great relief from the unceasing invention of new gods and demi-gods to seek refuge in the delusion of Pantheism, which of necessity makes every idol a part of *Brahma*, and as sacred as himself.

There are many proofs that this doctrine is a later addition to Brahminism. The "Institutes of Manu," as they now read, close with these words: "He

who, in his own soul, perceives the supreme soul in all things, and acquires equanimity toward them all, attains the highest state of bliss." This pendent is, most probably, of the nature of an after-thought. And it is curious enough to observe how these priests, in their celebrated *Hymn to Brahma* (a hymn that contradicts the teachings of the *Vedas*), represent those writings as the breath of his nostrils. "Brahma," so they sing, "is not separated from the creation; he is the light of the sun, of the moon, and of the fire; the Vedas are the breath of his nostrils; the primitive

elements are his eyes; the shaking movements of events are his laugh; his sleep is the destruction of the world. In various forms he enlivens all creatures: in the form of fire, he digests their nourishment; in the form of air, he pervades their life; as water, he quenches their thirst; as the sun, he ripens the fruits; as the moon, he gives them refreshing sleep. The progress of time is the step of his foot. Brahma hears and sees everything. He cultivates the field; he is turned into cloud to give it moisture; he becomes corn and satisfies mankind. While he dwells in the body he sustains its vital breath; if he withdraw, it will grow cold and die. He destroys sin in the devout as cotton thread is singed in the fire. He is the source of all truth and of all lies. He who takes refuge in him will become holy; he who turns his face from him will become a blasphemer." The last verse, it will be observed, contradicts all the rest. To have been consistent, the hymn should have closed with some such words as these: He is the source of all holiness and of all blasphemies.

Elsewhere, Brahma is declared to be both the charioteer and the chariot. The poem of Emerson fairly represents the present belief of the Brahmins in its relations to human life:

"If the red slayer thinks he slays,
 Or if the slain think he is slain,
 They know not well the subtle ways
 I keep and pass and turn again.
 * * * * *

"They reckon ill who leave me out;
 When me they fly, I am the wings;
 I am the doubter and the doubt,
 And I the hymn the Brahmin sings."

The distinguished Brahmin, now the Rev. Narayan Sheshadri, of Bombay, India, has often, since his conversion to the religion of Christ, declared that Pantheism destroys free will, denies personal identity, and makes moral accountability quite impos-

sible. It teaches that man may commit the greatest sins, and escape from the consequences on the plea that it is not he that commits them, but God himself. He now considers the doctrine as blasphemous.

The Pantheists of Christian lands have a very disingenuous trick of making it appear that all "men of light and leading" are of their opinion. They pervert words that one may employ about the omnipresence of God, or misrepresent one's motives in expounding or illustrating the Hindu Pantheism. An American, visiting the late Thomas Carlyle in London, said to him, "In the United States it is claimed that you are a Pantheist." "Pan-nonsense!" replied Carlyle.

The very general belief in Fate has also a direct tendency to foster all sorts of immorality. While Pantheism makes Brahma the instigator of all crimes, Fate makes their perpetration quite unavoidable. Every action, great or small, is fated. The Rev. Hollis Read, six years missionary in the Deccan, relates the following fact: "A child who was very peevish and noisy was one day crying incessantly, to the great annoyance of all in the house. A Hindu servant, who took care of him and was very much attached to him, in reply to those who complained of this crying, said in defence of his dear little charge: "The child is not to be blamed for crying; *it is his fate to cry.*" And this blind necessity or destiny is also associated with their faith in transmigration. Their sins and crimes, even those of their gods, are not often punishable in the creature that commits them, but perhaps hundreds or thousands of years afterwards, when the man has become a demigod or been transformed into one of the lower animals. Hence a man's present sufferings may be the penalty of the sins he committed in a former state of being.

This may be illustrated by a rather extraordinary case which is related by Mr. Bird, British magistrate of Benares. One day,

seeing a sanctified mendicant in his yard, he ordered him to be gone, and threatened to horsewhip him if he ever saw him there again. A few days afterward he came again, and was flogged accordingly. The natives who witnessed the chastisement of one whom they regarded as worthy of divine honors, burst forth in ebullitions of horror and rage. But the mendicant said to them with much coolness; "It is all right, it is perfectly right; for I recollect that, in a former birth, this magistrate was my donkey; I used to whip and abuse him; even rode him beyond his strength; and now I am justly punished for my sins then and thus committed."

The priestly caste combine pretensions to divinity with the performance of official duties the most mean and the most abominable. The first Brahmin sprang from the mouth of Brahma. The next caste below him, the military, sprang from the hands of the Creator; the third caste, the mercantile, came from his loins; the fourth caste, the cultivators of the soil, from his feet. According to Manu, the Brahmin is the chief of all creatures; his birth is an incarnation of the God of Justice. By right of birth he is entitled to whatever exists in the universe; all things are virtually his wealth. However mean his occupation, he must be honored; for he is something transcendently divine, and it is through his benevolence that other mortals enjoy life. The description of the claims of the Brahmins given by the Rev. Narayan Sheshadri, the converted Brahmin of Bombay, is not exaggerated, but fully sustained by their own sacred writings. "They are," says he, "the only authorized interpreters of the Shasters and other holy books. Each Brahmin is a much more infallible dignitary than the Pope of Rome. In his right hand he holds fire, with which he can burn up the entire universe. In his right ear is the river Ganges, one drop of whose water is sufficient to wash away the sins of ten generations of transgressors. He is the Lord of

this lower world, and as such might appropriate to his own use whatever he pleases. His law is infallible; his interpretation of the sacred books must be completely believed; and he has taken special care to conserve his system by prohibiting his votaries from ever crossing the seas, the river Indus, or visiting foreign lands."

The priesthood have to do with the Hindus in respect of almost all their relations, and their most common avocations. It is difficult to conjecture any event in the life of the individual or of the family that does not require the services of a priest. The superstitious belief in signs and omens demands the frequent ceremonies and councils of the Brahmins. The Hindu would not call in a barber on an inauspicious day; he undertakes no important business without inquiring of the priest whether the day he has thought of for a beginning is of good omen. Thus, during the visit of the Prince of Wales in India, the late Rajah of Vizianagram desired exceedingly to be present at the court reception in Calcutta, but one cause alone prevented. The Brahmin family priest could not find a single lucky day on which he could set out in time to meet the princely British visitor. On a slip of land at the confluence of the Ganges and Jumna a Brahmin and a cow are stationed at several places. The Hindu who wishes to get rid of his sins grasps the tail of one of these cows with his right hand, while a Brahmin pours on the hand some water from the Ganges, and repeats a mantra, or formula of incantation; whereupon the sins pass along the tail of the sacred animal and vanish forever. The priest receives his fee, and the man goes his way. On certain festive occasions these priests may be seen making pills out of the five efficacious products of the cow; namely, milk, butter, curd, etc., to be administered to such as have accidentally lost caste, or else carrying pieces of human bones to be cast into the sacred river; for it is the general belief that, if the dead cannot be

cast bodily into the Ganges, it is sufficient to bury in its waters any fragment of the remains, even a tooth. When the annual pilgrimages to the sacred river are going forward, "Brahmins with large books under their arms," says the Rev. A. Rudolph, of Lodiana, "may be seen lining the road, and watching for new pilgrims coming in. Two of these gentlemen have described a well-to-do party travelling in ox-carts, and are trying to outrun each other so as to meet them first. Each one insists that the forefathers of the family, whom he accosts, are registered in his book, and each insists on receiving now a fresh registering fee. They are not sparing in mutual abuse, each one calling the other a liar and a deceiver; and no doubt both are right. There is, however, no way of escape; both must be paid off with a gift."



Shiva on the Sacred Bull.

We just now mentioned the part played by cows in the rite of priestly absolution. The superstition which regards the cow as a sacred animal would seem to increase rather than diminish with the progress of Christian knowledge. Beef was formerly a common article of food in India, but now the eating of the flesh of kine is held to be a crime. The effect of this

most ridiculous notion was very disastrous during the great famine of 1877 and 1878. Curiously enough, while from two to five millions of human beings died of the famine, the number of cattle was not greatly diminished. As superstition does not permit cattle to be killed, the land is full of them. Many thousands, if not a million, of lives would have been saved if the Brahmins had permitted these cattle to be slaughtered. Besides this, the grain on which the cattle fed might have kept very many of the natives from dying of starvation. As it was, almost all these animals that died of starvation were too poor to furnish any nourishment to Pariahs and outcastes. In effect, therefore, a considerable share of the £10,000,000 this famine cost the British Government went to preserve the invaluable lives of sacred cattle, and so helped to prepare the way for another and more devastating famine. Carlyle used to call Political Economy the "Dismal Science," but it is not, by many shades, as dismal as such a piece of wild unthriftiness.

The Brahmins add to their wealth and their popular influence by the use of certain Sanskrit verses called, variously, *mantras* and *muntras*. Their repetition acts as a charm or incantation; it is all-powerful; the mightiest gods cannot resist it. By it the images are believed to be filled with the spirit of the god they represent, and the young Brahmin becomes "thrice born" and endued with priestly, yes, divine power. These are muttered over him when he receives the sacred cord, which is worn by him ever after, over the left shoulder, crossing over the breast to the right. It has to be renewed every year. None but Brahmins can wear it, and it can neither be bought nor sold. Brahmins only are allowed to repeat the *mantras*. Should a man of the *Sudra* caste repeat, or even hear one of these wonder-working verses, he would be in danger of eternal punishment. The merits and virtues of repeating these mystic verses are set forth in the Brahminical books. By repeating

them, seated opposite the sun, the Brahmin may be liberated from all evils, all his impure and unlawful acts may become pure and lawful; he may obtain the fruit of a hundred sacrifices; he may approach the divine essence, move free as air, and assume an etherial form. The belief of even the more intelligent classes of Hindus is formulated in the following verse (a Sanskrit *sloka*), which is chanted by the priests: "The universe is under the power of the gods, the gods are under the power of the mantras, the mantras are under the power of the Brahmins; consequently the Brahmins are deities." Great merit attaches to the repetition of the names of the gods hundreds of times in succession; and if, in his dying moments, a man is heard to mention these sacred names, it is considered good evidence that he has gone to the regions of blessedness.

By such mechanical forms as these, a man may, it seems, become so god-like that he not only atones for his own sins, but may perform works of supererogation, or accumulate a stock of merit which may be transferred to others for their religious advantage. The following case in point comes to us well authenticated: The infamous Barjee Row, Peshwa (prime minister) of Mahratta, who imprisoned the heir-apparent to the throne, usurped the government, and then sold it to the British, receiving a pension of \$100,000 a year as the price of his treason, while still residing at Poona, heard that a devotee of very extraordinary sanctity had arrived at the capital, and was there performing wonderful acts of mortification. Such was the prime minister's character, personal, social and political, that he did not account himself prepared for death and *nirvana*. Neither could he bring himself to submit to the austerities which the priests prescribed for such a prodigious sinner. A good opportunity was now given him to settle with the gods at once, and in full of all demands. He immediately sent for the reputed saint, and struck a bargain. He gave for the saint's

whole stock of righteousness the snug sum of twelve thousand five hundred dollars. We ought to add that the Hindu notion of sanctity is, that it is altogether ceremonial. If a person, ever so wicked, has observed the prescribed rites and performed the appointed penances, he is holy ; whereas, no matter how pure in heart one may be, if he has neglected the requisite ceremonies, he is pronounced unholy. Outward acts alone are considered of any moral value. The priest, the mendicant and the pilgrim are so many religious machines. Hence, parrots are actually taught to repeat the names of the gods, in order that while their owners are devoting themselves to their mundane occupations, these Brahminical birds may be all the time laying up treasures of righteousness.



Praying Parrots.

CHAPTER X.

HINDU CASTES AND CUSTOMS.

Caste defined.—Origin of the Brahminical Supremacy.—Caste in its relation to Marriage.—Effect of Christianity on Caste.—The lowest Caste and the Outcastes.—The condition of Sudras.—Liability to lose Caste.—Example of Babagee.—Former operation of Caste in the Anglican Worship.—Caste and the Sepoy Rebellion.—The vexation caused by Caste in domestic life.—Measures adopted by the Serampore Mission in relation to these distinctions.—The Burning of Widows.—A Suttee described.—The Serampore Brethren petition the Government in favor of its abolition.—Brahmins send an agent to London to prevent doing away the Suttee.—Thought to be secretly observed still in remote parts of India.

CASTE, in the Sanskrit, signifies color or complexion, making it probable that the distinction was at first tribal and not religious. At first, there appears to have been only one complexion—a caste common to that which afterwards became the highest, the Brahminical, and the next in rank, the Kshatryan, the kingly or warrior chief and soldier class. The Brahmins have probably descended from the prophets, which the Indo-European tribes, almost all, were accustomed to reverence and to follow as the messengers of the gods and the interpreters of their oracles. These prophets were not always of the same character or degree. Sometimes they rose in the scale until they became kings and high priests, or they fell down to the grade of bards of the chieftain, such as we find to-day in the Hindu province of Meywar. Here he serves as chaplain, priest, secretary, astrologer and messenger, holding a rank second only to that of the chief, or rajah.

When the civilization of the Madai, Medes or Aryans moved eastward, it found a home on the mountain sides and table-lands of Hindustan. It brought with it many of the religious ideas which have descended to us in the Zend-Avesta, and which were afterwards embalmed in the Sanskrit of the Vedas. The warrior kings or chiefs were at first the virtual patriarchs and priests of their tribes; but, by the ravages of war, these and their descendants were diminished in number and power until the prophets, by slow degrees, gained such political ascendancy as is manifested in the Institutes of Manu. The Brahmins were aggrandized by unsuccessful wars, much in the same way that the Romish priesthood were by the defeats and slaughters of the Crusaders.

The Rig-Veda does not recognize caste; it is of later origin, and would seem to have become an established and fully-developed system about four hundred years before the Christian Era. In earlier times it served to support the pretensions of the priesthood, and yet was never carried so far as to prevent all classes, excepting the outcastes, from meeting on common ground in seasons of public prayer and sacrifice. It has never forbidden all intercourse between the castes, except in the ceremonials of eating and drinking certain kinds of sustenance, and with certain classes of persons. A man may marry girls of each of the castes below his own, provided he has also a wife belonging to his own caste.

The former prejudices and observances of the castes are now giving way before the progress of Christian civilization in India. Once the priests could use no water except from their sacred tanks; now they drink water from the aqueducts which the British have built among them. Formerly they could not sit on the same seat with an outcaste or Pariah; at present the railways (some five thousand miles in extent) are so much more expeditious and convenient than the old-time modes of trav-

elling that the Brahmins of all castes have so far overcome their scruples as to ride in cars crowded with people who could not claim descent from even the feet of Brahma. Very different is this from former scenes, in which men of the lower castes were beheld prostrating themselves at the feet of a Brahmin, and drinking water which he has consecrated by the touch of his great toe, or in which the Pariah is careful to pass the Brahmin on the side opposite the sun, lest, by his own shadow, he should defile the person of the priest.

The castes, as heretofore stated, are of four kinds: the highest is that of the Brahmins; the next is that of the chiefs and warriors, the *Kshatryas*; the third that of the merchants and farmers, the *Vaisyas*; the fourth and lowest the servants of the other castes, called the *Sudras*. The Institutes of Manu do not recognize the lowest caste as having any rights which the priestly caste is bound to respect. The Sudra's title, if he have any, should express contempt; his dwelling should be on the outskirts of the village or city; his clothes should be second-hand; his dishes should be broken: he must not be allowed to use entire dishes and pots; his ornaments should be of rusty iron; his only property, dogs and donkeys.

Besides these, are the out-castes, who, for any cause, have forfeited the rights and privileges of their caste; and yet as being Brahmins by birth, education and consecration, they can never be deprived of their inherent dignity. And, singularly enough, a Brahmin is liable to lose caste, not so much by vice and crime as by neglect of certain ceremonials. Thus, the Christian Brahmin, Babagee, lost caste by standing during the time of prayer in the mission chapel at Bombay. Before the councils that met to exclude him from the caste, he declared that many of the Brahmins who heard him were, along with himself, members of a secret society who ate beef and drank brandy in violation of the Shasters, while they were condemning

him for an act which the sacred books of the Hindus nowhere forbade.

At first the missionaries considered that they had no business to meddle with Brahminical "castes." They supposed that it was a merely civil and social institution. What followed? In the Episcopal places of worship, for example, the different castes sat on different mats, on different sides of the church, to which they entered by different doors, and approached the Lord's table at different times. They even had different sacramental cups, or managed to get the catechists to change the cup before the lower caste began to partake of the communion. They went so far as to request the Anglican missionary to receive the sacred bread and wine after they had received the communion. They had separate sections of lots in the burial grounds, and none of the inferior castes could perform the service. A native priest of high caste would not reside in a village of Pariahs or outcastes, while the outcaste teacher was not permitted to instruct a congregation of the lowest caste, the Sudras.

In the East India military service the recognition of the claims of caste was a source of danger and discord. Thus, one of the causes of the Sepoy Rebellion was the fact that native soldiers of the different castes lost caste by biting cartridges covered with the fat of cows and pigs. The former is the most sacred of all animals, and the latter the most abominably unclean. As soon as this scruple and its consequences were made known to the European officers, they allowed the Sepoys to make up their cartridges with their own hands and grease them with such grease as was ceremonially clean.

The vexations caused by caste in social life are beyond description. Miss Brittan relates that a poor woman of the very lowest caste refused to take efficacious medicine from her, and consequently died, because the missionary had touched the

vessel that contained the chlorine. One day Miss Brittan's house-keeper was compelled to go into the room occupied by the "bearer." She found him eating his dinner. He threw away the food, and broke and tossed out of doors all his cooking utensils. Wherefore such rage and ruin? Mrs. G. had gone into his room and stood on the same floor with his food. His caste was in utmost danger, and he demanded money to buy fresh food and replace his polluted utensils. In one of her zenanas (apartments for Hindu women) Miss Brittan found a woman who had been quite sick. Her fever had left her, but her pulse was very feeble: "I knew," says Miss B., "she would not touch beef tea or chicken broth. At length I suggested some arrow root and port-wine. 'Oh, no! port-wine she must not touch; it is against caste.' Then I told her to make a custard. But again she must not touch a hen's egg. Yet strange to say, I found that, though she may not touch a hen's egg, she may a duck's egg."

The annoyances occasioned at mission stations by the scruples of the pundits are sometimes a grievous hindrance in translating and preaching the Gospel. A pundit is defiled by passing over a mat on which a person of lower caste has stepped; or he is so defiled by a person of lower caste passing through the room where he is sitting, that he asks leave of absence for three days to purify himself, and so prevent himself from losing caste.

The Baptist missionaries of India, following the wise example of Schwartz, required all such natives as were admitted to the church to renounce their caste and all the observances which it exacted.

The cruel sacrifice in which the widow is burned to death with the corpse of her husband was practised throughout British India at the time of Dr. Carey's arrival. It is called the "Suttee" from the Hindu word "sut" which signifies faithful,

because the sacrifice is supposed to prove the fidelity of the wife to her deceased husband. There have been various descriptions of this tragical scene, but those given us by missionary eye-witnesses are the most worthy of belief. In January, 1821, a missionary witnessed a suttee at a landing on the banks of the river Ganges. The funeral pile was made of wood, rushes, straw and long grass, about two feet from the ground, at the water's edge. Two erect stakes were fixed in the ground, to keep the pile together. The victim came from bathing in the sacred river, and walked several times around the pile, throwing to the bystanders parched rice and other things which she held in the corner of the cloth which was wrapped around her. Meanwhile a priestly Brahmin, the chief director, held in his hand and read from a leaf that professed to be from the Shaster, directing how the ceremony was to be performed; but his voice was often drowned by the wild shouts and yells of the multitude. Then she ascended the pile, laid herself down, and put her husband's withered arm around her. A cord was now fastened tightly round the two bodies, and thick pieces of wood placed upon them and closely pressed down. Across the top of the pile a long pole was stretched, with a stout Brahmin at each end to hold down the wood and to prevent the poor creature from rising up and attempting to escape. Behind each stood a man pouring water on his head to prevent him from being burnt by the fire. Her son set fire to the pile, which was soon wrapped in a great blaze. The Brahmins busied themselves in keeping up the fire and jamming the wood together, while they occasionally called upon the people to renew their yells or huzzas for Krishna. In 1823 another suttee took place on the banks of the river in the vicinity of Calcutta. On the death of the husband, who had twenty-five wives, intelligence of the event was sent to all of the latter. Of these, four determined to "eat fire" as the natives call it. In this case



A HINDU SUTTEE.

the pile of wood with the bodies bound upon it was surrounded with a paling of bamboos to prevent the escape of the victims. In less than one minute after the fire was lighted, all of them were supposed to have been suffocated, and in less than ten minutes their bodies were burnt to a coal. "So common is the sight in this neighborhood" adds the writer, "that only a few hundred people collected to see it, and nearly all of these were women."

In a letter written by the Hon. Emily Eden, as late as 1840, she tells us that when Kurruck Singh, the successor of Rungeetn, King of Punjab, died, one of his wives was burned to ashes with him. She also mentions an account of the funeral of another Punjab King, Noor Mahal. It took place the same year; "two of his wives burnt themselves with him; one was fifteen and the other was thirteen. They were covered with jewels, and as they walked together round the pyre, they looked like two young peris. Then they laid down together, and the pile was lighted. There was a dense cloud of smoke, and when that was dispersed, in a few ashes were seen the remains of the young prince and the two beautiful fairies. All the other women, happily, were excused."

"If the husband dies while absent from home, and his remains cannot be brought to the place of his residence, the Shaster says, "let the faithful wife place his sandals on her breast and so enter the flames." Sometimes in such cases they burn themselves along with the garments of the deceased. The widow was not compelled thus to sacrifice herself, but if she once resolve to do so, and lay down on the wood, she was forcibly prevented from making her escape. If however, she chose not to "eat fire," she was required to pass her days in the utmost self-denial, never eating more than one meal a day, and that of the plainest food; never sleeping on a bed, never wearing any ornaments. After resolving not to mount the

pyre, they sometimes relent and allow themselves to be reduced to ashes, the same day, or soon after. The British Baptist missionary, the Rev. Mr. Rowe, one day saw a small temple in one of the places where these horrid rites are performed, and learned that it was erected to the memory of the suttee of a woman, who though she refused to die on the day her husband was burned, yet, *twenty years after*, she collected together every thing that belonged to him, and burnt herself to ashes along with them on the very spot where the temple was afterwards built.

Dr. Carey and his brethren have the honor of having been among the first to petition the East India Company to abolish this diabolical rite within their domain. At first objections were raised against taking any steps to suppress it, grounded on the settled policy of the government, which was, not to interfere with the religious customs of the natives. The Mahometan emperor, Akbar, had in the sixteenth century prohibited it, but his authority did not avail to check the horrid practice. The East India Company gave little heed to the importunities of the missionaries; this great commercial corporation was in fact ever a soulless machine for coining money. Some notion of the prevalence of the custom, long after Dr. Carey and his fellow-missionaries went to India, may be gathered from the report to the Government during twelve years between 1815 and 1826. In that time there were 7,154 cases of suttee in Bengal alone. In 1829 Lord William Bentinck, then the Governor General, declared that all aid or participation in the suttee should be considered as murder. The Brahmins denounced the decree with great vehemence, and, in their zeal, actually sent an agent to London, bearing a large sum of money, for the purpose of procuring its repeal.

Of late years, some Oriental scholars have tried to prove that the original Vedas do not favor the suttee, and there is

good reason to believe that they do not. Some of the early sacred books bid the widow return home from the funeral pile and resume her worldly avocations. Certain it is, that if the Brahmins did not invent the suttee, they at a very early period gave it their sanction, and became the priests, with a fixed ritual, to superintend this most dismal of all sacrifices. They likewise taught the widow to believe that by this sacrifice she expiates the crimes of her husband, raises him from misery to happiness, and thereby earns the right to dwell with him 35,000,000 of years in a state of perfect felicity.

During the early years of the Serampore Mission, some attempts were made to ascertain the number of immolations of widows that took place within thirty miles of Calcutta. During the year 1803 it was ascertained that about four hundred were burnt. In 1804 the number of native agents set to watch was increased, and according to their reports three hundred widows were burnt in six months. At that time earnest attempts, as we have said, were made by Dr. Carey and his friends to suppress this infernal custom. Mr. Marshman, after describing these exertions, says: "But the subject was postponed for a quarter of a century, and twenty thousand more victims perished. As late as 1844, twenty-four widows were burnt in the Punjab." It is probable that the custom is still secretly observed in remote parts of India.

CHAPTER XI.

STRANGE GODS, AND THEIR WORSHIP.

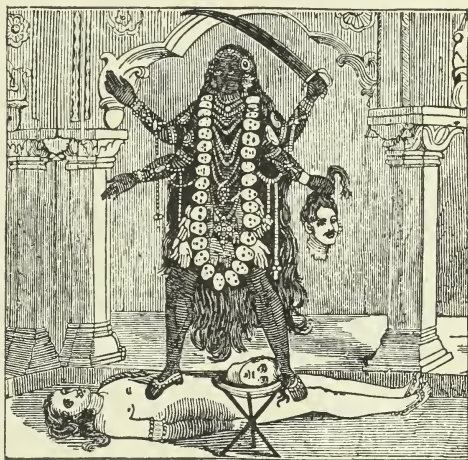
Worship of Kali.—Her Temple near Calcutta.—Her Character and Attributes.—Her thirst for Human Blood.—The Goddess of the Thugs.—Human Victims the most Acceptable Sacrifices.—The Worship of Jugernaut.—Sacrifice of Life under the Wheels of the Car.—Anecdote of an English Officer going into the Temple as a Spy.—Peculiar Ideas of Sanctity.—Infants cast into the Ganges.—Exposure of Infants in Baskets.—False Reports of some Modern Travellers.—Causes of Infanticide.—British patronage of Hindu Idolatry.—Offerings of the Government to Kali.—Receives Taxes from Pilgrims and grants Money to the Temples.—The best way to meet and overcome Brahminism.

THE care of the Brahmins in preserving the lives of certain animals is not dictated by humane tenderness, but by religious convictions and the exigencies of their ceremonials. The annals of martyrdom afford the best illustrations of the atrocity of the Brahmins, while meeting the demands of their ritualism.

The cruelty and inhumanity of the Hindu worship are illustrated not only by the custom of immolating widows, but in the worship of Kali, the goddess of robbery and murder. One of the most celebrated temples in India is the temple of Kali, about three miles from Calcutta, at Kali Ghat.

Kali, according to the Hindu belief, is the wife of the third god of the triad, Shiva, the great Destroyer. She is variously represented. Sometimes she is pictured as a woman of dark blue color, in the act of trampling under her feet her prostrate and supplicating husband. She holds the bloody head of a giant in one hand, and in the other an exterminating sword.

Her lips, eyebrows and breast are stained with the blood of her victims, whom she is supposed to devour by thousands. The ornaments of her ears are composed of human carcasses; the girdle around her waist consists of the bloody hands of giants slain by her in single combat. Her necklace, which hangs down to her knees, is composed of their skulls. Sometimes she is represented on a lion. Then she is painted yellow and dressed in red clothes. In some districts in Bengal she is depicted as holding her half-severed head in her left hand, with streams of blood gushing from the throat into the mouth. This is intended to show her thirst for blood; for on one occasion, as the sacred legend tells us, being unable to procure any of the giants for her prey, in order to quench her thirst, she cut her own throat, that the



The Goddess Kali.

blood issuing from thence might spout into her mouth. According to one of the Brahminical books, the *Kolika Purana*, the blood of different creatures has different degrees of virtue in slacking her thirst. The blood of a fish satisfies her one month; the blood of a wild boar or antelope twelve years; the blood of a buffalo or tiger, one hundred; of a lion, a reindeer or of a man, a thousand; the blood of three men slain in sacrifice, a hundred thousand years. Formerly many human victims were offered in sacrifice to this goddess. Mr. Caleb Wright, who travelled in India some forty years since, says that during

his sojourn in Calcutta a human victim was offered up at a temple of Kali in the immediate vicinity of the town.

That murderous class of robbers, the Thugs, who make a conscience of plunder and assassination, believe that their profession is of divine origin, and instituted by Kali. In some of the festivals of this goddess, as that of the Durga, the Brahmins of the highest caste, or holy teachers, take no *active* part, leaving

its ceremonials to be performed by their servants of the Sudra caste. But they have composed its ritual and the legends that popularize it. They likewise contribute largely towards the expense of it, and countenance everything as applauding spectators.



Luckshme, Wife of Juggernaut.

The worship of Juggernaut ("King of the World"), was once attended with the annual loss of many lives. The great temple of the god is at Puri, and in the days of Dr. Carey it was computed that a hundred and twenty thousand lives were in some years lost by the

fatigues and privations to which the pilgrims were exposed in their long journeys. Twelve festivals were celebrated every year. The roads leading to Puri are in many places lined with the bones of pilgrims, while dogs and vultures are seen here and there devouring the flesh of such as have recently died. The Rev. Mr. Lacey informed the traveller, Mr. Caleb Wright, that in 1825 he counted ninety dead bodies in one place, and his colleague at the same time counted one hundred and forty more in another place. The number that once cast themselves under the wheels of the towering car has

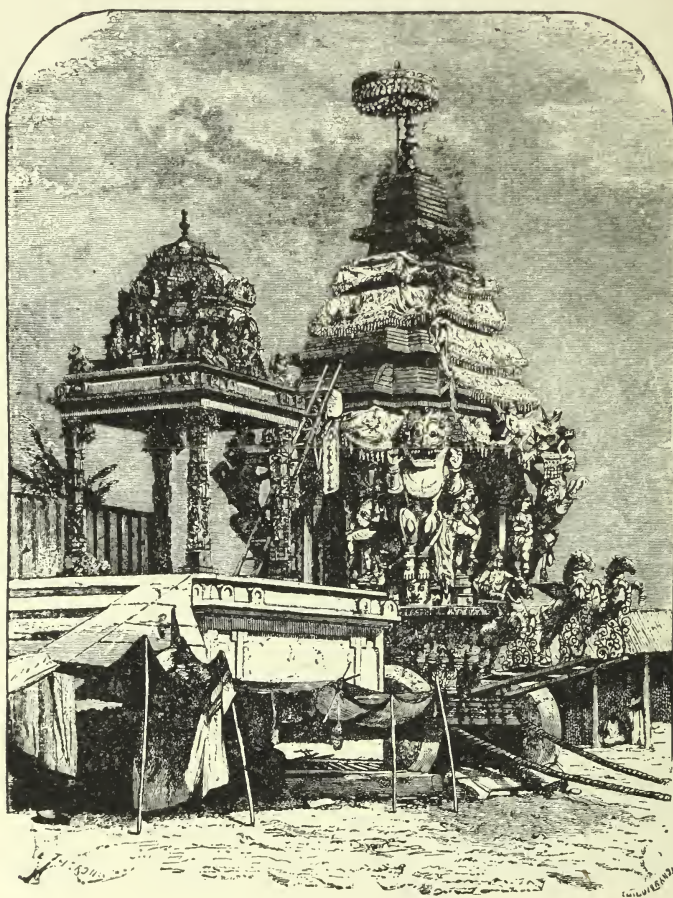
never, so far as we know, been estimated. Rev. Dr. Buchanan gives an account of one instance in which it was not a transport of wild fanaticism, but a calm determination, that must have nerved the victim to sacrifice his life. In this case, the pilgrim announced to the throng that he was ready to offer himself: "He laid himself down on his face in the track of the towering car, with his arms stretched forward. The multitude pressed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god; he is said to smile when such a libation of blood is made. The people threw *cowries*, or small pieces of money, upon the body of the victim, in approbation of the deed.



Gateway of the Temple of Juggernaut.

The interior of the temple of Juggernaut at Puree, like that of Mahomet at Mecca, cannot be safely entered except by the faithful. The only foreigner who ever saw the inside of this temple was an English officer, about sixty years ago. He

gained admission by painting and dressing himself like a native. When the Brahmins found out that their holy place had thus been defiled, they raised a mob and so threatened the

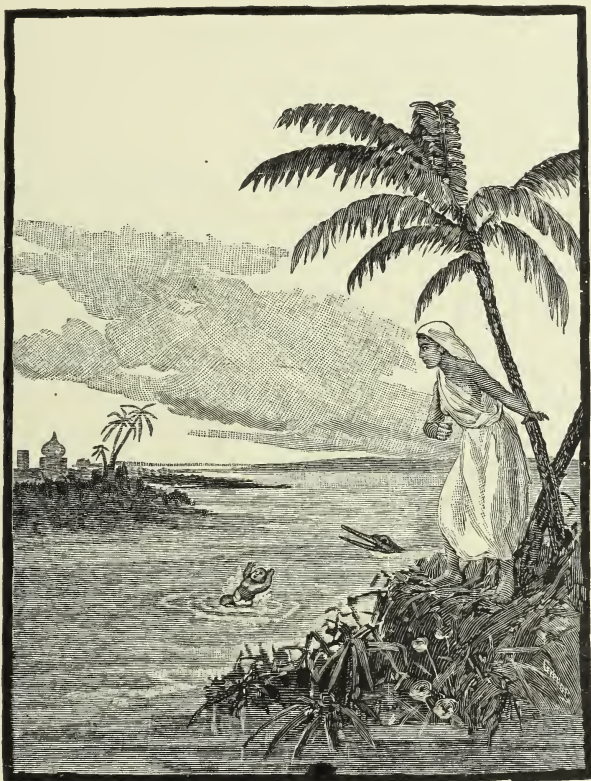


Another View of the Car of Juggernaut.

English residents of Puri that they all fled for their lives. Suspecting, however, their pursuers to be more avaricious than revengeful, they tried the artifice that vanquished Atalanta.

They strewed the way with pieces of silver, and while the natives stopped to pick them up, made good their escape.

But the sanctity of this place is ceremonial, and not moral. In two of the three temples placed in juxtaposition, the *deva dasi*, or dancing girls, devoted alike to Juggernaut and to vice, display their professional skill for the amusement of the idols that are enthroned in the largest of the three. It is the old story of the partnership of Cruelty and Lust told once more.



Drowning the Baby.

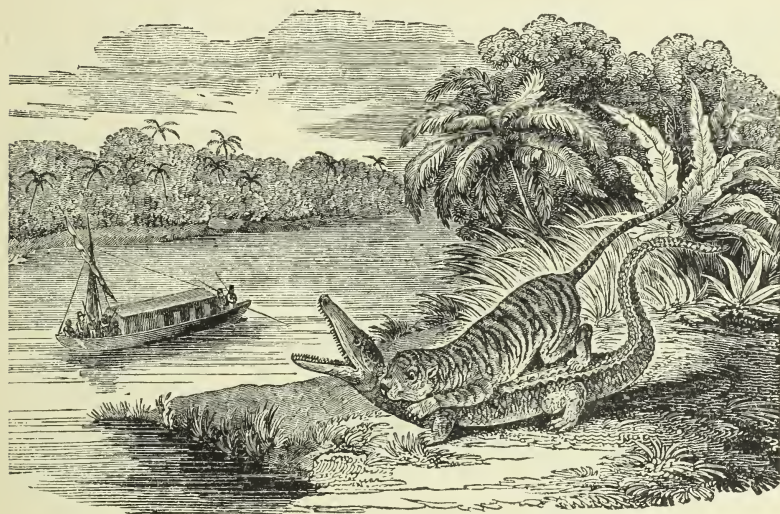
The sacrifice of infants to the Ganges was once annually made at the great festival called *Gunga Saugor*, the name of an

island at the mouth of the Ganges. The infants were cast into the water either in obedience to some vow or in the hope of securing some future blessing. When the Serampore brethren commenced their mission in India, this festival was kept with the cruel rite of casting infants into the river, usually to be devoured by crocodiles. The influence of the mission was brought to bear on the English officials, but, for many years, nothing was done to put down this species of religious murder. At length, however, the religion of Jesus gained the victory. The festival is still held in January, but infanticide is no longer permitted. Upon the occasion of the annual return of the *Gunga Saugor*, a British officer with fifty native soldiers (Sepoys) is stationed here to prevent these human sacrifices.

While Dr. Thomas was residing at Malda, in the early years of the Baptist mission, an infant that had been exposed in a basket, suspended from the branch of a tree, fell, or rolled, out on the ground, and was immediately seized by a jackal. The Doctor happened to pass that way just in time to prevent the child from being devoured. He had the satisfaction of presenting it alive to its mother. At another time, while passing under the same tree, he found a basket suspended from its branches containing the skeleton of an infant, the flesh having been devoured by white ants. In such cases, the infant is generally visited and fed by its mother for three days. Then, if it be not devoured by ants or birds of prey, nor die through exposure to the cold or the rain, it is afterwards taken home. This cruel custom is said to grow out of the belief that when a child is sickly it must be under the influence of some evil spirit, to appease the wrath of whom the mother suspends it in a basket from the limb of the tree in which the evil spirit is supposed to reside.

Some missionaries, whose powers and spheres of observation are very limited, come home and tell us that they never saw

anything of the kind, and that previous accounts must be exaggerated. But writers who would evidently show us the bright side of Hindu life frankly admit that infanticide is still committed in many parts of India. They go too far, however, when they assert that the priests never sanctioned the abominable practice. They forget the *Gunga Saugor*. Very sensibly do they account for many instances of infanticide. They are partly due to the enormous cost of wedding feasts, the mistaken



Saugor Island.

notion that the daughters are disgraced if they remain husbandless, and the forbidding of widows to marry again. The degradation of women by polygamy and servitude lends plausability to apologies for murdering them in infancy.

The disgraceful truth must be told, that the East India Company set itself in practical opposition to the progress of Christianity in Hindustan. Being a great mercantile corporation, like Venice when in full blossom, it persecuted the true servants of God, while it patronized superstition and vice. At

one time Birmingham numbered among its inhabitants men unprincipled enough to manufacture idols to send out to India. We never learned that the ships of the honorable Company were forbidden to transport them. And in India itself, Government papers, as orders and other documents, were printed so as to commence with an invocation to Ganesa, the God of Wisdom, whose red images have the head of a white elephant, with a rat at his feet, on which it is said to perform its journeys.



Temple of Kali at Calcutta.

Worship of Kali, the goddess of robbers and murderers, was formerly patronized by the Company. In Ward's journal we find the following record. "Last week a deputation of the Government went in procession to Kali Ghat and made a thank-offering to this goddess of the Hindus, in the name of

the Company, for the success which the English had lately obtained in this country. Five thousand rupees were offered. Several thousand natives witnessed the English presenting their offerings to this idol." And while the Government derived a large revenue from its tax on the pilgrims to pagan temples and idols, it made very liberal grants to some of the temples of idolatry. As late as 1834, one holy place in Poona received 3,600 rupees per annum; another, 25,000; Trimbuck, 6,000; Jejury, 40,000. For many years after the Serampore brethren commenced their work, the East India Company patronized the

Hindu idolatries so liberally and in so many forms that millions of the ignorant natives had good reason to believe that their British conquerors and governors rendered sincere homage to their cruel and abominable religion.

The Serampore brethren attacked the Hindu religion in the way that is required by the Great Commission—by preaching the Gospel and by teaching the commands of Christ. Robertson of Brighton, and some of his disciples, would have us pursue a different course. They would require us first to get at the core of Hinduism and see what we discover there that is in substantial unity with the true faith. Having thus found out the valuable parts of the Hindu system, we are to apply ourselves to the work of inducing the poor idolater to make use of these parts in building up the new and better system that is found in the religion of Christ. This is a very plausible theory. St. Paul applied it when he preached his famous sermon at Athens, but not with very remarkable success. A few were indeed converted, but of the mass of his audience some mocked, and others said, "We will hear thee again of this matter." It is well worthy of notice that the great Apostle to the Gentiles could not found a church in Athens. The students of comparative religion, in their search after the vital core or germ of a system of idolatry or superstition, too frequently miss their way. We commend to them the profound saying of Pascal: "We think ourselves much more capable of reaching the centre of things, than of grasping the circumference. But it does not require less capacity to trace something down to nothing than up to totality. The capacity in either case must be infinite."

The most successful missionaries in all lands have found that whenever they preached the atonement of Jesus, and the love of the Father in giving His Son to die as our propitiatory sacrifice, the regenerating energies of the Holy Spirit have

attended the message. *Then* the converts from the most venerable and most fascinating superstitions have exclaimed, "What have we to do any more with idols?" The most inveterate prejudices of education, the most plausible speculations of philosophy, the most beautiful traditions and legends, the most grand and attractive forms of worship, have been abandoned with the facility and entireness with which the soul deserts the dying body, or as the snow melts before the heat of Spring, or darkness vanishes before uncurtained and cloudless noon. It was so in the experience of the Moravians; it was so according to the experience of the Serampore brethren; it is so to-day, as evangelical workers all the world over abundantly report.



The Cushion of Spikes.

CHAPTER XII.

ADONIRAM JUDSON AND THE MISSION IN BURMAH.

Birthplace and early education of Judson.—Conversion.—The first to conceive the idea of the Foreign Mission enterprise in America.—Looks to the London Missionary Society for aid.—Voyage to England.—Is captured and carried to France.—Liberation and departure for England.—Anecdote of Rowland Hill.—Return to America and Marriage.—Embarks for the East under the patronage of the American Board.—Arrival at Calcutta.—Judson's studies during the voyage.—Fears of Mr. and Mrs. Judson that the Baptists were right.—Their Baptism at Calcutta.—They write home.—The Baptists of the United States not unprepared to assist them.—The influence of the Serampore Mission in America.—Missionaries going out in American ships.—Opposition of East India Company.—Ordered to return to America.—Death of Harriet Newell.—Mr. Rice to return to the United States.—Providentially saved from death by sailing into a place of refuge.—Arrive at Rangoon.

THE senior Baptist missionary to Burmah, so well known as the translator of the Bible into Burmese, and as the heroic sufferer in the prisons of Ava and Oung-pen-la, was born in Malden, Mass., on the 9th of August, 1788. He was the son of a Congregational minister; and it is worthy of note that although he was the eldest son, yet was he of greater intellectual gifts than any other member of the family. As a boy, he was quick of perception and of tenacious and ready memory. His brightness and love of study made him the prodigy of his relatives; and his father came very near spoiling him, by assuring him that he would certainly be a great man. His mother also was vain enough of her son to give him long pieces to master in a very short time. But the intellects of the young of New England in those days were subjected to the forcing

system of the hot-house. Almost every mother seemed to imagine that her son was the "Coming Man," and some publishing houses were burdened with little biographies of old heads on young sholders.

Young Judson was graduated at Brown University in 1807, the first scholar in his class. After teaching a private school for a year in Plymouth, he set out on a tour through the Northern States. While in college he had imbibed the principles of French infidelity; no wonder, therefore, that on his arrival in New York city he attached himself to a theatrical company. But on returning as far as Sheffield, he happened one Sunday morning to hear a sermon, in the pulpit of his uncle, from a very pious young man, which made a deep impression on his heart. The next night he stopped at a country tavern. As the landlord lighted him to his room, he told him that he was next door to a dying young man. Sounds from the sick chamber made it a very restless night to him. In the morning he learned that the young man had died, and that he was a Deist he had known when a student in the University. The coincidence alarmed him, and drove him almost into despair. He abandoned his scheme of adventure, and returned home with his mind impressed with the need of a personal interest in Christ. By the joint persuasions of two of the professors in the Andover Theological Seminary, he was induced to commence a course of studies in that institution. The rules of the seminary required evidence of evangelical piety as a condition of admission; but as he had at that time no satisfactory hope in Jesus and had made no profession of religion, he was admitted as a special student. About six weeks after his removal to Andover he gained new spiritual light, and was enabled to believe in Christ as his atoning sacrifice. In September, 1809, he read for the first time a little book entitled "The Star in the East," by Rev. Claudius Buchanan. It was this that led him to inquire

whether it was his duty to become a missionary to the heathen. In February, 1810, he resolved to devote his life to the cause of Foreign Missions. At first he found no student or neighboring minister that gave any encouragement. At length Samuel Nott, Jr., a member of his own class, was found to have an interest in Foreign Missions. He had for several months considered the subject, but had not fully made up his mind as to his personal duty in the matter. These two kindred spirits had their minds, in the first instance, turned to the East, as a field of missions. About the same time, Mills, Richards, Rice and others came to Andover Seminary from Williams College, where they had formed a missionary society.



Adoniram Judson

These new comers had their attention first directed to the American Indians. One after another, however, Judson convinced them that Asia was the most important field; and he drew up a petition on the subject, addressed to the General Association convened at Bradford, in June, 1810. Doubting the results of the deliberations of the Association, young Judson conceived the idea of offering his services as a foreign missionary to the London Missionary Society. Rev. Dr. Griffin, then a professor at Andover, promised to write in his behalf to London. Some time after, as they casually met, the professor apologized for having failed to

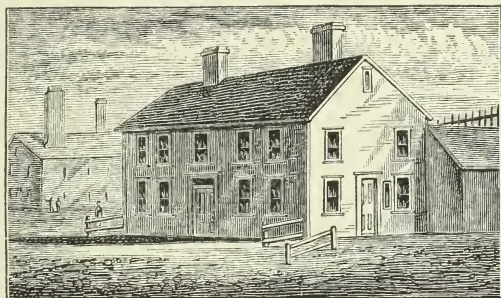
write, but would do so immediately. "I thank you, Sir," replied young Judson, "I have written for myself." In his letter to Dr. Bogue, dated April, 1810, he expresses a wish to receive an immediate reply.

In the following September the Board of Commissioners, appointed by the Association in June, held its first meeting. This body approved the readiness of the young gentlemen to go out to the East, but recommended them to wait for further information and for the raising of the needful funds. The other intending missionaries submitted to the delay advised. But the ardent Judson requested that he be authorized to visit London, in order to ascertain whether the London Missionary Society would coöperate with the American Board of Commissioners. On his way across the Atlantic, he was captured by a French privateer and carried to Bayonne, where he was confined in a prison. At length, being liberated by the kindness of an American resident, he took the first opportunity to cross the Channel, and arrived in London after a very circuitous voyage and journey of four months. He was so favorably heard that he and his three devoted brethren were appointed missionaries to the heathen under the auspices of the foreign society.

In England, his reception was flattering, and his personal appearance is thought to have been much in his favor. He was at that time small and delicate. But his voice, like that of Wesley, was much more powerful than his audiences expected to hear, and consequently took them by surprise. On one occasion he sat in the pulpit with Rowland Hill, and, at the close of the sermon, was requested to read a hymn. When he had finished, this clerical oddity arose and introduced him to the congregation as a young man going out to the East to seek the conversion of the heathen, adding, "And if his faith is proportioned to his voice, he will drive the devil from all India."

Returning to America, the Board of Commissioners dissuaded Judson and his companions from accepting the patronage of the London Missionary Society, and proposed to send them out to the East to labor under their own direction and at their own expense.

On the 5th of February, 1812, he was united in marriage with Miss Ann Hasseltine, whom he had first met at Bradford nearly two years before. In other pages, particularly given to the life and character of Miss Hasseltine, it will appear how wise and fortunate was young Judson in his choice, and how indebted



The Judson Homestead.

our mission in Burmah has been to the talents and piety, the tact and gentleness, the beauty and heroism of Bradford's most celebrated daughter.

Messrs. Judson and Newell, with their wives, sailed from Salem on the 19th of February, 1812. One day ahead of them, and from Philadelphia, sailed the rest of the company, Messrs. Nott, Hall and Rice, with the wife of Mr. Nott.

What sorrows and tears it cost these young missionaries, their fathers and mothers, their brothers and sisters, biographers have failed to consider: perhaps they esteemed them too sacred to exhibit to their Christian readers. One little ray of light has lately reached us from the Plymouth home of seventy

years ago. During young Judson's winter vacation, in 1810, while he had not as yet divulged to his doting parents his great purpose, one evening his father told him that the Rev. Dr. Griffin had proposed his Adoniram as his colleague in "the largest church in Boston." "And you will be so near home!" added his mother. But Adoniram's heart was bursting, and he could not answer either of them. His sister soon joined in the conversation, and to her he ventured to reply, "No sister, I shall never live in Boston. I have much further than that to go." As he proceeded to describe the course he proposed to take, his father, "a Censor of the Romans," offered scarcely a word of opposition, but the intelligence cost his mother and sister very many tears.

The Judsons and the Newells, after a pleasant passage, arrived at Calcutta on the 17th of June. Messrs. Nott, Hall and Rice did not reach that port until the 8th of the following month.

Mr. Judson employed himself during the voyage in a thorough examination of the question of Infant Baptism. To baptize the converts the Lord might give him in a heathen land would, he thought, be the plain command of Scripture. "But how," thought he, "am I to treat the unconverted children and servants of such converts. If I adopt the Abrahamic covenant, and put baptism in the place of circumcision, I must consider not only the children but the servants of the family as entitled to baptism." Just at this time he was likewise led to investigate anew the question whether sprinkling is baptism. He was the more urgently moved to these investigations by a desire to defend his opinions when he should meet the Baptist missionaries at Serampore, not knowing that these English missionaries made it a rule never to introduce their peculiar opinions to their guests of other persuasions. While translating the New Testament, he remarked to Mrs. Judson that he was afraid

the Baptists were right and he wrong. At Serampore nothing was said and little thought about the subject. But on returning to Calcutta, where they were detained two months, they found in the library of their chamber many books on both sides of the subject. These he read. Mrs. Judson told him she was afraid he would become a Baptist, and warned him of the unhappy consequences. She frequently told him if he became a Baptist, she would not. Now, however, she commenced reading the books they had found, and was at length brought to concur with him. They were baptized on the 6th of September, in the Baptist chapel at Calcutta. A renunciation of their former sentiments, as Mrs. Judson tells us, caused them both more pain than any thing which ever happened to them through their lives. Mr. Rice, shortly after, adopted the same views, and followed the example of the Judsons. They immediately wrote home, resigning their commission from the Congregational Board. They also wrote to the Rev. Dr. Baldwin, of Boston, and Rev. Mr. Bolles, of Salem, asking them to use their influence to secure the coöperation of the Baptists of the United States. Dr. Marshman likewise wrote to Dr. Baldwin in behalf of Mr. Judson. It required no great faith, in these young missionaries, to throw themselves on the support of the American Baptists of that day. They had been in correspondence with Carey and his co-laborers at Serampore, and with Ryland and Fuller in England, so that they had been giving long and intelligently to foreign Baptist missions and missionaries. It had been the practice of the English Baptists to send their missionaries and their appropriated funds by way of America and in American ships. Young Chamberlain came here in 1802 on his way to India. Dr. Wayland and Dr. Williams recollected, as boys at home in New York, how British missionaries were entertained by the pastors and wealthy laymen of the city while waiting for passage to India. The Baptist Missionary Society of Mas-

sachusetts was formed before 1803. Robert Ralston, Esq., of Philadelphia, in October, 1806, sent to Serampore nearly four thousand dollars. This is believed to have been the first considerable sum ever subscribed in this country for *foreign* missions. Dr. Carey acknowledged the receipt of six thousand dollars from American Christians during the years 1806 and 1807. In 1812 the Salem Bible Translation and Foreign Mission Society was organized in connection with the Baptist church of which Dr. Bolles was pastor. Ten days before young Judson's ordination at Salem, the Rev. Mr. Johns, M. D., of the Serampore Mission, preached a sermon in Salem in behalf of the Baptist translations in India. About the same time he collected, there and in Boston, a thousand pounds sterling for the same object. Mr. Judson, therefore, must have known from personal observation that the Baptists of America were already engaged in the work; and Dr. Carey must have told him of the interest some American Baptists had long been taking in the missions in the East.

The chief anxieties of the young missionaries came from another quarter. The East India Company continued their opposition to the Baptist missions in India. They believed that the preaching of the Gospel would excite the natives to rebellion. That delusion was fostered by the Episcopal chaplains of the Governor-General, and of the army and navy, who were persuaded that dissenters could neither be loyal themselves nor teach loyalty to others. This opposition was at that juncture strengthened by news of a war between England and the United States. About ten days after their arrival in Serampore they were summoned to Calcutta, where an order was read to them requiring them immediately to leave the country and return to America. They were forbidden to reside in any part of the Company's territory or in any of its dependencies. With the permission of the Government, Mr. and Mrs.

Newell embarked for the Isle of France. While Mr. and Mrs. Judson and Mr. Rice were waiting for a passage thither, they received an order to proceed to England in one of the ships of the Company. At this juncture Messrs. Judson and Rice ascertained that a ship would sail for the Isle of France in two days. They applied to the authorities for a pass, but were refused. The captain, however, consented to take them without a pass. They embarked accordingly, and the vessel sailed, but after descending the river two days a government despatch overtook them, forbidding the pilot to go farther, as the vessel concealed on board passengers that had been ordered to England. The missionaries went immediately on shore, and proceeded further down the river, and remained four days in lodgings. Just as they were about to give up all hope of escaping a voyage to England, a letter was handed to Mr. Judson containing a pass to go, on board the very ship they had been compelled to leave. To whom they were indebted for this they could never ascertain. It was night; they were seventy miles from the mouth of the river; and there was reason to fear that the *Creole* had already reached the waters of the Bay of Bengal. They at once took boats, and rowed hard all night and all the next day, when to their great joy they saw the ship lying at anchor in the Saugor Roads, waiting for some Lascar soldiers. When they arrived at the Isle of France, they were met with the mournful intelligence that Mrs. Newell was dead—the first lady martyr to American missions in the East. It was here decided that Mr. Rice (who had already been severely attacked with disease of the liver), should return to America and try to enlist the hearts of the American Baptists in united endeavors in behalf of Foreign Missions.

Mr. and Mrs. Judson, now left alone, decided to attempt to establish a mission on Prince of Wales Island. They set out

for the Island by way of Madras. There they found themselves still under the jurisdiction of the East India Company. Waiting in vain for a passage to the place of their destination, they found that their only means of escape from the danger of an immediate transportation to England, was by a vessel bound to Rangoon. Thus, by a mysterious but unerring Providence, they soon found themselves in a ship standing towards the mountains of Burmah—the land, though they knew it not, destined to be the field they were to sow with tears and reap with joy. Thenceforward, the hand of Providence was more clearly seen. The vessel, old and unseaworthy, was overtaken by a storm. Mrs. Judson, who had been in a feeble condition, was now seized with a dangerous illness. Happily for her, the vessel was driven into a strait between two islands, where they were in quiet waters until the tempest was past. Dr. Judson always believed that but for this merciful interposition Mrs. Judson would never have survived the voyage. They arrived at Rangoon on the 13th of July, 1813, and chose for their first home the Baptist mission house then occupied by the wife of Felix Carey, a native of the country—her husband having been called to Ava by order of the King. The house was pleasant enough during the season when the trees and shrubs are in full bloom, but for the rest of the year they found it a dismal spot. It was half a mile beyond the protection of the walls, exposed to wild beasts and almost as wild men of the jungle; it was near the place of public execution, where all the offal of the city was thrown, and not far from the place for the burning of the dead. They afterwards removed into the city.

CHAPTER XIII.

GAUTAMA AND THE RELIGION OF BURMAH.

Birth and early life of Gautama.—Reforms Brahminism.—Buddhist Sacred books.—The full name of this Reformer.—Legends respecting him.—Arnold's "Light of Asia."—The gradual formation of the system.—What a Buddha is.—The duties of the generality.—Relic worship.—The false or Brahminical Buddha.—The "Nat" or Demi-god system.—Nigban.—Moral Code of Gautama.—Atheism of the system.—Self-sufficiency of Buddha.—Anecdote of Bishop Heber.—Belief in Fate.—No correct notions of Right or Wrong.—The Celibacy of the Priesthood.—The absence of Caste.—The present Head-centre of Buddhism.—The Philosophy of Gautama older than himself.—The Priests as Educators.—The benevolence of Buddha strains out the gnat and swallows the camel.—The highest act is to throw oneself away to save the life of a hungry tiger.—Arnold's description of this.—Meaning of *Nigban* and of *Karma*.—The *Nirvana* of the Brahmins.—Judson's views the result of long observation.—The Table of the Five Commands Atheistic.—The Inconsistencies of the system.

GAUTAMA was the son of a Hindu chief or duke, born nearly five hundred years before the Christian era. His native place was Magada, on the banks of the river Kopana, a hundred miles north of Benares. At first he made no pretensions to divine perfections, itinerated as a preacher of reform, a teacher of a new philosophy, and an ascetic of self-denying and benevolent life. Renouncing inherited wealth, royalty and all the pleasures of an Oriental court, he wandered about as a mendicant, in order that he might become a perfect Brahmin; but soon discovered the defects and excrescences of the religion of Brahma. By renouncing these, he incurred the displeasure of his former teachers, and as he dared to transgress the Brahminical laws, he suffered much persecution, and

was driven from Hindustan. According to the Sheva Puran, he had been guilty of attempting to drive a cow out of a field of rice and barley. The cow, being exceedingly feeble, was no sooner struck by a stalk of grass than it fell on the ground and died. Some devotees of Brahma, witnessing this crime, exclaimed: "O, Gautama! what hast thou done?" The life of Gautama, like that of St. Francis, is so mixed with legends that it is very difficult to find out the facts of his career. The *Be-ta-gat*, or collection of authorized Buddhist writings, was made by a council about the year 240 B. C. So long a period having elapsed since the death of Gautama, and as he wrote nothing himself, it would be strange indeed if the *Be-ta-gat* did not contain more fables than facts.

The popular legends represent Gautama as owing his origin to a five-colored ray of the sun, causing the conception of his virgin mother. This tradition evidently rose in Tibet through the influence of mediæval Romanism. But to proceed: He spent his early manhood amidst the pleasures of an Eastern palace. Being the only son of a great lord, he had a harem of eighty thousand Oriental beauties. At the age of nine-and-twenty he renounced his birthright, his princely pleasures, and even his wife and child, although his wife had accompanied him through many ages of transmigration, having been a tigress when he was a tiger, a doe when he was a deer, and the queen of heaven or hell as he was king of either realm. Then he was carried off by the four great spirit kings to the most holy temple, where he consecrated himself to a priestly life. The next six years he lived in solitary places as a hermit, and obtained the highest degree of sanctity and the name of Sakyamuni, or "The Hermit of Sakya." His family name was Gautama; his individual name Siddartha; Buddha was only his title. For five-and-forty years thereafter he went from place to place in the valley of the Ganges, sometimes going as far as

a hundred and fifty miles from Benares, preaching his peculiar doctrines, working miracles, living in utmost poverty, and depending on the alms of the people for daily subsistence. In the eighty-fifth year of his age he died of eating too much pork, and then passed into the state of *nigban*. What this state is, we shall presently inquire.

The life of Buddha Siddhartha Gautama is overrun with legends, some of which were evidently borrowed from western accounts of the Greek philosophers, while others were suggested by the life of our Saviour. The brilliant poem, "The Light of Asia," by Edwin Arnold, affords the general reader no adequate or trustworthy view of Gautama. Approaching the subject with a Christian education, which for the time being he professes to ignore, and selecting such



Gautama.

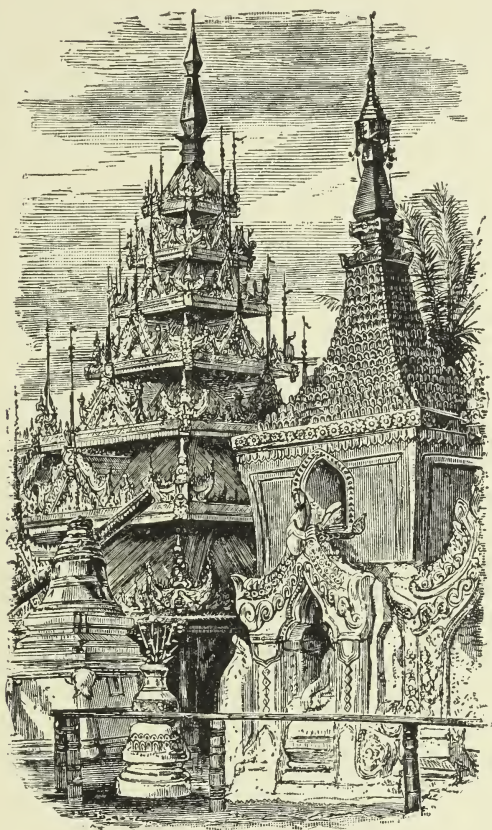
half-facts and legends only as are susceptible of poetic treatment, he throws around his philosophical hero the scenery of Hindustan as it appears in the most pleasant season of the year, and pours over all such a glory as never shone either upon the crests of the Himalayas or upon the sacred waters of the Ganges. This poem serves to conceal, rather than reveal, Buddhism. It is a piece of cloth of gold, with which Mr. Arnold, having woven and laid it

upon his shoulders, has gone backward and attempted to cover the nakedness of a most abominable system of paganism. If the reader desires to know the real nature and tendency of Buddhism, let him look into the writings of Adoniram Judson, who spent thirty-eight years in Burmah, or those of Rev. R. Spence Hardy, who was more than twenty years a missionary in Ceylon.

The communications of Gautama form the present Buddhist scriptures. They were made first to his immediate disciples, and by them retained in memory five centuries; then approved by several general councils, and finally reduced to writing on palm leaves, in the island of Ceylon, in the ninety-fourth year before Christ. In the year A. D. 386, Buddha Gautha transcribed these scriptures with an iron pen of celestial workmanship, and brought them by sea to Pagan, the seat of supreme government. The religion subsequently underwent some modifications in Burmah, and was finally established in the present form in A. D. 997.

A Buddha is a being who, after transmigrating through many forms of existence, arrives in our world as a man. Having received through a predecessor an intimation of his high destiny, he begins a course of austerities which ultimately make him an object of supreme and universal adoration. While sojourning among men, he serves as a religious teacher. The laws of nature and the decrees of fate being already fixed, he does not presume to give laws or act as a judge. Neither has he power to forgive sins or avert the punishment of sin. He does not pray, but passes most of his time in a peculiar kind of ecstatic revery or contemplation. He preaches when invited, or when suitable occasions are given. He often travels in search of meritorious persons, who need his aid on their way to *nigban*. He passes his life in self-denial and acts of kindness. He performs a minor class of miracles; and yet he is a creature

of destiny. His highest attainment this side of *nigban* is that of a somewhat defective omniscience. This is the principal divine perfection which the adorers of Gautama ascribe to him.



Buddhist Shrine and Temple.

The duties of the rest of mankind consist in keeping the commands of the last Buddha,—to worship him, his laws and his priests, and to keep the five commands, namely: Do not

take life; Do not steal; Do not commit adultery; Do not lie; Do not drink intoxicating liquors. Common people are also to worship the images and temples of the Buddha just as if they were Buddha himself; they are to listen to religious instructions on the appointed days, and to make offerings for the support of the priests, and to assist at funerals. Other religious duties consist in building pagodas and bridges, digging tanks, erecting images of Gautama, and presenting to them offerings of lighted candles, flowers, umbrellas, rice and fruits. The changes of the moon are observed as seasons of public worship. An annual festival is held about the beginning of March, when offerings, prostrations, music, dancing, masquerades and various games mingled together constitute the religious observances of three days. The most sacred Pagoda in Burmah is the Shway Dagong, at Rangoon: its title to adoration is the belief that it contains six or eight hairs of Gautama.

Buddha has sometimes been confounded with the Buddha of the Hindu or Brahminical system, which is one of the ten incarnations of Vishnu. It was the opinion of Dr. Judson that this very disreputable incarnation, made contemporary with the last Buddha (Gautama), was fabricated by the Brahmins for the purpose of degrading Gautama to a level with their own gods, the Nats of Burmah. But the reader will ask, who are these "Nats," so often mentioned by our missionaries? They are beings who are elevated above the earth in three divisions: first, *Jama*, who have natural bodies with sexual parts; second, *Rupa*, with finer bodies, without sex; third, *Arupa*, being without body. Above the earth are twenty-six heavens; six of these belonging to *Jama*. The lowest of these heavens is inhabited by Nats, who live 9,000,000 of years. This heaven is divided into four realms, ruled by four kings, respectively, who are the tutelary gods of the world. The

Rupa have sixteen, the Arupa four heavens. Men who observe the law are received into the lowest heaven, and can continue to ascend until they attain the Brahminical *nirvana*, or absorption in the Deity or Soul of the Universe. Some further account of the "Nats," and notably the rewards and punishments administered by these Brahminical demigods, may be found in the chapter on Brahminism.

Four Buddhas, including Gautama, have already lived, reigned and passed into *nibban*. Another is yet to be developed. The latter is now passing through one of the lower celestial regions. Here the question naturally arises, If Gautama is extinguished, or as others love to believe, is enjoying an eternal sleep, how comes it to pass that he is to-day worshipped by millions of his votaries? The answer is that his claims to supreme adoration extend to five thousand years after his extinction.

As for the moral code of Buddhism, it is confessedly superior to that of Brahminism; and yet, when reduced to practice, it tends to destroy itself. There are only five commands, as we have before said, binding upon all men. The teachings of the Buddhist priests respecting "merit and demerit" and their classification of "deadly sins" are manifestly borrowed from the Romanism of the Dark Ages. Primitive Buddhism knows nothing of sin in any Christian sense of the word. It reduces everything to the natural law of cause and effect. Its ethics know no conscience, no law-giver, no regenerating or sanctifying help from a superior Being. It knows no revelation from the eternal God, but follows the guidance of a human being, who, by self-denial, attains to such a calm that his intuitions are of the nature of divine oracles.

Attempts have been made to defend Buddhism from the charge of theoretical atheism by an appeal to the supposed fact that it admits of a future state of rewards and punish-

ments, happiness or misery. But the "Nats," who are here the judges, and the whole system of rewards and punishments here mentioned, belong to Brahminism, or rather it is a spurious part of the system of the later Brahmins.

Gautama as a reformer condemned all the cruelties of the Brahminical worship, and in doing so went to the extreme of denouncing the sacrifice of animals to the gods. He taught the people that they sustained no such relations to any superior being as are implied in sacrifices, and that there are no duties except such as we owe to ourselves and to our fellow creatures. The effect of this neglect of reverence towards the gods was to lead to a neglect of respect for parents and teachers. Accordingly, the vow of obedience is never taken by the monks and nuns of Gautama. The present reverence for parents and teachers among the Buddhists is evidently an inheritance from Brahminism.

Gautama quoted nothing from a previous Buddha. As the *ipse dixit* of Pythagoras, so the "I know" of Sakyamuni was the ultimate authority. At length, however, this self-assertion reacted. Singularly enough, the self-denial and abject humility exemplified by Gautama and his immediate followers had a circular motion which brought them round at length into perfect selfishness and into the presumptuous fancy that they actually were or were going to be for a time rulers of the world. Bishop Heber one day asked a Buddhist priest of great reputed sanctity whether he worshipped the gods. "No," he replied; "the gods worship me."

It is a system of practical atheism. It acknowledges no moral governor of the universe, no supreme judge and no future punishment in any Christian sense; for every Buddha, as well as Gautama himself, has suffered for his inutilities and blunders committed in a previous state of existence, as he may in like manner suffer in the future; not, however, as the

penalty of just laws, but in obedience to the law of cause and effect—but above all, according to the “unerring Wheel of Fate.” If a Buddhist injures no one but himself, he has committed no wrong. He refuses to swallow animalculæ, because the act is in his belief a species of murder, but if he can reconcile the act with his own theory of utility and kindness he refuses not to commit adultery. Mr. Hardy, while in Ceylon, found the natives who are followers of Gautama reducing their theory to practice.

The celibacy of the Buddhist priesthood, like that of the Roman Catholic Church, has a tendency to degrade marriage and to encourage many of the most promising class of society to abandon their relatives and to neglect their duties to their parents, children and friends. In this manner it undermines the very foundations of human society. And yet the Buddhist priesthood has a very strong hold on the hearts of the people, for this reason: it represents in its members almost every family of respectability in the nations which sustain it. The total ignoring of caste is favorable to national unity and to the discharge of the duties of humanity and kindness.

The ascetics of Buddhism live in poverty and retirement, dressing in rags fastened together with their own hands. Over these is thrown a yellow cloak. When they appear in public they carry a wooden bowl as they beg from door to door. They eat the simplest food, allowing themselves only one meal, which must be eaten in the forenoon. They pass part of the year in the forests, with no other shelter than the boughs of trees, and at night they sleep in a sitting posture on an outspread mat or cloth.

The regular priests of Gautama, like the ascetics, are supported by voluntary contributions. Each goes out every morning, bearing his own rice-pot or bowl, which is soon filled by the liberality of the people. These men not only perform

the sacred rites, but teach the boys in schools at the monasteries. Every rainy season, boys, wrapped in a yellow cloth, flock to them for instruction.

The monasteries are called *kyoungs*. "The Burmese," says Mr. Judson, "when about to erect a *kyoung*, choose a rising spot of ground, sufficiently remote from the village or city to convert the noise of the busy world without into a distant pleasing hum. The clear waters of an artificial pool sparkle in the vicinity; images of gilded wood or of alabaster are elevated on small thrones; lodged in the branches of the sacred Banian, and niched in shrines which are scattered here and there among the fruit trees; a few richly-scented flowers are allowed to bud and blossom in the cool shadows; and the whole scene is overlooked by a neighboring pagoda, whose little gilded bells, kept in motion by the air, create a continual low, murmuring music. When a Burman draws near one of these quiet and beautiful places, he reverently bares his feet, for to him it is holy ground."

The present venerable head of Buddhism is in Tibet, being called *Delai Lama*. The spiritual sovereign, previously to the fourteenth century, resided in China. The Buddhists formerly manifested a zealous missionary spirit. Princes and princesses sometimes became earnest propagandists. They likewise sent missionaries to foreign parts, many of whom were successful in making proselytes. Although banished from India by the Brahmins, they still flourish in Ceylon, in Burmah, Siam, Cochin China, Tartary and Japan. In China their faith is somewhat corrupted by Shamanism; and in Burmah, especially among the Peguans of that empire, it is debased by Nat or demigod worship, from both which, according to Dr. Judson, Buddhism, in its original purity, is quite distinct. In China, Gautama is called *Foe*, or *Fuh*. Of the one thousand millions of the population of the earth, Buddhists, it has been estimated, number

about four hundred millions, while Brahminists amount to about one-fourth as many, or nearly one hundred millions. Professor Max Müller thinks the number of Buddhists fifty millions higher than Dr. Judson's computation.

The general effect of Buddhism is to advance Atheism. Gautama incorporated into his system the two atheistic schools out of the six into which the Hindu philosophy was divided before his time. The chief advantage the Buddhist priests confer on the nations that are deceived by them, is that of general education. The Burmans are very generally taught to read their own language. It has lately been claimed by British apologists of Gautama that his religion is one of benevolence. Unhappily, however, his benevolence was most conspicuously shown toward the brute creation, and to beasts of prey at that. His command against murder is popularly understood chiefly to forbid the destruction of the lower animals. As for the superior class of devotees, they consider it a work of the highest merit to sacrifice one's own life in order to feed a starving tiger with one's own flesh. Edwin Arnold, in his "Light of Asia" (Book V.), reproduces with many poetic embellishments a legendary instance of this kind, from a life of Gautama.

The import of the word *nigban* has led to so much controversy that it suggests the inquiry whether Gautama, now in that questionable state, may not be that beast in the Apocalypse which *was, is not, and yet is*. The learned world is still divided on the question whether it means annihilation or a blissful trance. It is maintained that Gautama substituted *Karma*—character, or the sum total of every individual's good or bad actions,—for the transmigrating soul of the Brahmins, and that he taught that this Karma constituted the element of the form of every man's future existence.

But we must beware of confounding Buddhism with Brahminism. "They are not," says Mr. Judson, "different branches of the same religion; for, though they both recognize the universal Oriental doctrine of transmigration, they are in almost every other particular directly antagonistic."

It may here be well to mark the difference between the *nigban* of the Buddhists and the *nirvana* of the Brahmins. The former means absorption in the deity, in the Pantheistic sense; the latter signifies—what? Certain it is that it does not signify a Pantheistic absorption; for Buddha is their deity, and he has now passed into *nigban*. But the idea that there is any being into whose divine essence Buddha is absorbed would imply that there is a being superior to him. To teach such a doctrine would in their opinion be blasphemous.

What, then, does the word *nigban* signify? The term comes into the Burman tongue from the Pali, which is a sister of the Sanskrit—dead languages both. In the early sacred books, which were all written in the Pali, *nigban* appears to signify passive rest, and consequently an exemption from all evil, such as sickness, weariness, restlessness, decay and death. It is a passing beyond the process of transmigration, through which, according to the Burman belief, all men and all things else are supposed to be going. Transmigration is a process of painful activity and change; *nigban* is a state of blissful repose. So some of the Buddhist priests interpret the Be-ta-gat.

But candor compels us to add that the followers of Gautama have for the most part departed from the primitive faith of the "Light of Asia." Mr. Judson, who passed the best part of his life among the Burmans, declares that he could not discover many natives that understood by *nigban* anything else than mere annihilation. This is easily accounted for. How many

terms in Christian theology, and derived from the Bible itself, have now glided into meanings very different from the original import! It is as if an old mail-coach were driven along a new road and carried foreign passengers and their strange baggage. According to this later belief, Gautama himself has already ceased to be, and therefore the Burmese have no living and eternal God. Mr. Judson could not discover, either in the Burmese versions of these Pali scriptures, or in conversation with professedly rigid Buddhists, anything to redeem the system from the charge of absolute atheism. The few semi-atheists whom he occasionally met, however closely they might adhere to the practices of Buddhism, readily acknowledged that they did not depend exclusively for their opinions on the literal teachings of their sacred books. He had been nearly four years in Burmah, much of that time talking daily with the natives about their religion, before he found—as he did in 1817 (see his letter dated March 7),—a man that believed in an *eternal* God; that is to say, a God that is not subject to old age and death, but always exists. It was the discovery of a violet in the sands of Nubia. “I cannot,” says he, “tell how I felt at that moment.” This was the only pure Burman he ever discovered that acknowledged an eternal God, although he afterwards found two others who rose almost to the dignity of Deism, namely, the Minister of State, Moungh Zah, and the Prince Me Kara. Remember, patient reader, the question is not now what is the meaning of a word in the Pali; not what *nirvana* signifies (this is quite aside from the present inquiry); not what Gautama himself taught—but what the Burmans believed while Mr. and Mrs. Judson lived, suffered and taught among them. Clearly, in those days, as at the present time, the mass of unenlightened Burmans never heard or imagined that *nigban* signified anything but nonentity, or literal destruction of form and substance.

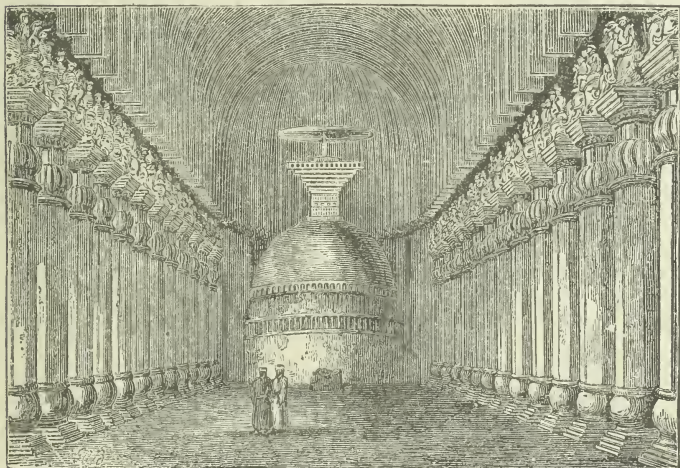
We have now briefly examined what primitive Buddhism was and what modern Buddhism is, in respect of a divine being and of *nigban*. Let us finally observe its effect on the minds and hearts of the Burmans. As there is no Buddhist priest, however devout or whatever his opinions concerning *nigban*, that believes that Gautama now has or ever will have any thing to do with our moral character and conduct, he is practically atheistic—in other words, without God *in the world*—as really and emphatically so as was the Epicurean of old Greece. And then the table of the five precepts of Buddhism, which have been so extravagantly lauded by all the best authors that have written respecting them, wants the “first commandment with promise.” The last, which forbids the drinking of intoxicating liquors, is puerile for narrowness, as it does not prohibit gluttony or the use of opium as a luxury. All these precepts are of a negative kind, and therefore, like every negative system of morals, productive of asceticism and a sanctimonious retirement from the world. But the grand defect of this system of precepts is that it is totally silent about our duties to God, or what are called, in Christian lands, the duties of the First Table. This glaring omission goes very far to confirm our conclusion that the Buddhism of to-day is both theoretically and practically a system of Atheism.

Gautama accordingly condemned divine worship or the adoration of superior beings; and yet his followers, with odd inconsistency, have multiplied his images beyond computation. The cave temple on the banks of the Salwen, described by Dr. Malcom, exhibited thousands of his images. “Forests of flowers are daily laid upon his shrines, and countless millions of lips daily repeat the formula “I take refuge in Buddha,” idly fancying that in the very act of disobeying his greatest prohibition they offer him the most acceptable worship.

Another and worse inconsistency of theirs, is that while

they repeat old stories, and invent new ones, in praise of his benevolence, their own daily life and their whole political history are marked, beyond those of almost all other half-civilized peoples, with torture and murder, deliberate, unrelenting and soulless.

Should any reader doubt this, let him read the experiences of Judson in the Death-Prisons at Ava and at Oung-pen-la. Any good history of Burmah, or of Ceylon, will likewise serve to silence any questionings that may remain.



Cave Temple at Carlee.



JUDSON IN PRISON AT OUNG-PEN-LA.

CHAPTER XIV.

THE LIFE OF JUDSON IN THE PALACE AND IN THE PRISON.

Learning Burmese.—A ten days' voyage prolonged to six months.—Trouble at Rangoon meanwhile.—Judson attempts preaching without a native assistant.—Builds and opens a Zayat.—First Baptism.—Other Converts.—Visit to Ava.—Description of the Palace.—Indifferent success of the visit.—Progress of the Gospel at Rangoon.—First female convert in Burmah baptized.—Voyage to Bengal.—Mrs. Judson sails for England and America.—Dr. Price re-inforces the Mission.—Mr. Judson goes to Ava as Interpreter.—A lot presented to Mr. Judson by the Emperor.—Completes his translation of the New Testament.—Mrs. Judson returns after a long absence.—Rumors of war between England and Burmah.—Motives for going to reside at Ava.—Mrs. Judson an object of popular curiosity.—Mr. Judson coolly received at Court.—War already begun.—The expedition of Sir A. Campbell appears in the harbor of Rangoon.—Imprisonment and threatened death of Messrs. Hough and Wade.—Rangoon captured.—Judson and Price arrested as suspected spies.—Mr. Judson's arrest and first imprisonment.—Brutality of the keepers.—The miseries of the prisoners.—Mrs. Judson's exertions in their behalf.—Her forebodings of Mr. Judson's fate and her own.—The fortunes of the MS. New Testament.

ON their arrival in Rangoon, the principal seaport of Burmah, Mr. and Mrs. Judson gave themselves to the acquisition of the language of the empire. Mrs. Judson had not been long here before her health began to suffer from the effects of the climate, and her symptoms became so alarming that she went to Madras for medical advice. Her health being soon restored she returned to Rangoon. For three years Mr. Judson was busy in learning the language, which is one of some difficulty, being at that time without any adequate grammar. His first attempt at writing in the Burman language was a tract

containing a summary of the Christian religion. In October, 1816, the Rev. G. H. Hough came to them, bringing with him a printing-press, the gift of the Serampore Mission. By this press was printed a translation of the Gospel of Matthew and the Summary already mentioned. On Dec. 25th, 1817, Judson sailed for Chittagong, in Arracan, to obtain the services of a native Christian as an assistant. He left Rangoon expecting a passage of ten or twelve days, but singularly enough, it turned out a voyage of six months. The vessel, being driven out of her course, made sail for Madras. Finding it impossible to make that port, on the 26th of January they again changed her course. The following month they once more changed the ship's destination, and made sail for Ma-sul-i-pa-tam, a port north of Madras. This place was reached on the 18th of March, twelve weeks after embarking at Rangoon. He then travelled three hundred miles in a palankeen, reaching Madras on the 8th of April. Here he waited until July 20th for a passage to Rangoon, reaching home August 2d, 1818.

During Mr. Judson's absence, plowing the sea, the mission at Rangoon was reduced to a dead-alive state. After he had been absent for nearly three months, and no tidings had been received from him, Mrs. Judson began to abandon all hope of his return. At this time Mr. Hough was arrested and threatened with banishment; and Mrs. Judson drew up a petition to the Viceroy which procured his release. The cholera now began for the first time to rage in the empire. The beating of the death-drums was heard all the day long. Then came the report of an impending war between the English and the Burmese. A storm seemed gathering, and Mr. and Mrs. Hough resolved to retire before it. They begged Mrs. Judson to accompany them to Bengal. It was now nearly six months since Mr. Judson had left home, and she had heard nothing directly from him. Dreading to stay alone in that land of "wrong and outrage,"

she commenced a reluctant preparation for the voyage. They embarked on the 5th of July, but meeting with some delays, Mrs. Judson returned to the mission house, resolved to stay and abide the consequences. Within a week after her return Mr. Judson arrived, lamenting the loss of time and his disappointment in not obtaining one of the Arracanese converts as an assistant in his first efforts to preach.

But still he did not abandon his purpose to attempt public worship. The mission house was retired from the public road, and almost hid by trees. Purchasing a piece of ground adjoining their premises and near the road, he erected a zayat upon it and opened the place for preaching in April, 1819. This service was soon followed by signs of the gracious presence of the Holy Ghost. One memorable day in the history of this mission was April 30th, 1819; on that day Mounng Nau made his first visit to the zayat. He repeated his visit daily. On the 5th of May, Mr. Judson says in his journal, "I begin to think that the grace of God has reached his heart * * It seems almost too much to believe that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOREVERMORE. Amen." On the 27th of June, Mounng Nau was baptized in a large pond in the vicinity, the bank of which was "graced" with an enormous image of Gautama. This first baptism in the Burman empire, administered to the first Burman convert, was the occasion of unutterable joy to these missionaries of the Cross. This native convert became a valuable assistant to Mr. Judson. Two additional converts were baptized in the November following. There were also several serious inquirers; but these, learning that the Viceroy was displeased with their visits to Mr. Judson, ceased going to the zayat. The three native Christians, however, held on their way courageously. But it

was evident that the people dared no longer resort to the *zayat*. Mr. Judson resolved to appeal from the Viceroy to the Emperor, with a view to obtain toleration for the new religion. President Wayland was of opinion that no missionary of the Gospel should pursue such a course, and that Mr. Judson in later years looked upon the subject in the same light that he did. As it would be aside from our purpose to discuss this question, we will accompany Messrs. Judson and Colman to the "Golden City." Ascending the Irrawaddy, taking with them the Bible in six volumes, gilded in Burman style, as a present to the Emperor, in due time they were conducted, through various splendor and parade, until they ascended a flight of stairs and entered a most magnificent hall. They were directed by the private Minister of State where to sit, and there wait for the golden foot to advance. "The scene to which we were introduced," says Mr. Judson, "really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, present a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered to us that his Majesty had entered. We looked through the hall as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward unattended—in solitary grandeur,—exhibiting the proud gait and majesty of an Eastern monarch. * * He strided on. Every head except ours was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned toward us,—‘Who are these?’ ‘The teachers, great King,’ I replied. ‘What! you speak Burman,—the priests that I heard of last night?’ After asking a

number of questions, he sat down on an elevated seat, his hand resting on the hilt of his sword, and his eyes intently fixed on us." The petition was then read to his Majesty. The Emperor heard it, and stretched out his hand. Moung Zah crawled forward and presented it. Afterwards he received a tract which Mr. Judson had expressly prepared for his Majesty. He held the tract long enough to read the first two sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that beside him there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground. The Emperor took no notice of the presents they had laid before him. The private Minister of State said, among other things: "In regard to the objects of your petition, his Majesty gives no order. In regard to your sacred books, his Majesty has no use for them;—take them away."

The missionaries were cast down, but not in despair. They made one more effort to accomplish their purpose. One of the British residents of Am-a-ra-pu-ra, or New Ava (now the capital instead of Old Ava), was a rich merchant, Mr. Gouger, who was acquainted with the private Minister of State, Moung Zah. Through the kind offices of Mr. Gouger, they obtained another interview with the Minister of State. The result was that they were assured that there was no probability of obtaining a toleration of a foreign religion. They then returned to Rangoon, resolving to remove to that part of Arracan which was under British protection. But the entreaties of the native converts, and the fact that there were several new inquirers, caused them to re-consider their decision. These converts evinced great courage; while one of the inquirers, the learned Moung Shwa Gnong, seemed to derive boldness from the very things which disheartened the missionaries.

Mr. and Mrs. Colman established themselves at Chittagong, in order to collect the converts of Arracan and to provide a place of refuge for Mr. and Mrs. Judson and the native converts of Rangoon, in case of persecution. Meanwhile the divine blessing attended the exertions of Mr. and Mrs. Judson at Rangoon. Three natives were baptized in the Spring of 1820. In June it was found that Mrs. Judson's health demanded a voyage to Bengal, and as she was too feeble to go alone, Mr. Judson decided to accompany her. But before their departure their hearts were cheered by the addition to the little church of four more converts, among whom were the learned Moungh Shwa Gnonng and a married woman of superior mind and great energy—the first female disciple in Burmah, Mah Men-la. She was baptized at night, by torchlight. The church now included ten native converts, and these manifested a spirit of supplication. They were wont to hold prayer-meetings in the *zayat of their own accord*.

The Judsons now made a voyage to Bengal, spent two months with the British missionaries at Serampore, and after an absence of about five months returned to Rangoon. Mrs. Judson derived great benefit from this voyage; but six months later she was attacked with such dangerous illness that she was advised to try the virtues of a long sea voyage. Accordingly she embarked for Calcutta, and proceeded thence to London, where she arrived in improved health. From England she proceeded to the United States. Of her visit to this country at that time we shall elsewhere give a more full account.

Soon after his wife's departure from Rangoon, Mr. Judson was joined by the Rev. Jonathan Price, M. D., who had come out to the East with the intention of discharging the two-fold duty of missionary and physician. Dr. Price, commencing practice in Rangoon, showed such skill, particularly in diseases of the eye, that his fame soon spread to the capital. Only

seven months after his arrival, he was summoned to Ava by the Emperor on account of his medical skill. Mr. Judson was obliged to accompany him as interpreter. He left behind a church of eighteen native members (one of them had died), and two inquirers. Mr. Judson resided at the capital several months, and had some interviews with the Emperor, the princes and ministers of state. As Dr. Price was much at the palace, Mr. Judson's necessary attendance as interpreter enabled him incidentally to talk about the religion of Christ. The Emperor requested the missionaries to remain at Ava. A pleasant lot was given them, on which Mr. Judson built a small house; and when he was about to return to Rangoon, the Emperor expressed his regret and invited him to return soon, accompanied by Mrs. Judson, and make Ava his home. After going back to his mission, he completed his translation of the New Testament.

On the 5th of December, 1823, Mrs. Judson arrived, after an absence of two years and three months, bringing with her Mr. and Mrs. Wade. The latter, along with Mr. and Mrs. Hough, were now left in charge of the mission, while the Judsons proceeded to Ava, with the view of establishing a mission in the capital. There was some prospect of a war. Mrs. Judson, on her return voyage, had been warned at Calcutta of a probable collision between Burmah and England; and had been advised by her friends not to return to Rangoon. But the medal had two sides. It was understood to be the then policy of Great Britain not to enlarge her territories in the East. There had been previous rumors of this kind which had proved groundless. Besides, Mr. Judson had recently been received at Ava with clemency and marked condescension. Nor was this all; when she arrived at Rangoon, her husband had made up his mind to go and fix his residence at the capital; he had almost completed the needful preparations for the passage up

the Irrawaddy. To crown all, Dr. Price, who was in great favor at court, would give them a cordial welcome, and stand between them and all casual ebullitions of imperial wrath.

Our missionaries reached Ava after a wearisome passage of six weeks. On her arrival, Mrs. Judson saw that she was an object of universal curiosity. A foreign female was a sight never before beheld in Ava. Whenever she walked out, crowds followed her. Though they everywhere treated her with respect, yet some would run some way before her, in order to have a long look as she approached them. But Mr. Judson was surprised at the coolness of his reception at court. Dr. Price was out of favor, and suspicion rested on most of the foreigners then in the capital. The Queen had expressed wishes for the arrival of Mrs. Judson, but now made no inquiries after her nor intimated a wish to see her.

The cause of this suspicion and suspension of courtesy is easily indicated. The Burmans had already begun to invade the British province of Chittagong. An army had gone forth with the anticipation of leading the Governor-General of India a captive in chains to the golden feet in Ava. But the English had secretly prepared to avenge the wrongs they had endured in the constant encroachments of the Burmese on their possessions. In May, an army of six thousand men, under Sir Archibald Campbell, suddenly appeared in the river below Rangoon. So great was the surprise of the natives that scarcely a shot was fired. Every foreigner was suspected by the natives, and the Viceroy ordered the arrest and imprisonment of every man in that city "who wore a hat." Messrs. Hough and Wade were chained and imprisoned under armed keepers. In the morning the British fleet was seen approaching the town, and the keepers were ordered to put the prisoners to death the moment the first shot was fired upon the city. Repeatedly were the lives of the missionaries threat-

ened. In one instance they were compelled to kneel with their heads bent forward for the convenience of the executioner, who was ordered at that moment to behead them. At length, however, they were reprieved, and then concealed in a vault of the great golden pagoda until they were released by the English. They then lost no time in embarking for Bengal.

On the 23d of May, 1824, a message reached the house of Dr. Price that Rangoon was taken by the English. The missionaries had just concluded family worship. The intelligence produced a shock which was followed by alternate fear and joy. Mr. Gouger, the young English merchant, who happened to be with them when the news came, had more reason than they to be afraid. He went and consulted the Emperor's most influential brother, who told him to give himself no uneasiness, for his Majesty had assured him that the few foreigners, of whatever nationality, residing at Ava had nothing to do with the war, and would not be molested. As the missionaries were Americans, and not British subjects, they had good reason to suppose that, in any event, they would pass through the crisis without any annoyance from Burmese officials.

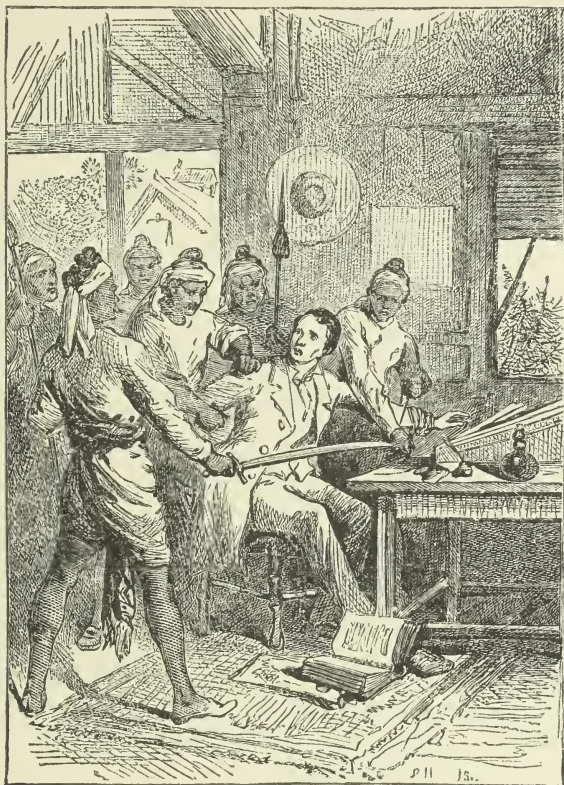
The functionaries of the empire were now all in motion. In three or four days they were able to send off an army of ten thousand men. No doubt was entertained of the defeat of the English. In a truly Oriental spirit, reminding one of the words of Sisera's mother, a wild young buck of the palace said: "Bring for me six white strangers to row my boat;" and "To me," said a lady of rank, "bring four white strangers to manage the affairs of my house; for I understand they are trusty servants." "The war boats in high glee," wrote Mrs. Judson, "passed our house, the soldiers singing and dancing and exhibiting gestures of the most joyous kind. Poor fel-

lows! said we, you will probably never dance again. And so it proved; for few, if any, ever saw again their native home."

Soon after the army left, three British residents were arrested and imprisoned. They were suspected to be spies. As Mr. Judson and Dr. Price had received money from America, the Burmese authorities, ignorant of the business of exchange, represented them to the Emperor as in the pay of the English, and very probably spies. His Majesty, in an angry tone, said; "Arrest the two teachers immediately." One day while Mrs. Judson was preparing for dinner, a Burmese officer, holding a black book, with a dozen men, rushed into the room, accompanied by one whose face was tattooed, known as the executioner. Mr. Judson was seized by the executioner, thrown down on the floor, and a small hard cord tied round both his arms above the elbow. This cord is used not only for security but for torture as well. It may be so tied as to cut through the flesh. The prisoner, pinioned by it, is at the mercy of his keeper, who, by drawing it more tightly, can almost take away respiration, dislocate the shoulder, and even cause blood to gush from his victim's nostrils and mouth, until he drops dead.

In vain did Mrs. Judson beg the executioner to loosen the cords; she offered him money in order to mitigate, if possible, the torture. All mercy, on any terms, was refused. Mr. Judson was taken to the "death prison," where he and all "white foreigners" were secured with three pairs of fetters each, which confined their feet only a few inches apart. Then a long bamboo pole was passed between their legs and fastened at the ends; so that they were forced to lie in a row upon the ground; one leg rested on the upper side of the bamboo pole, and with its weight of shackles pressed painfully on the limb below. There lay nine men, closely crowded together in a room

made of boards, with no windows and no ventilation except from the crevices in the boards of the prison and its one small door. It was in the hot month of a tropical June; they were compelled to lie on the damp ground, from which arose a poisonous miasma. The authorities did not supply them with



Arrest of Mr. Judson.

food. For this, if rich, they were totally dependent on the money concealed by their servants wherewith to go and buy something to eat; if poor and friendless they were liable to die of starvation. They owed their sustenance mostly to the exertions of Mrs. Judson, although on occasional days of sacred

festivity the native women would, as a religious duty, bring them rice and fruit. As the officials made no allowance for clothing, the prisoners were in a few months almost naked. Mrs. Judson considered it her duty to provide them not only with food but with clothing.

The keepers of the prison were all criminals, with a mutilated nose or a blind eye, or with the ears cut away, or else with the name of their crime branded in the forehead or breast. The others were tattooed with a dark ring upon the cheek or above the eye. The head keeper wore the word *loo-that*, or murder, burned into the flesh of his breast. He inflicted his cruelties as if they were so many practical jokes and his favorite amusement.

The fellow prisoners of Mr. Judson and Dr. Price were from nearly all classes; robbers and murderers as well as innocent men, who were accused or suspected of being disloyal or of having treasures which the tyrant could confiscate. The standard of morals among the votaries of Gautama, "the Light of Asia," may be illustrated by the following incident given by Mr. Crawford in his "Embassy to Ava" When Mr. Judson was in the prison, as he informed Mr. C., he overheard two chiefs, who were subjected to temporary confinement for some peccadillo, discoursing together on moral subjects. The elder of the two asked the other if he knew the proper definition of an upright man. The younger professed his ignorance; when the senior added — "Then I will tell you: an upright man is the same as a worthless man or simpleton."

In three or four days, the houses of Mr. Judson, Dr. Price and the British residents were searched and their property confiscated. The property of the British merchant, Mr. Gouger, to the amount of \$50,000, was seized and carried to the palace. The officers, on their return from this act of spoilation, while passing Mrs. Judson's house, said, "We will visit your house on the morrow." She accordingly concealed, in the earth under

the house, all her silver, a few other articles of value, and so much of Mr. Judson's manuscript of the New Testament as had not yet been printed.

From the time Mr. Judson was thrown into prison, his devoted and heroic wife was tireless in her exertions to obtain some mitigation of her husband's sufferings. She applied to the jailor, to the Governor of the North Gate of the palace, to the King's sister, and to the Queen. She tried the virtue of gifts and of importunity. She was often put off with empty promises and the assurances of faithless and heartless men. Her prevailing opinion was that her husband would suffer a violent death; and she would of course languish out a miserable existence in the hands of an iron-hearted and tyrannic monster.

Some months of torture and agony thus wore away before there was any manifestation of mercy to our missionary and his wife. At length she was permitted to make a little bamboo room in the prison yard, where her husband was allowed to be much by himself. One of the first things Mr. Judson inquired after, as soon as he and Mrs. Judson were permitted to speak together in English, was the manuscript translation of the New Testament. Fearing it might be stolen, or ruined by mold, it was thought best to sew it up in the form of a pillow, covered with a mat.

CHAPTER XV.

BRUISED BUT NOT FORSAKEN.

A Mince-pie as a reminder of Home.—Little Maria brought to the Death Prison.—Verses on the occasion.—The Hardships of the Prisoners increased.—Their execution momentarily expected.—The Governor of the North Gate.—His disclosure of his attempt to save the prisoners from execution.—The hostility of the Queen's brother.—Mr. Judson attacked with a slow fever.—The British Lion brought to the Prison in his royal cage. Permitted to starve to death.—Mr. Judson gets permission to occupy the vacated cage.—Mr. Judson translated to the Inclosure of the Governor of the North Gate.—His removal to the Prison of *Oung-pen-la*.—Mrs. Judson kept ignorant of time of his departure.—Sets off to find him.—The miseries of his Journey to the Prison.—Mr. Judson preferred death to life.—A Bengali saves him from perishing by the way.—The prisoners expect speedy execution.—Mrs. Judson's afflictions.—Burmese girl taken down with Small-pox.—Mr. Judson attacked with Fever.—His wounded feet.—Mrs. Judson at length very sick.—Mr. Judson hobbles about from house to house to beg nursing for little Maria.—The prisoners pass from great fear to great hope.—Good news from Ava.

One day Mrs. Judson thought she would try and surprise her husband with something that would remind him of home. She hit upon the project of making for him a mince pie. But how could she make it? By the help of buffalo beef and plantains, she contrived something that looked like the pie he had, in brighter days, eaten in Plymouth and Bradford. The dinner was that day sent to the prison by the hand of a servant. She had intended it in all kindness; but when he saw it, memories of home overpowered him. He bowed his head upon his knees and wept like a child.

After the birth of Maria, her mother was absent from the prison for twenty days together; then the pale, puny infant was

brought to its father to see and kiss for the first time. When Mrs. Judson reached the prison, her husband met her at the door. The interview sank deep into Mr. Judson's heart, and after they parted, he composed in his mind a number of touching verses addressed to his infant daughter; of which the following lines are a part:—

“Why ope thy little eyes?
 What would my darling see?
 Thy sorrowing mother's bending form?
 Thy father's agony?”

Wouldst mark the dreadful sight
 Which stoutest hearts appal:
 The stocks, the cord, the fatal sword,
 The torturing iron mall?

No, darling infant, no!
 Thou seest them not at all;
 Thou only mark'st the rays of light
 Which flicker on the wall.”

When little Maria was nearly two months old, her mother was one morning shocked by a message from her husband, saying that he and the other white prisoners were put into the inner prison in five pairs of fetters each; that his little bamboo room had been torn down, and his mat and pillow had been taken away from him by the jailors. Why this return to former severity? The news that Bandula had been defeated, and that the British army had left Rangoon and was advancing on the capital.

The situation of the prisoners was now very distressing. More than a hundred of them were shut up in one room, without any ventilation except through the cracks in the boards. It was the beginning of the hot season, and from excessive perspiration and loss of appetite, the white prisoners looked more like the dead than the living.

They now expected death. One evening a whisper went from one to another that they would be led out to execution that night at three o'clock. The effect on the prisoners can be better imagined than described. None of them were inclined to go to sleep. At length the hour of doom appeared at hand. They grew more and more sad. Some one suggested that they pray together, and Mr. Judson was requested to lead their devotions. Then he and probably each of the others prayed apart. And still they waited. Doubting and fearing, they yet watched every movement in the prison. At length they began to hope that the hour had passed, and that they had been deceived. Finally the door opened. The jailor came in, and they saw it was morning. They had indeed been cruelly deceived; whether through malice or mistake they could not learn. The head jailor made sport of their miseries.

Driven to desperation, Mrs. Judson determined to see the Governor of the North Gate, and although she had been forbidden to ask of him any favors for the prisoners, she boldly advanced into his audience-room and addressed him in a strain of pathetic expostulation. The old official's heart was melted, and he wept like a child. "I knew," said he, "you would make me feel. I therefore forbade your application. I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is to put them out of sight." Three times, he said, he had been told by the Queen's brother to execute the white prisoners secretly. But he had refused to do so. He declared that he could not release the prisoners from their present confinement, and she must not ask it.

After continuing in the inner prison more than a month, Mr. Judson was attacked with a slow fever. About this time the prisoners were astonished by the arrival of a lion in a cage, which was placed in the prison yard, close against the principal

building. The keepers would not give the animal any food. Was the poor starving lion a prisoner also? He really was. A year before the war, the King had received from some foreigner the present of a lion, and he had become a great favorite with him. As the British army advanced towards Ava, it was suggested, with strange glances, that the British bore a lion on their standard. The Queen's brother was positive that this lion was a demoniac charmer of the King's heart. The King's counsellors were brought to concur with the Queen's brother. At last the King was persuaded to send the animal to the death-prison, but commanded that it should not be slain without his decree. But the Queen's brother, without his knowledge, gave orders to the keepers not to give the animal any food. The prisoners had grown familiar with starvation and death; several of their number had died in the prison. But the companionship of a starving lion threw over them a new shadow of death. Daily did they see him wasting away with hunger and thirst. After dark, some women, weary perhaps with the lion's roaring, or the noise he made by struggling against the cage, would quietly thrust a piece of meat between the bars, or the keeper would now and then throw a pail of water over him.

But at last the poor animal died. The poor mass of skin and bones was carried forth and buried. It occurred to Mr. Judson that this cage would make an airy retreat for him in his sickness. Mrs. Judson obtained permission from the Governor to have her husband removed from the inner prison to this very public hospital. His emotions, in this suggestive place, must have been much like those of a man lying in his predestined coffin. Although Mr. Judson was thankful to God for the use of the lion's cage, yet his wife was not altogether satisfied. She accordingly fixed on a spot in the Governor's inclosure, opposite the prison gate, as the site of a little bamboo cabin.

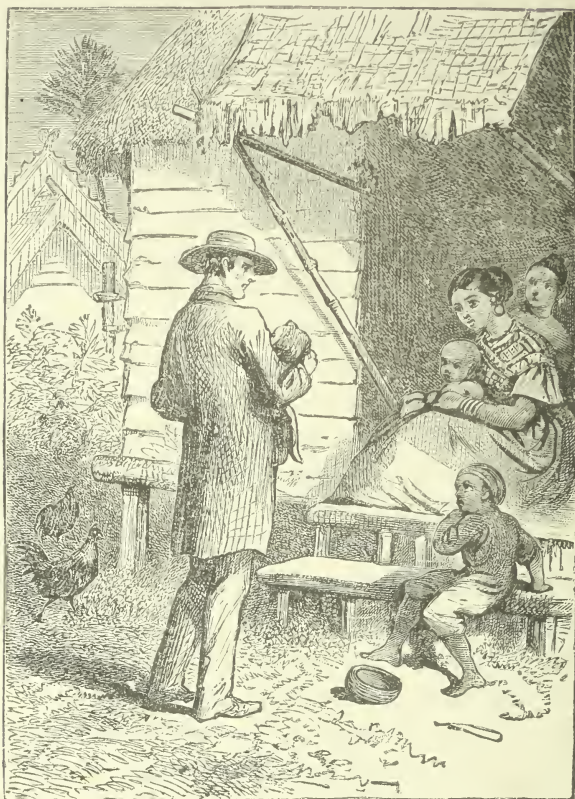
After putting it up, she incessantly begged the Governor to allow her to remove her husband from the cage to this more comfortable retreat. At last her importunities were successful.

When Mr. Judson had been in this comfortable bamboo hut two or three days, one morning the Governor sent for Mrs. Judson in a great haste. At first she was alarmed, but on arriving at the Governor's house she was agreeably disappointed to learn that he only wanted to consult her about his watch. He was unusually agreeable and talkative. When she left him to return to her room, one of the servants, pale with terror, came and told her that all the white prisoners had been carried away, but he knew not whither. Mrs. Judson ran from street to street inquiring of all she met, but no one could answer her. Some of the friends of the foreigners went to the place of execution, but found them not. At length she learned from the Governor that he had purposely detained her in talk about his watch, so that she might not witness the removal of her husband. The prisoners had been removed to Amara-poor. "You can do nothing for your husband," said the Governor; "take care of yourself." Towards night, however, she determined to set off the next morning for Amarapoor. Next morning she went down the river in quest of Mr. Judson. She took with her little Maria, then three months old, and two Burman children whom she had adopted, Mary and Abby Hasseltine, and a faithful old Bengali cook.

After reaching Amarapoor, almost used up with fatigue (she had held little Maria in her arms all the way from Ava), Mrs. Judson was told that the prisoners had been taken four miles farther, to a place called *Oung-pen-la*. Without loss of time she hastened forward to the prison, and at sun-down found her husband. His first words were, "Why have you come? I hoped you would not follow; for you cannot live here." The next

morning Mr. Judson gave her an account of the brutal treatment he received on being taken out of the prison. As soon as Mrs. Judson had gone to the Governor's house, one of the jailors rushed into the little bamboo cabin, seized him by the arm, pulled him out, stripping him of all his clothes excepting his shirt and pantaloons. He tore off his chains, and tying a rope around his waist, dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two-and-two, and delivered into the custody of an officer, who went before them on horse-back while his slaves drove the prisoners, each of the slaves holding a rope which connected each pair of prisoners. They had eight miles to walk. It was in May, one of the hottest months of the year; the sand and gravel were like burning coals to the feet of the prisoners. They had gone only half a mile when Mr. Judson's feet became so painfully blistered that, as they were crossing a little river, he ardently longed to throw himself into the water. Had he not regarded suicide as a sin, he would have drowned himself to end his bodily sufferings. At length his feet, already blistered, became perfectly destitute of skin. To pain was added the exhaustion resulting from fever and inability to swallow food. He was now ready to fall and perish, but was supported for a mile or two by being permitted to take hold of the shoulder of a stouter fellow-captive. Just at this moment the Bengali servant of the British merchant, Mr. Gouger, seeing the distresses of Mr. Judson, took off his turban, tore it in two, gave half to his master and half to Mr. Judson, which he instantly wrapped around his wounded feet. Mr. Judson was supported the rest of the way by taking hold of the shoulder of this servant, who cheerfully lent his assistance, and at times almost carried the feeble and tortured captive. A Greek, who was one of their number, died of fatigue and violence before reaching the prison at Oung-pen-la. When they arrived, and

saw that the old prison was in ruins, they all as one were of opinion that they were to be burnt as a sacrifice, according to the report that was previously circulated at Ava.



Mr. Judson Begging Milk for his Babe.

Mrs. Judson begged one of the jailors to procure her shelter for the night. He took her to his own house, which contained two little rooms, in one of which his family lived. The other, which was half full of grain, he offered to her. The next morning Mary, one of the little Burman girls, caught the small-pox. Her daughter Maria, only three months and a half old, caught the disease. Meanwhile Mr. Judson's fever continued,

and for several days he was unable to move because of the mangled condition of his feet. He carried the marks of the journey, as well as those of the shackles, for the remainder of his life.

Watching, fatigue, poor food and poorer lodging, at length caused Mrs. Judson's health to give way. Little Maria, deprived of her usual nourishment, was consequently a great sufferer, and threatened with starvation. By making presents to the jailors, the helpless mother obtained leave for Mr. Judson daily to come out of the prison to carry the poor little wailing Maria from door to door, begging the mothers of pagan babies to spare her a little milk. His daily round as a beggar was painfully made. He could only shuffle along; for a short chain still connected his shackled feet.

Meanwhile the prisoners were preparing for death. But all of a sudden, intelligence arrived from Ava that their worst enemy, *Paken Woon*, one of the brothers of the King, having been suspected of high treason, had been suddenly executed. The white foreigners, as they afterwards ascertained, had been sent to Oung-pen-la for the express purpose of sacrificing them.

CHAPTER XVI.

THE RELEASE OF JUDSON, AND HIS SUBSEQUENT CAREER.

Good News from the Governor of the North Gate.—Mr. J. hurried off to the Burman Camp as an Interpreter.—His Bamboo Hovel on the banks of the Irrawaddy.—Madding Fever.—Returns to a sense of his Misery.—Mrs. Judson dangerously Ill.—Terms of the Treaty arranged at last.—Mr. and Mrs. Judson prepare to leave Ava.—The Adventures of the Manuscript N.T.—The Happy Voyage down the Irrawaddy.—Anecdote of Comparative Happiness.—Total and long ignorance of American friends, of the whereabouts of Mr. and Mrs. J.—The Expulsive Power of Daily Peril.—News of their safety diffuses general joy.—Dinner given by Gen. Campbell to the Burmese Commissioners.—Mrs. Judson's sight of the Native Commissioners reminds her of an Incident or two.—Henry Havelock present.—Mr. J. a companion of Mr. Crawford in search of a Site for the Capital of the ceded Burmese Provinces.—Amherst selected.—Mr. J. attends Mr. C. on his Embassy to Ava.—Condition on which Mr. J. promises to go.—Unexpected delays in the Business of the Embassy.—Meanwhile Mrs. Ann H. Judson expires at Amherst.—Mr. J.'s letter to the Mother of his late Wife.—The Grave under the Hopia. Death of Little Maria.—Gen. Campbell makes Maulmain, not Amherst, the Capital of British Burmah.—Mr. J., along with Mr. and Mrs. Wade, remove thither.—The Hermitage.—“The Three-Fold Cord.”—Excursions to Rangoon and Prome.—Priests of Gautama dissuade people from going to hear him preach.—Mr. J.'s lament over Prome as he floats down the Irrawaddy.

THE time at length arrived for the release of Mr. Judson from the prison at Oung-pen-la. His attached friend, the Governor of the North Gate of the palace, sent him the first intelligence that a royal order for his release had been given. And accordingly the prisoners were returned to Ava, and Mr. Judson was hurried off to the Burmese camp at Maloun, to act as translator and interpreter in the negotiations with the British government. Exposed for three days to the scorching

sun and the chilling dews, and then placed in a small floorless bamboo hovel on the burning sands that border the Irrawaddy, he was so ill of a fever as to be almost helpless. Here he explained the papers that were brought to him, until it brought on insanity and unconsciousness. When he came to himself, he was lying alone in a little room, made by suspending a mat from the projecting eaves of a cook-shop. The transactions which resulted in a treaty of peace, were too vexatious and numerous to be recounted here. Meanwhile Mrs. Judson was seized with a dangerous fever. Her head was shaved and her feet were covered with blisters. She expected to die, and as she could take no nourishment, she became almost as pale and emaciated as a corpse. Her Burmese neighbors came in to see her expire, and said, "She is dead, and if the king of angels should come in, he could not restore her."

Over and over again were the negotiations broken off. At length, however, the terms of the treaty were fixed. The King promised to pay a large sum of money by way of indemnity, and to cede Arracan and the Tenasserim, two provinces on the sea-coast, to the British government. He was also to restore all the property he had caused to be taken from the missionaries, and permit them to retire in safety to the British provinces. Mr. Judson and Dr. Price had proved indispensable in these negotiations, and the King, having discovered their value, invited them to remain in the capital. Dr. Price considered it his duty to accept the invitation, but Dr. Judson without loss of time prepared to depart.

They are now for a little time gathering up the remainder of their household effects. During the war their house had been levelled to the ground, and all articles of value conveyed out of the city. These were collected, and among them the manuscript of the New Testament, to which we before adverted. The keeper to whose share the old pillow fell, on the day they

were thrust into the inner prison, had afterwards exchanged it for another. When, on the morning of his departure for Oung-pen-la, Mr. Judson was again robbed of his clothes and bedding, one of the keepers untied the mat which was used as a cover to the pillow and threw the roll of hard cotton away. Some hours later, the faithful servant of Mr. Judson, stumbling upon this one relic of the vanished captives, carried it to the now empty house of Mr. Judson. The precious manuscript which that cotton concealed now formed a part of those belongings of the family which were to be packed up for the voyage down the Irrawaddy.

"It was on a cool moonlight evening," writes Mrs. Judson, "in the month of March, that, with hearts filled with gratitude to God and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats and accompanied by all we had on earth. * * We now, for the first time for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight on the next morning did I behold the masts of the steamboat, the sure presage of being within the bounds of civilization." One evening, in later years, several persons were at the mission house repeating anecdotes of what different men in different ages had regarded as the highest type of human enjoyment—that is, enjoyment derived from the conditions and circumstances of life. "Pooh!" said Mr. Judson; "these men were not qualified to judge. I knew of a much higher pleasure than that. What do you think of floating down the Irrawaddy, on a cool moonlight evening, with your wife by your side and your baby in your arms, free—all free? But *you*, my dear Emily, cannot understand it, either; it needs a twenty-one months' qualification; and I can never regret my twenty-one months of misery, when I recall that one delicious thrill. I think I have had a better appreciation of what heaven may be ever since."

For nearly two long years had the fate of the missionaries at Ava been totally unknown in America. Their relatives and friends, the patrons of the mission and the Christian public, both in England and America, were left to the most painful conjectures. Were they murdered by the Burmans as friends and spies of the British Government? Have they fallen victims to disease and starvation, in a climate unfriendly to Europeans, and in a nation at war with Great Britain? Do they linger in captivity, waiting for us to pay a great ransom for them? To such questions as these, nobody could frame a satisfactory answer.

Let any one read Mrs. Judson's account of these events from beginning to end, as contained in her letter addressed to her brother, dated Rangoon, May 26, 1826, and he cannot fail to understand Mrs. Judson's explanation of her silence. "Sometimes, for a moment or two, my thoughts would glance towards America and my beloved friends there; but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava." Had Mr. Judson attempted to communicate with his fellow missionaries in British India, his letters would probably have been intercepted, and he would inevitably have been executed as a British spy.

When at last the news flew to Europe and America, that Mr. and Mrs. Judson had returned in safety to Rangoon, the whole civilized world gradually shared the general joy; and when a full narrative of their sufferings was published, it called forth the pity and sympathy of all intelligent Christians.

But to return to Mr. and Mrs. Judson. On their arrival at the British camp, they were congratulated by the officers, and shown into a tent which Sir Archibald Campbell had ordered to be pitched near his own. It was larger than his, with the addition of a pleasant veranda.

A few days after they reached the camp, a dinner was given by General Campbell to the Burmese Commissioners, to which Mrs. Judson was invited. The scene, in part, is thus described by Dr. Judson: When the dinner hour arrived, the company marched in couples, to the music of the band, towards the table, led by the General, who walked alone. As they came opposite the tent with the veranda before it, suddenly the music ceased, the whole procession stood still; and, while the wondering Burmans turned their eyes in all directions, the General entered the tent. In a moment he reappeared with a lady on his arm (no stranger to the conscious Commissioners), whom he led to the table and seated at his own right hand, The abashed Commissioners slid into their seats shrinkingly. where they sat as though transfixed by astonishment and fear.

"I fancy these gentlemen must be old acquaintances of yours, Mrs. Judson," remarked General Campbell; "and judging from their appearance, you must have treated them very ill."

Mrs. Judson smiled.

"What is the matter with yonder owner of the pointed beard?" pursued Sir Archibald; "he seems to be seized with an ague fit."

Mrs. Judson, fixing her eyes upon the trembler, answered: "He is an old acquaintance of mine, and may probably infer danger to himself, from seeing me under your protection."

She then proceeded to relate how, while her husband was suffering from fever in the inner prison, she had walked several miles to this man's house to ask a favor. She waited till noon for a hearing, and then her request was roughly refused. As she was turning sorrowfully away, he seized her silk umbrella. It was in vain that she begged he would restore it to her. She represented the danger of walking home at noon without it; and pleaded that if he took that, he would at least furnish her

with a paper one to protect her from the scorching heat. The votary of Gautama—the “Light of Asia,” the pattern of loving-kindness,—laughed at her, and turned her leanness and paleness into a jest. “It is only stout people,” said he, who are in danger of sun-stroke; the sun cannot find such as you!”—and so turned her from his door, to walk several miles in the hottest hours of the day.

With expressions and glances of indignation did the officers listen to this incident. Among those who heard it and witnessed the deathly paleness of the poor Burman, as he suspected that he was the hero of the story, was Henry Havelock, whose military career began in the Burman campaign, and whose connection with British missions in India will hereafter demand our attention.

“I never thought I was over and above vindictive,” remarked Mr. Judson, when he told the story, “but really it was one of the richest scenes I ever beheld.”

“I presume to say,” says Mrs. Judson, “that no persons in the world were ever happier than we were during the fortnight we passed at the English camp. For several days this single idea wholly occupied my mind, that we were out of the power of the Burman government, and once more under the protection of the English. Our feelings continually dictated expressions like this—‘What shall we render to the Lord for all his benefits towards us!’”

Upon their return to Rangoon in 1826, after an absence of two years and three months, Mr. and Mrs. Judson found that several of the native converts were dead, and most of the others missing. At the treaty of Yandabo, Mr. Judson’s knowledge of the Burman language had made him very serviceable to the British government. He was accordingly invited by Mr. Crawford, Commissioner of the East India Company, to accompany him on an excursion to find a suitable site for the new

capital of the ceded Burman provinces. They selected a place on the eastern bank of the Salwen, to be called Amherst, in honor of the Governor-General. Mr. Judson fixed on the new capital as a suitable mission station, and removed thither with his family. Meanwhile Mr. Crawford, being appointed envoy to Ava, to negotiate a supplementary treaty, requested Mr. Judson to accompany him. For a long time Mr. Judson refused to go. At last he promised to accompany him if he would use every effort to obtain from the King a guaranty, to all his subjects, of the right of religious liberty. Mr. Crawford promised to do so. It was expected that the objects of the embassy would be accomplished in about three months, but more than six months wore away before he could return to his missionary work. No provision in favor of religious liberty, or even of toleration, could be secured.

Three months after her husband's departure for Ava, Mrs. Judson was seized with a fever. As her constitution had been enfeebled by previous attacks of severe sickness, she was convinced that this fever would prove fatal. A friend had informed Mr. Judson that she was ill, but not dangerously so. He was therefore astounded when the news reached him at Ava that she had expired at Amherst, on the 24th of October, 1826. On his return to Amherst, in a letter to Mrs. Hasseltine he says: "Amidst the desolations death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at the window from which I can see the tree that stands at the head of her grave, and the top of the 'small, rude fence' which they have put up to protect it from incautious intrusion."

Exactly six months later, little Maria also died, and was buried beside her mother under the hope tree—*hopia*.

"Short grief, short pain, dear babe, were thine;
Now—joys eternal and divine."

Although our missionary's house was now desolate, and he was left to mourn in solitude, he addressed himself anew to his vocation. But his stay at Amherst was brief. Contrary to his expectation, its prosperity was declining; Sir Archibald Campbell having gone twenty-five miles up the Salwen, and made Maulmain the capital of British Burmah. Mr. Judson, therefore, along with Mr. and Mrs. Wade, removed thither; and thenceforward Maulmain became the chief seat of the mission. Here Mr. Judson continued to preach and teach with his usual activity. Schools were established; two houses of worship were opened, and before the close of 1828 more than thirty converts were added to the church. The New Testament was thoroughly revised, and twelve small works in the Burmese were prepared.

But let no one suppose that Mr. Judson hoped by intense toil to cure the wounds that suffering and death had inflicted on his heart. Knowing that communion with God alone would secure the needed balm, he gave his leisure moments to secret prayer, self-denial, and doing good to the sick and the poor; thus reducing to practice the advice he gives in his excellent little tract, "The Three-Fold Cord." When we remember that his health was still suffering from the hardships of his prison life, and that he had been bereft of his admirable wife and only child, we need not wonder that now for a little season he read much the works of the Quietists, and imbibed some of the teachings of Madam Guion, Thomas à Kempis, and others of that class. One morning, as he sought solitary converse with God, he went far away into a thick jungle, overlooked by a forsaken and moss-grown pagoda. Here he found a pathless wild, amidst which he sat down to read his Bible, meditate and pray. The spot was all the more secure from intrusion, because of the belief of the natives that it was a haunt of tigers. Returning next day to his retreat, he found a rude

bamboo seat in the place, and over it a canopy made of the woven branches of the trees. He never knew to whom he was indebted for this, but a native deacon (he afterwards whispered the fact to Mrs. Judson) had so far overcome his fear of tigers, as to go out in the dark to make this hermitage.

Mr. Judson had suffered much from a peculiar dread of death, which took the form of a nervous shrinking from decay and corruption. "This he believed to be the result of pride and self-love; and in order to subdue it he had a grave dug, and would sit by the verge of it and look into it, imagining how each feature and limb would appear, days, months and years after it had lain there." In the same spirit of self-denial, he gave to the Missionary Society his whole patrimonial estate, ministered to such persons as were sick of the most revolting diseases, and spent forty days at his hermitage, in prayer and fasting, partaking of no food except a little rice.

In apology for this short period of Mr. Judson's life, (only several months in all), it has been sensibly observed that these extraordinary acts of prayer, mortification and of charity were only temporary, as remedies against certain temptations, and as means of moral improvement; that he never professed to have arrived at the perfection he sought and believed to be attainable. Dr. Wayland, in defence of Mr. Judson, asserts that the latter never advised any one to live in this manner; and yet the doctrines of the "Three-Fold Cord" (written during this season of asceticism), unless qualified and supplemented, are, we fear, liable to lead ignorant but well-meaning persons into dubious if not dangerous paths. We ought to add that Mr. Judson himself, in subsequent life, looked back with trembling on this stage of his pilgrimage.

But this was with him no time of exclusive contemplation. In the midst of these mystic communings, he visited Rangoon again, and made an excursion up the Irrawaddy to Prome. At

almost every landing he found groups of natives desirous of tracts, occasionally met with former converts, and was told of the blessing of the Lord on former distributions of tracts and parts of Scriptures. At Prome his labors were at first attended with much success; but after preaching in the zayats about two months, his congregations forsook him. Why this unexpected falling off? The King of Burmah had heard of the commotion caused by the grace and Gospel of God, and sent to the Governor an order for Mr. Judson's expulsion. It appears, however, that this order was intended as a warning to the people, who from that time feared to go to his meetings or have anything to do with him. Certain it is, that the Governor did not dare to execute the royal command. Mr. Judson, however, felt that for the time being the priests of Gautama had prevailed against him, and accordingly he set off to return to Rangoon. As he floated down the Irrawaddy, and while he was yet in sight of the city, he uttered these touching and memorable words: "Farewell to thee, Prome! Willingly would I have spent my last breath in thee and for thee. But thy sons ask me not to stay; and I must preach the gospel to other cities also; for therefore was I sent. Read the five hundred tracts I have left with thee. Pray to the God and Saviour that I have told you of. And if thereafter thou call me, though in the very lowest whisper, and it reach me in the very extremities of this empire, I will joyfully listen and come back to thee."

CHAPTER XVII.

THE LAST DAYS OF A LIFE OF SACRIFICES.

At Rangoon again.—At Study in a Garret.—Demands on his attention as a Confidential Adviser.—Reluctantly gives himself to Translating.—Finishes the Burmese Bible.—Thoughts on the Nature of Primitive Preaching.—Marries the Widow of the lamented Missionary Boardman.—Her Mission Work in Tavoy.—Mr. J. Begins to Revise the Burman Bible.—Dr. Malcom's Visit.—Completes his Revision of the Burmese Bible.—His desire that it should be placed in every Burman household in the Church.—The Excellence of this Bible as a Literary Work; its Future Reception.—Drawn from home by Sickness of his Family.—Commences a Burmese Dictionary.—Mrs S. B. Judson's health requires a Sea voyage.—Her Death and Burial at St. Helena.—Mr. J. sets sail for Boston.—Unexpected Welcome.—His travels through the United States.—His Addresses before Colleges etc.—Attends the Southern Baptist Convention.—Rev. Dr. Jeter's Farewell Address.—Prepares to return to Burmah.—Third Marriage.—Embarks in company with New Missionaries.—Contemplates returning to Ava.—Goes forward to Rangoon, and then returns to Maulmain.—Takes a violent Cold.—Sickness.—Dies and is Buried at Sea.—The Mysteries that turn out Mercies.—The Darkness of to-day is because of the Sowing of Light.—Dr. J's High Estimation of the Services of Forgotten Men and Women.—A Good Time Coming.—The Emperor of Burmah builds a Church, Parsonage and School-House near the spot where stood the Cage of the Starving British Lion.

RETURNING to Rangoon, Mr. Judson took up again the work of translation. He confined himself to a garret in order to get time to carry forward his version of the Psalms, which had been neglected for three years. His missionary vocations now multiplied. He was the confidential adviser of the English Commissioners stationed on the Burmese coast. The Rooms in Boston often consulted him about prudential matters. It was at his suggestion that Dr. Jones went to Siam, Mr. Brown



JUDSON AND THE LAST LEAF OF THE BURMESE BIBLE.

to Assam, and Mr. Boardman to Tavoy. Yet he loved, beyond any other service, preaching in the jungle or forest. Being of a consumptive tendency and sanguine temperament, he instinctively craved the open air, public speaking, and a life of adventure. It was not without a struggle, therefore, that he began to devote himself to the work of translation, in compliance with the wishes of the Missionary Board. The paper, we are told, which records his resolution to forsake the jungles, was found bedewed with his tears. To many, the sedentary life of a translator would be regarded as one of greater promise of life and health. It was not so to him; to him it was a shortening of his days and a darkening of even these with eclipses, clouds and storms.

When Mr. Judson returned to Maulmain, he shut himself up for two years in a room he had prepared at the end of the native chapel, for the purpose of completing the Bible in the Burmese language. In the meantime he employed several assistants, whom he sent daily into different parts of the city and surrounding country to speak publicly, to read and distribute tracts, and to talk with the natives concerning their religious interests.

At length, after many years of labor, he was permitted to rejoice in the completion of the Burmese Bible. In an humble postscript, dated January 31st, 1834, he writes, "Thanks be to God, I can *now* say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections, which necessarily cleave to the work, I have commended it to his mercy and grace; I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praise to our great God and Saviour Jesus Christ! Amen."

Alas! poor erring man! while you were so long and painfully employed on those pages, you were not, according to the sapient judgment of some noisy men of to-day, "preaching the Gospel." It is but fair, however, to add that you took a somewhat wider view of preaching. After laboring among the heathen more than thirty years, you returned to your native land, and in an address before one of our benevolent societies you declared that "the Apostle did as really and certainly, as effectually and extensively, proclaim the Gospel, when he penned his Epistle to the Hebrews and his letter to the Romans, as when he addressed the Jews in their synagogues, or received company in his own hired house at Rome." In this error, if error it was, Dr. Judson was confirmed by the immortal Carey, who considered the reading of "a proof" of Scripture on the Lord's day, to be as holy an act as to study and preach a sermon, or to engage in any of the solemnities of worship; and indeed, in its consequences, of far higher importance.

A few months after this scholarly triumph, Mr. Judson was joined in marriage to Mrs. Boardman, who after the death of her husband had been carrying forward the mission at Tavoy, establishing schools, making long and perilous tours through the Karen forests, and actually conducting the worship of the natives. Her work and character will engage our attention in another part of the present volume.

Mr. Judson now began to revise the Burman Bible. The progress of criticism, and improved helps to the study of the originals, enabled him to discover some imperfections in his version. He was still, however, giving much time to the pastoral care of the native church in Maulmain. Amid these labors his heart was greatly cheered by the arrival of the Rev. Dr. Malcom and fourteen missionaries. During his stay at the capital of Burmah, Dr. Malcom preached a sermon to the British and American residents and sojourners. He tells us

that Mr. Judson had not heard a sermon in English for fourteen years.

Dr. Malcom's account of Mr. Judson's health and vigor is a thought too exaggerated. The fact was he had suffered from the annual fever for eight years in succession, and though it was gradually growing lighter, yet it was still hanging on and depriving him of a great deal of time. Less than two years later, 1839, consumption commenced its attacks and compelled him to visit Calcutta. He took several short voyages, but without removing pain in the organs of speech. He was invited to visit his native land, but he could not consider it his duty to leave unfinished the great labor of his life. But these years of declining health were enlivened by another and crowning success. In 1840 he completed his revision of the Burman Scriptures, of quarto size. He resolved to present it to each Christianized head of a family, in rather a formal manner, carrying it himself to the house, and there solemnly enjoining its daily perusal and the habit of morning and evening family worship. This was practicable; for most Burmans can read. It had been the great hope of his life to make this version of the Bible, and to gather a church of one hundred native members. His hope had been realized. It was now his purpose that this Bible should be presented to every family in the blood-bought and dearly beloved flock.

Of this version, scholars of that day said that it was the most perfect work of the kind that had as yet appeared in India. Mr. Judson brought to this task no common preparation. His intercourse with all sections of the people, from the death-prison to the golden palace, had made him but too well acquainted with every dialect of the Burmese language. No other foreigner has ever been to such a school, and none therefore can pretend to have attained to such a mastery of this heathen tongue. A gentleman of high rank in India, and a

proficient in the Burmese language, writing in the *Calcutta Review*, “ventures the opinion that as the Luther Bible is now, in the hands of Protestant Germany, so, three centuries hence, Judson’s Bible will be the Bible of the Christian churches of Burmah.”¹

While Mr. Judson was receiving congratulations from all quarters on account of the conclusion of his great work, he was driven from his home by the sickness of his wife and children. While on a short voyage for their benefit, his youngest child, Henry, died at Calcutta, and was buried in the mission grave-yard at Serampore. He then made a voyage to the Isle of France, and after an absence of five months returned to Maulmain. In compliance with the instructions of the Board of Missions, he had already commenced the Burmese Dictionary. Upon this he continued to labor until he was again interrupted by the dangerous sickness of Mrs. Judson. Being invited to accompany the British Commissioner and his family in an excursion along the Tenasserim coast, Mrs. Judson tried for six weeks the benefits of sea-air, touching at Tavoy and Mergui, but returned weaker than when she set out. Her only hope of complete recovery was in a sea voyage to a northern climate; and accordingly Mr. Judson, his wife and three children, embarked for England. He also took with him two native assistants, to aid him in continuing the Dictionary whilst absent from Burmah. On arriving at the Isle of France, Mrs. Judson was so much better that she resolutely began to think of going forward without her husband. But being attacked with a relapse of disease, she consented that her husband should accompany her. They now embarked in a ship directly for Boston. Mrs. Judson declined very rapidly, and it seemed she must die and be buried at sea; but she continued to sink and revive until she reached the port of St. Helena, where she expired on the 1st of September, 1845. In

1. See Appendix.

other pages of this volume the reader will find some further account of this most excellent Christian lady.

On the evening of her burial, the widowed invalid and his motherless children re-embarked for Boston, and arrived in the harbor October 15th. Before coming on shore, he was filled with solicitude. With almost total loss of voice, and, from long neglect of the oral use of his mother-tongue, scarcely able to put three sentences together, how would he be able to address public assemblies? And as the time of his arrival could not be anticipated, where was he to look for lodgings for himself and his little ones? But his brethren in Boston had been on the lookout for his arrival, and received him with cordiality and great enthusiasm. A hundred of the most hospitable mansions in Boston were ready to receive him, and all the best families felt it would be a high honor to number him among their guests. In addressing churches, colleges and societies, some pastor usually stood by his side to repeat to the audience the words whispered in his ear. His best addresses were those which he wrote beforehand, to be read by some minister on the occasion for which they were intended. For nearly nine months he travelled from city to city and college to college, being everywhere received with hearty and reverent welcome. He had been absent from his native land ever since he first left it (now more than thirty years ago), in the ardor of youth and in the company of a young and hopeful band of missionaries, including his own beautiful Ann and the gentle Harriet Newell.

The present writer would be glad to describe his own interview with the veteran missionary, but implacable time and space forbid him to linger on this and far more important incidents. He can only give the conclusion of Rev. Dr. Jeter's eloquent address of welcome in behalf of the Foreign Mission Board of the Southern Baptist Convention:—

"But I must close my remarks. Brother Judson, we are acquainted with your history. We have marked your toils, have sympathized with your sufferings, have shed many a tear at the foot of the "hopia tree," have gone in fancy on mournful pilgrimage to the rocky island of St. Helena, have rejoiced in your successes and in the successes of your devoted associates, and have longed and fervently wished to see your face in the flesh. This privilege we now enjoy. Welcome, thrice welcome are you, my brother, to our city, our churches, our bosoms! I speak as the representative of Southern Baptists. We love you for the truth's sake, and for your labors in the cause of Christ. We honor you as the Father of American Missions.

"One thought pains us. To-morrow morning you will leave us. We shall see your face no more. You will soon return to Burmah, the land of your adoption. There you will continue your labors, and there, probably, be buried. But this separation is not without its solace. Thank God, it is as near from Burmah to Heaven as from Richmond or any other point on the globe. Angels, oft commissioned to convey to Heaven the departing spirits of pious Burmans and Karens, have learned the way to that dark land. When dismissed from your toils and sufferings, they will be in readiness to perform the same service for you. God grant that we may all meet in that bright world. There sin shall no more annoy us, separation no more pain us, and every power will have full and sweet employ in the service of Christ.

"And now, my brother, I give my hand in token of our affection to you and your cordial reception among us."

Mr. Judson often longed to return to Burmah. Wise men thought he ought to remain in America two years longer, assuring him that by that time his health might be permanently restored. But his heart was already in the field of his former battles and victories. Before proceeding to Boston to prepare for his homeward voyage, he was, June 2d, 1846, united in marriage with Miss Emily Chubbuck, a literary lady of brilliant gifts and unaffected piety, respecting whom more will be said in another part of this volume. On the 11th of July he embarked, with Mrs. Judson and several new missionaries, and arrived at Maulmain on the 30th of November. Before leaving America he had provided for a possible return to Rangoon, or even to Ava. A change had taken place in the Burman government, though he had no great confidence that it had

smoothed the way for his return in the character of a simple missionary, intent on the conversion of the natives. How the "Master of Life and Death," the "Lord of the Land and Sea," and "Sovereign of Twenty-four Umbrellas," would receive him when his golden feet condescended to advance, he could not pretend to predict. Still, it might possibly be "the accepted time" for the land of Gautama. He therefore proceeded to Rangoon, re-organized the church there, and awaited an opportunity to go up to Ava. But the unexpected news from America, that the appropriations for the mission had been reduced, caused him to return to Maulmain and give himself to the composition of the Dictionary. For six months he thought it expedient to abstain from preaching, and never again fully assumed a pastoral care.

In November, 1849, Mr. Judson took a violent cold while engaged, during the night, in assisting Mrs. Judson in the care of one of the children, who had been seized with sudden sickness. This cold was followed by the fever of the country, which proved to be the severest illness he had ever known. A trip to Mergui and to Amherst were tried in vain, and then a long sea-voyage was proposed. At first Mr. Judson was opposed to this, as Mrs. Judson was not able to accompany him, but he finally resolved to set off. He embarked April 3d, 1850, for the Isle of France, accompanied by Mr. Ranney. Much time was consumed in getting fairly out into the Bay of Bengal. The breezes of the sea failed to rally his wasted strength. After many seizures of suffering, followed by sleep or the consumptive's hope of recovery, his pains left him, and he gradually sank to his final rest. He was buried in the blue waters, three days away from the mountains of Burmah; "but no man knoweth of his sepulchre unto this day." His body was buried in the ocean,

"Whose restless mounds that pass away
Mock the eye that questions where it lay."

His mortal remains were committed to the waves the same day that he died, April 12th, 1850.

It seemed good to the All-wise God that no man should be able to find the grave of the Moses of our missionary exodus. Too many of us cherish a superstitious regard for the relics of the great and the good. I do verily believe that it was for the purpose of keeping us secure against this and other hugger-mugger that our Eternal Father permitted Mr. Judson to destroy all his papers of a personal character; Mrs. Ann H. Judson to tear in pieces all the letters that were in her possession at the time of the captivity in Ava; the incendiary to consume such of his manuscripts as were reduced to ashes with Mr. Stevens' house at Maulmain; the storm to sink the ship which carried all his correspondence with Dr. Staughton; the foundering of the ship which was conveying to this country his letters to his missionary brethren in Burmah; and finally the fire in Boston which melted the stereotype plates of Dr. Wayland's sterling Memoir of our great missionary lawgiver. Did I hearken to the cry of the human that is in me, I would much lament these instances of literary destruction. Some facts which would be of much value to my readers have been consumed. But some grains of the incense of that offering remain unconsumed amidst the ashes, and I would refresh myself with their sweetness.

If one hand of the All-wise God is so clearly seen in hiding from us so much information concerning Mr. Judson, the other is equally visible in pointing very steadily and significantly to the precious records which remain for our guidance, our encouragement and our perpetual admonition.

What tragic scenes, full of agony of mind and body, succeed one another throughout the life of Mr. Judson! How often does he appear another old classic priest Laocoon, come back again, but transfigured and struggling with that old serpent

the Devil, as he coils himself round and round him and his dearest ones. But, unlike the Laocoon of old, he would have preferred to suffer, if he must, less in the public gaze. He knew that there were many poor, obscure servants of the Lord who had suffered, perhaps, longer and more keenly than he; and he could not think it poetic justice that these should die and be forgotten in this naughty world. To a lady in India, herself a missionary, much given to murmuring because of the general lack of a spirit of self-sacrifice, he once replied in these characteristic words: "Why! I would pour out my blood like water in such a cause as this; and so would you, and so would hundreds and thousands, both at home and in the mission field. Many pour out what is much better, the incense of prayerful hearts. There is many a martyr spirit at the kitchen fire, over the wash-tub and in the plough-field; many obscure men and women make personal sacrifices by the side of which ours—yours and mine—will appear in the great day very small indeed."

"Wait twenty or thirty years, and then perhaps you will hear from us again!" were the words of Judson to some friends of missions who appeared to be growing impatient and hopeless. And, indeed, what has God wrought in Burmah! Near the spot where stood the lion's cage to which the sick Judson retired, mayhap to die, the King of Burmah has built a Christian church, a parsonage and a school-house, at his own expense; and his Majesty sends some of his own sons and nephews to the Christian school. Yes, O, Judson! we have heard from thee again! And the centuries, as they come and go, will hear from thee again!

Note.—The best memoir of our foremost missionary is the "Life of Adoniram Judson," by his son, Rev. Edward Judson, published by Randolph & Co., New York. The author (who, as pastor of the Berean Baptist Church, New York, is doing noble missionary work among the heathens of the metropolis) gives prominence to his celebrated father's social, domestic and personal traits, and his style is lucid, animated and manly.

CHAPTER XVIII.

LUTHER RICE AND HIS SERVICES AT HOME AND ABROAD.

The Relation of Mr. Rice to Mr. Judson.—His Birth and Education.—First Attempt to awaken a Missionary Spirit.—Why his Name was Omitted in an Address to the Association.—One of the Provoking Causes of the Board of Commissioners.—His Appointment as Missionary.—His obstinate defence of Pedobaptism.—Calls on Carey before breakfast, to consult his Greek N. T.—Baptism at Calcutta.—His Exertions in founding Auxillary Mission Societies.—His Appearance and Character as a Preacher.—His Influence in the South.—His Agency in founding and sustaining Columbian College.—Dr. Neale's Anecdotes of the way Rice befriended him—of Columbus and the Sulky.—A born Pathfinder.—Belonged to the Gigoocracy.—Death and Burial.—Habits of Thought and of giving to Foreign Missions among the Baptists when Rice returned.—Judson's testimony as to the Missionary Spirit among Congregationalists.—General Attention directed to the Conversion of the Indians of North America.—Legal contest over Will of Mrs. Norris.—The Economy of Benevolence.—Cent and Mite Societies.—An Incident in the Writer's Family Life; "A Friend of Missions."—Wives of Missionaries among the Indians.—Anti-Mission Churches.—Fossil Remains of Pharaoh's Lean Kine.—Luther Rice anticipated Colportage.—Forwards the Cause by circulating books on Missions.—Some Ministers four hundred years behind the time.—The Advantages of Single-blessedness.—Rice and Bishop Asbury.—A Maiden Missionary's Solitary Work in India.

Luther Rice sustained much the same relation to Judson, as Fuller did to Carey. The one held the ropes while the other went down into the deep gold mine. He came home from the East for the purpose of waking up the Baptist churches in America and engaging them in Foreign Missions. It was through him that Judson wrote letters of promise and appeal to his Baptist brethren at home, while he in turn wrote letters of encouragement to Judson, keeping him informed of the progress of the missionary spirit, and assuring him of Baptist co-operation and support.

He was born in Northborough, Mass., March 25th, 1783. He was in his early years distinguished for his love of study and perseverance in scientific pursuits. He was converted while pursuing his studies at Leicester Academy. Entering Williams College in 1807, in the year following he became one of the five famous students who formed a secret missionary society, with the constitution and signatures written in cipher. It has been asserted that Mills was the founder of this society. This belief may have been created by the fact that his name appears first among the signers. They all, however, signed the constitution at the same time, and it signifies nothing who put down his name first. Nor is the fact of the existence of this society very important so far as foreign missions are concerned; for it is well known that at that time almost all the members were deliberating as to their duty to the American Indians. And could it be proved that Mills was the foremost member and founder of this secret society, it would still remain to be shown who was first in turning his thoughts toward India.*

Graduating at Williams College in 1810, Mr. Rice next became a student in the then newly-formed Andover Seminary. About the same time, he united with five of his Congregational brethren in a request to the General Association of Massachusetts for their advice and assistance in respect of a

*It is usual for Pedobaptists to make Mills the originator of all our foreign missions; but when called upon for facts and crowded by arguments, they became very devout in their remarks on the wisdom and goodness of God in not allowing any one man to have the glory of being foremost. Such evasions are of the nature of sophistical cant. Luther Rice never took any part in the controversy, but his most intimate friends contended that he was the originator of the project of foreign missions, so far as Williams College was concerned. Soon after he entered college, in 1807, he said, "I have deliberately made up my mind to preach the gospel to the heathen;" and added, "I do not know but it may be in Asia." Naturally of a very comprehensive mind and great ardor of temperament, it is not at all strange that he should have been the first to compassionate the miseries of those who dwell on the other side of the world.

mission to the heathen. But before the paper was presented, his name and that of Mr. Richards, which happened to stand at the end of the list, were struck off, for fear of alarming the Association with too large a number. The result of this application was the formation of the American Board of Commissioners for Foreign Missions.

Mr. Rice, as we have seen elsewhere, sailed for India from Philadelphia at about the same time that Mr. Judson embarked at Salem. He appears to have given some attention to the subject of Baptism during the voyage; for we are told that while at sea he showed himself a more obstinate friend of Pedobaptism than any of his fellow-missionaries. The first sign of any change in his sentiments was while sojourning at Serampore. "I had no suspicion of it," says Dr. Carey, "till one morning when he came, before I was up, to examine my Greek Testament." He was baptized at Calcutta, November 1st, about four months after his arrival in Bengal.*

In speaking of the circumstances which led to Mr. Rice's return to America, we have elsewhere observed that the Baptists of America were farther advanced than commonly supposed in their zeal for Foreign Missions, and that Messrs. Judson and Rice must have known that they hazarded nothing in being transferred to the patronage of the Baptist denomination. The same vessel which carried Mr. Rice to India carried also Dr. Johns, a British Baptist missionary, who just before his embarkation had collected five thousand dollars for

*It is very generally supposed that Mr. Rice did not give any attention to our views of Baptism until after his arrival in Calcutta, whereas, in fact, Dr. Johns, during the voyage, called his attention to Dr. Campbell's remarks on the signification of the Greek word *baptizo*, thus leading him to suspect that sprinkling was not the proper mode of baptizing. It was also during the passage that his talks with the British Baptists, Messrs. Johns and Lawson, and perhaps their wives, convinced him of the insufficiency of the reasons commonly given to show that infants are proper subjects for baptism.

Serampore from the Baptists of Boston and Salem. During the five-months voyage, if not before he set out, Mr. Rice must have heard Dr. Johns express his opinion of the missionary spirit of the American Baptists. Mr. Rice was also befriended by Baptists before he embarked for India. At first, Mr. Rice had not expected to accompany Messrs. Judson, Newell and the rest, but to follow them the next year. Consequently he had not made application to the Board to be sent out with them. But he afterwards suddenly made up his mind to go with them, and applied to the committee, who, though they were not authorized to appoint a missionary, permitted him to be of the party, provided he would go out at his own expense. And within nine days of the embarkation he begged funds enough for his outfit and passage. "A handsome portion" of this came from the liberality of the Baptists. This fact was stated by him after his return from India, in reply to the Treasurer of the Pedobaptist society, who had requested him to refund the money expended on his outfit. He at the same time reminded the society of the contrast between their treatment of him and their "non-sectarian professions."

After his return to America, Mr. Rice evinced great tact, activity and executive ability in organizing missionary societies, which were afterwards auxiliaries of the Triennial Convention. Of these he set on foot five and twenty in the course of the year preceding the formation of the Convention. His industry was very great. He gave himself only five or six hours of sleep; the rest of his time was given to travelling, to collecting money, to keeping accounts, to writing letters and circulars, drafting reports and preparing sermons. Though going from place to place, he did not repeat his sermons. He made it a rule to select his texts in the order of the chapters, until he had preached through the entire New Testament. Consequently, as his texts and subjects were always fresh, he was constantly

pondering new matter for the pulpit. He was much occupied with business, and yet he could pass from it to the social circle and to the pulpit with great ease, and preach very impressive and persuasive sermons. As a speaker, he was natural, pathetic and full of pertinent and practical thought. In person, he was tall, being about six feet in height; in later years, a little portly. His eyes were small, but pleasant; his voice was calm and penetrating, reaching distinctly the utmost hearer. He avoided cant, and ever appeared the hearty, sincere and honest man. Though fluent, he never spoke without having something to say; and if his sermons were not written (they never were), they were well studied. Aside from the special cause he pleaded, his influence as a mere preacher of the Gospel was very great. It is said that many fruits of his labors are distinctly traced among the Southern churches. The visit of Mrs. Ann H. Judson to her native land was a great event in his life. It called up the memories of days, when "life was young and hope was high." Her visit to Washington reminded his brethren of his relation to Foreign Missions and to the most distinguished of those who were personally engaged in them.

For four years more he continued to serve as agent of the Convention. But in 1826, when Columbian College was separated from it, he resolved to share the fortunes of his beloved institution. As a friend of theological education, he was at that time in advance of his Baptist brethren, even of Mr. Judson himself. He was instrumental in raising the standard of ministerial training for missionary service, and in educating some of our most distinguished pastors and men of letters. Among these was the celebrated Rev. Dr. Neale, of Boston. "When I was a boy of sixteen," says he, "living in Connecticut and with no means of defraying the expenses of my education, a letter came to my pastor from the Rev. Luther Rice, saying: 'Tell the young man to come to Columbian College, Washington City,

and I reckon we shall be able to put him through." I accordingly went to Washington, and found Mr. Rice a warm friend, and ready to aid me in the severe struggle with poverty through which I then and in subsequent years passed, in preparing for the Christian ministry." * * "His old horse, Columbus—named for the College rather than in honor of the great navigator, and harnessed to the old rickety sulky—was constantly on the go. Columbus was everywhere known as familiarly as his master; and whenever he appeared at the door of minister, merchant or planter, it was understood that a donation was wanted for the College." "How is it," said one of the brethren to him one day, "that you, who were made for a minister or missionary, should devote your whole life to begging money for that College?" "Well?" said Mr. Rice, shrugging his shoulders, and putting on a pleasant and shrewd look, "I am a mystery to myself—all I can say is, that it has pleased Almighty God to raise up just such a man as Luther Rice."

The existence of Columbian College and the genesis of the Triennial Convention are largely due to the industry, patience, self-denial, versatility and devoted piety of Luther Rice; and if, as has been said, he had less power to steer ships than to build and launch them, it is equivalent to saying that he was not a universal genius, an Admirable Crichton, or a many-eyed and many-handed Hindu god.

He was, to say the least, respectable according to the British test of respectability. He was able to ride in a gig—a member of the gigocracy is, beyond all question, respectable. Yes, and Mr. Rice was eminently and illustriously so; for when he died, all his property, which consisted mostly in Columbus and the sulky, he bequeathed to Columbian College. We hope the officials of that institution (now a university) will never forget that its founder was not a judge, or a senator, but a poor Baptist minister.

The privations and toils of his migratory life were only approached by those of Bishop Asbury. His journeys lay through wildernesses of pine and oak, over bridgeless rivers; through the waters of numberless fords, across muddy valleys, and over steep and almost pathless mountains. These tours extended southward from Philadelphia to the Gulf of Mexico and westward from the Atlantic to middle Kentucky and Tennessee. Sometimes, in order to attend associations, he was compelled to travel four hundred miles in six days. During the season of associations he averaged about two hundred and fifty miles a week. One year he measured 6,600 miles; another, 7,800. So pressed for time was he occasionally, that he would be detained at a place writing letters till midnight, and then, without sleep, set off on his journey. How often he lost himself we know not; once, at least, while travelling by night in Montgomery County, N. C., as he confesses, he got lost, had to pick his path by night along by-roads, none of them fenced, and but little travelled. Missing his way, he found himself alone in a dreary wilderness and unable to discover the points of the compass. The new foot-path had, as backwoodsmen would say, ended in a squirrel-track which ran up a tree. "I stopped," says he, "and besought the Lord to lead me out." In less than five minutes after rising from his knees, he fell into a road that led him to a human habitation. His was a life of rare self-denial and self-sacrifice. Few men have cheerfully endured so many hardships and shown so thorough a consecration to Christ. For more than twenty years, and until he died in the prime of life, he toiled in a region that was poisonous to his constitution, through Winter's cold and Summer's heat, in sunshine and storm, by day and by night, without a home. His devotion to the cause of missions and of ministerial education was complete. When his friends presented to him money to buy new garments, he often employed it in enlarging the contributions to Columbian College. To

meet the wants of this institution, he relinquished a patrimony of some \$2,000; so that in 1826 he was without a cent in the world. From that time until his death, embracing a period of ten years, he travelled almost constantly to preach and collect for the College, without the least salary or support from that or any other institution. He defrayed his travelling expenses partly from the sales of a few religious books, and partly from the gifts of individual friends. Without a place to lay his head (the kind and soothing attentions of wife and children he never knew), he died as he had lived, among comparative strangers, and no tear of kindred affection bedewed his grave.

Mr. Rice died at Edgefield, S. C., September 25th, 1836. His remains repose near the Pine Pleasant Baptist Church. The South Carolina Baptist Convention has caused a large marble slab to be placed over his grave.

While travelling among the Baptists of his native land, Mr. Rice met with a considerable number of the friends of Foreign Missions who had for ten years or more been learning to give aid to the Serampore brethren. Yet the state of feeling among many good Christian people in America regarding Foreign Missions was one of indifference, or at best very languid interest. When young Judson visited England, with a view to enlist the London Missionary Society in behalf of himself and his fellow-candidates for foreign service, he was compelled to testify before the Committee that "zeal for missionary effort seems to have been excited chiefly, if not entirely, among those who have only their personal services to offer." This want of enthusiasm in behalf of foreign missions was not so much the result of avarice or unconcern for the progress of the Redeemer's kingdom, as of a very general conviction that American Christians were more clearly summoned to direct their missionary exertions to the conversion of the aboriginal savages that were scattered in unknown numbers over a continent,

many parts of which were equally unknown. Degraded and almost imbruted Red Men, idolaters of the worst description, inhabited the boundless wilderness on the borders of which they were settled. Did not their own providential situation, and the maxim that "Charity begins at home," call aloud: "Seek first the conversion of the Indians."

The first large legacy left for Foreign Missions to the American Board of Commissioners—that of Mrs. Norris—was contested before the Legislature of Massachusetts, and objections were emphatically urged against any and all attempts to evangelize the heathen of India until the barbarians of our own country should be converted to Christ. Happily justice prevailed, and the thirty thousand dollars in dispute ultimately went to the cause of foreign evangelization. Then, as now, giving to benevolent objects beyond the bounds of one's own parish was by some considered as short-sighted economy; how much more short-sighted to give money which was going to the other side of the world, never to return! One of the advocates of the validity of the will mentioned above gave forth this golden sentence: "Religion is a singular commodity—the more we export of it, the more we have at home."

The sisterhood of the churches took a lively interest in the question, and discussed it, in parlor and kitchen, with considerable animation. These were the days of female Mite Societies and Cent Societies. But the titles of these little organizations give no clue to the amounts of money they forwarded to the treasuries of the national Missionary Societies. Sometimes almost all the earnings of an industrious and thrifty woman would be dedicated to the service; then again, small fortunes, at the death of the fair owner, would, on the recommendation of some leading member of one of these little companies, be laid as an oblation on the altar of the important cause.

One day, as I was searching in our old family grave-yard for certain dates, I passed the marble slab which had been placed at the head of my grandmother's grave. I had not visited it since I was a wild and thoughtless boy, and remembered not a word of the epitaph that had been cut into it. I saw that it so inclined to one edge that part of the inscription was buried beneath the sod. I seized a hoe that was lying near, and began to hack away the turf. After a little digging, I brought to light the letter A, and then the word FRIEND; next, OF. Now my curiosity was fairly awakened, and I eagerly asked myself, *A friend of whom, or of what?* Presently I exhumed the word MISSIONS. I shall not attempt to describe my delight on making that discovery. I relate the little incident here as illustrating the earnestness of many Christian women, in the beginning of the present century, on the subject of foreign missions. From her known solicitude about her posterity (she composed and published an elaborate letter on the necessity of personal piety, addressed to her children and grand-children), I inferred that this inscription was chiselled in the marble in obedience to her death-bed request. I was led back to those days when Christian women were discussing the subject, and taking sides for or against foreign missions;—how she resolved, and persevered in her determination to the very brink of Jordan.

Other women, perhaps as excellent, decided in favor of Indian missions; and not a few went with their husbands as missionaries to the Red Men of the West. They toiled and suffered, and some of them died, martyrs to the cause.

Many there were—and History is sorry to record the fact,—that were, on principle, opposed to *all* missions. They have been called by various names of reproach; as, “Hard-shells,” “Black-rocks,” “Anti-mission Baptists.” Never were they exceedingly numerous. We have heard that some of them

still survive, but almost all their churches have died a natural death. "Natural," did I say?—perhaps I should have said very unnatural. One pulpit orator, many years since, stigmatized them as "the fossil remains of Pharaoh's lean kine." This, however, must be said in their favor, that they had the courage of their opinions; while too many give to missions as little as they, yet in total opposition to their avowed belief, and others give much inconsiderately and they know not why.

But for the blessing of the Master on the exertions of Luther Rice, the last-mentioned classes of professors would have been very numerous to-day. To adopt the language of Professor William Gammell: "He addressed to hundreds of congregations the rapt predictions of the prophets and the thrilling exhortations of the Apostles, concerning the extension and ultimate triumph of the Redeemer's kingdom among men. He had himself stood amidst the temples of heathenism, and had witnessed their cruel abominations. As, with his ardent imagination, he drew the life-pictures of those benighted lands, multitudes would hang upon his lips and follow his footsteps with an enthusiasm that has seldom been known since the days of the eloquent Whitefield. * * His name deserves to be enrolled among the ablest and most devoted of the founders of our American Missions; for he accomplished a work which no one of his contemporaries could possibly have achieved."

Nor should it be forgotten that he adopted all such means of doing good as were within his reach. He not only preached on Missions; he also carried about with him and circulated books on the subject, particularly the memoirs of Mrs. Judson and of Mr. Boardman. The minister of the Gospel who fails to employ the agency of the evangelical press is four hundred years behind the age.

Much of his devotion, perseverance and efficiency as a great Christian pioneer must, we suppose, be attributed to his single,

or "angelic" life. The great bishop Asbury, like him in his solitariness, was also like him as a traveller and explorer over the same vast regions of the South. The planters of that day were feudal barons, living far apart. Their mansions were connected rather by bridle-paths than roads. "Columbus" had often to discover by instinct his ways under thickets of oak and through fords of deep and rapid waters, where the sagacity of his master was fearfully helpless. The darkness of night and the remoteness of any human habitation, as well as the rage of American wolves and catamounts upon finding their haunts thus invaded, would have made a married man think painfully of his wife and little ones, and of the probability that they would see him no more. But Mr. Rice, having no home but heaven, could imperil his life without these fears or regrets. Besides, he had to lead a life of dependence and poverty. Some fair reader may ask "Would not the companionship of a self-sacrificing wife have cheered him by the example of her martyr-like devotedness? There is no piety, you know, Sir, like that of woman, none so self-oblivious, none so disdainful of ease, of health and of life itself. Was she not last at the cross, and first at the sepulchre!" Assuredly, madam; and let these great truths be often brought to mind by pulpit and press. But still, it may be good for some of our Christian ladies, lest they should think too highly of themselves, to remember that the being who was crucified for our redemption was a man, and a single man at that.

It is right to add that it was not Mr. Rice's original plan to live a single life. While a student, there was a strong attachment, mutually indulged, between himself and a young lady of piety and of highly respectable connections, and whose mind long oscillated respecting her duty to leave her native land. For a long time he hoped she might be willing to share with him in the perils and privileges of a foreign mission; but at length a

distinct negative was given to the question, and releasing him from all engagements with her, provided he should determine to go to India. He was very reluctant, even with her consent, to leave her; but after many painful thoughts on the subject, he resolved to forsake all and follow Christ wherever he saw His foot-prints. In the light of this part of his history it was that the Rev. Dr. J. B. Jeter, in preaching at Richmond a sermon commemorative of his death, very happily selected as his text, Matt. xix: 29, "Every one that hath forsaken wife or children, etc."

Luther Rice sometimes complained of his lonesomeness. This reminds us of another missionary spirit who was not a stranger to it. Two years before he found a lonely grave in South Carolina, there died at Maulmain, of jungle fever, a maiden missionary, of brief but most affecting biography, Miss Sarah Cummings. A native of Yarmouth, Maine, she had gone out in company with Messrs. Simons and Hancock, who landed on January 1st, 1833. Soon after her arrival, before she had acquired the language, taking with her the Burman teacher whom she had engaged, she went out to occupy the secluded station which had just then been planted in the wilderness at Chummerah. Here she continued till June, when she was taken sick, and was obliged to return to Maulmain for medical treatment. She resumed her station in July, but at the close of September, her Burman teacher fell sick. Her studies being thus interrupted, and jungle fever beginning to prevail, she had the sick man placed in a boat, superintending the loading of it herself, amidst torrents of rain, and set out for Maulmain. She returned to Chummerah in December, and remained, with the exception of a few days, a year and a half, until her last illness.

Here in a cottage of leaves, at a distance of sixty miles from the nearest habitation of civilized men, she cheerfully resided,

in the Karen jungle, studying the language, superintending the school, ministering to the sick, and by her presence and activity winning the confidence of the natives and imparting energy and order to all the operations of the station. A little church was organized, of which native assistants took such pastoral care as they were able. But the brave leader of the little band was soon summoned to a less dangerous field of service. Seized with the jungle fever, she hastened to Maulmain for medical aid; but she was beyond human skill, and departed hence on the Lord's day, in August, 1834. She was unconscious during the last hours upon earth, but left better evidence of preparation for heaven than can be furnished by a joyful death—the evidence of a holy and benevolent life. “In all her loneliness and trials, amidst all her toils among the children of the wilderness, without a friend to assist her, or even a white face to look upon, she was uniformly calm, patient, self-denying and heavenly-minded. In a letter written at the end of her first year at Chummerah, she briefly and in an unpretending manner records the events and employments of the year, winding up with this testimony: “Crosses, self-denials, sufferings and trials—none have I to mention, worthy of the name. The evils I anticipated have not been realized, and a year happier than has been the past, have I never seen.”

The only scrap of writing which she left was a kind of Almanac for 1834, prepared for her own use, with a paragraph affixed of which the following prayer is a part:

“Thou hast by Thy good providence led me into this wilderness, and here Thou hast often times spoken comfortably to me. I bless and adore Thee for Thy great goodness. Who of all Thy daughters is more highly favored! And now, Lord, come unto me and make Thine abode with me. Without Thee I am a lonely being indeed; but with Thee no one less so.”

She could sing with Oberlin, the broken-hearted widower among the Alpine rocks, and the pastor of a semi-barbarous flock:

“Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And whereso'er my lot may be,
Still shall my spirit cleave to Thee.

Renouncing every earthly thing,
And safe beneath thy spreading wing,
My chief desire henceforth shall be,
To dedicate myself to 'Thee.’”



Hindus Carrying Offerings to an Idol.

CHAPTER XIX.

THE BAPTIST TRIENNIAL CONVENTION.

Preparations for Organized Mission Work.—Dr. Baldwin and Dr. Staughton.—Sums of Money sent to Carey from American Female Mite and Cent Societies.—Baptist Missionary Magazine.—Demand for a National Society.—Young Judson's Doubts about the Christian uses of the Abrahamic Covenant.—Mr. and Mrs. Judson become Baptists.—Formation of a Baptist Missionary Society in Boston.—Mr. Rice appointed to travel through the Middle and Southern States.—Rallies the Baptists to meet in General Convention at Philadelphia.—Names of some of the Leading Delegates.—Object of the Triennial Convention.—The Convention friendly to the Unity and Harmony of the Denomination.—Adopt Judson as their Missionary.—Rice appointed General Agent.—A Theological School begun.—Site for Columbian College, D. C.—Pecuniary Troubles in relation to the College.—Mr. Rice made the Scape-goat.—Triennial Meeting of 1823; Mrs. Ann H. Judson present.—Seat of the Convention transferred to Boston.—Triennial Meeting at Richmond, Va. in 1835.—Rev. Howard Malcom appointed to visit the Missions in Asia. Rev. Solomon Peck appointed Assistant Secretary.—An Inattentive King.—Debates on Slavery.—The Alabama State Convention asks the Board at Boston to define their Position.—The Present Critic's humble opinion on the Powers of Boards in Like Cases.—The Reply of the Board the Morning Gun of Inter-denominational War.—Organization of the Southern Baptist Convention.—Dr. Judson at the Meeting of the Convention at Richmond, Va.—The Rev. Mr. Shuck, of the Mission to China, enters the Service of the Southern Baptist Convention.—The Triennial Convention, with some Modifications, takes the Name and Form of the present "American Baptist Missionary Union."

THE FIRST of our Missionary Societies was formed in the State of New York, in the year 1796. Both Baptists and Presbyterians were its patrons. The "Massachusetts Baptist Missionary Society" was organized in 1802. Its object was "to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements; or,

further, if circumstances should render it proper." In the year 1803, Dr. Baldwin, at the request of the Society, commenced the publication of the *Massachusetts Baptist Missionary Magazine*. Another leading spirit of this enterprise was Dr. Stoughton, then settled at Burlington, N. J. An Englishman by birth and education, he happened to be present at Kettering in



Rev. William Stoughton, D. D.

1792, at the never-to-be-forgotten meeting of Baptist ministers at which was formed "The Baptist Society for Propagating the Gospel among the Heathen." He did not, as has been generally supposed, sign the Constitution—having but lately closed his studies at Bristol, and not yet settled. At the age of twenty-three, he was sent out to America to take a pastoral charge

at Georgetown, S. C. In spite of tempting offers to settle in England, he chose to come to a land that on his arrival was little more than an unexplored and pathless wilderness. After his settlement among us, he kept up a fraternal correspondence with Fuller and Ryland, and other friends of the heathen, whom he had left behind in England. His house was always open to welcome the young British missionaries who were compelled by the regulations of the East India Company to go out to India by way of America, and in American ships. In our sketch of Mr. Chamberlain, we find him, on landing in New York in 1802, proceeding to Burlington to spend a few days in the family of Dr. Stoughton. As these

missionaries often embarked at New York, their stay in that city was sometimes prolonged by waiting for a passage, or the detention of a ship. Meanwhile they would be invited to make addresses or preach sermons on the subject of Missions. "I well remember," says Dr. Wayland, "in my boyhood, the temporary residence of such missionaries in New York, and the deep interest which their presence occasioned in all the churches in that city." Dr. W. R. Williams, then a boy, also remembers that some of these British missionaries sojourned at the parsonage of the Oliver Street Baptist Church, of which his father, the Rev. John Williams, was the pastor. In a letter to the latter, Dr. Carey says: "The Lord has wonderfully stirred up the whole religious world of every denomination, to favor the work in which we are engaged, and to contribute pecuniary assistance to a large amount. Our American friends have a special claim upon our gratitude in this respect." Robert Ralston, Esq., of Philadelphia, himself a liberal donor, was made the almoner of most of the American contributions to the Serampore Mission. During the years 1806 and 1807, he remitted to India about \$6000, which Dr. Carey gratefully acknowledged.

But, as early as 1804, female Mite Societies and Cent Societies began to be organized in the principal towns. The *Massachusetts Baptist Missionary Magazine*, begun in 1803, had an extensive circulation throughout the country. It contained letters to Dr. Baldwin from Carey, Fuller and Ryland, and general missionary intelligence from India. In many instances the incomes of the Mite Societies were devoted to foreign missions.

As yet, however, there was no great national society through whose agency American Baptists could carry forward the work of foreign missions. But the Spirit of God moved on the face of the waters. In mid-ocean, on board the brig *Caravan*, a

young Congregational missionary was anxiously turning over the leaves of his Greek Testament, examining, in the light of its pages, the relation of infants and servants to the Abrahamic Covenant, and the real meaning of Baptism. The more he examined these subjects, the more was he afraid that the Baptists were right and he wrong. The result of these investigations while tumbling about upon the great waters we have already ascertained.

When the intelligence of the baptism of Mr. and Mrs. Judson and Luther Rice reached Boston, in February, 1813, it caused no small commotion among the Baptists of that city. Immediately on the reception of Mr. Judson's letter addressed to him, Dr. Baldwin invited several leading Baptist ministers of Massachusetts to meet him at his house to deliberate on the all-absorbing question of the day. Upon comparing opinions, they found themselves of one mind, and forthwith proceeded to form what they called "The Baptist Society for Propagating the Gospel in India and other Foreign Parts." They authorized their Secretary, Dr. Sharp, to write to Mr. Judson, assuring him that the American churches would assume his support as their own missionary in India. In September of the same year, at a meeting of the Board, delegates from the Haverhill and Salem Foreign Mission Societies were in attendance. Mr. Rice, who had just arrived from India, was also present. He had, as we have seen, returned for the express purpose of making appeals in behalf of foreign missions. And accordingly he was appointed to attend the meeting of the Philadelphia Association, in order to present the cause to the churches of that old and flourishing organization, and then to proceed south, encouraging the Southern churches to form missionary societies to co-operate with those of Boston, Salem and Haverhill.

In compliance with this appointment, Mr. Rice travelled

quite extensively in the Middle and Southern States, visiting churches and associations, giving graphic accounts of the condition of the heathen, as he had himself witnessed it, and making eloquent appeals to the people in behalf of the new missionary enterprise. He was everywhere received with a cordial welcome and great enthusiasm. Churches of other denominations, as well as his own, were opened to him. He organized many missionary societies, and obtained large donations from individuals and from churches. Other leading ministers addressed churches and associations on the subject; and the public sentiment thus created seemed to demand the formation of a national society for the promotion of missions. Hence the societies scattered over the older States agreed to send delegates to a general meeting in some central city, for the purpose of organizing such national society.

Philadelphia was fixed upon as the place of meeting, and so, on the 18th of May, 1814, the delegates assembled. Among the names then enrolled we find those of very gifted and distinguished men, such as Thomas Baldwin, Lucius Bolles, Stephen Gano, John Williams, William Staughton, Horatio G. Jones, Obadiah B. Brown, Luther Rice, Robert B. Semple, Richard Furman, Matthias B. Tallmage, William B. Johnson and others. The meeting was organized by the choice of Rev. Dr. Furman, of South Carolina, as President, and Rev. Dr. Baldwin, of Massachusetts, as Secretary.

The object of this Convention was declared to be the sending of the glad tidings of salvation to the heathen; and in pursuance of this end, the Convention continued, for many years, to be a very efficient organization. It served to unite the distant and diversified churches in one vast fraternal self-denying and beneficent purpose. It undermined the great ugly image of Mammon at home, in the very act of sending money to help destroy the idols that rule and ruin the other

side of our terraqueous globe. It sifted those churches from their selfishness, and while it made them more exclusive than ever in their church-fellowship, it enabled them to exercise the charities of a more general and more sociable Christian fellowship.

One of the first resolves of the Board of the Convention was that the Rev. Adoniram Judson, now in India, be considered as their missionary, and that provision be made for the support of himself and family. The Board also appointed Mr. Rice to be their missionary, but he was directed to continue his itinerant service in the United States, with a view to enlist the public mind in missionary exertions, and to assist in organizing such societies or institutions as would serve to carry the missionary design into successful execution.

The general meeting of the members of the Convention was, according to its constitution, to take place only once in three years; and accordingly its first triennial gathering was held in Philadelphia in May, 1817. At this meeting the Convention added to its great object another which was then regarded as ancillary to it, namely, ministerial education. Dr. Staughton and Mr. Rice, both from the first leading promoters of the work of the Convention, had for some time before this convocation taken occasional opportunities to draw the attention of their brethren to the importance of an educated ministry in order to a more efficient prosecution of the missionary work. In the first address of the Convention to its constituents the importance of a theological seminary was distinctly stated; and the meeting of 1817 conditionally authorized the establishment of such an institution. The Baptists of Philadelphia having already an education society, generously passed over its funds to the treasury of the Convention, and similar societies in other parts of the United States were invited to follow their example.

Mr. Rice, who at this meeting had asked his brethren of the

Board distinctly to express their views respecting the question of his immediate return to Burmah, was told that it was not his duty to depart as yet for the Burman empire, but to continue to act as general agent of the Board in the United States. At the meeting of the Board in the year 1818, Mr. Rice was instructed to make collections and solicit individual donations for the proposed seminary. A number of young men, patronized by the Board, had already commenced their studies in Philadelphia, under the direction of Dr. Staughton.

Mr. Rice now gave himself to the work of raising funds for the endowment of the contemplated seminary. Meanwhile it was thought very desirable to give the institution a fixed habitation and name. Because of its centrality, the city of Washington was considered the most suitable situation. A lot on a commanding hill, about a mile north of the Executive Mansion, was purchased in 1819, and buildings commenced. At the second meeting of the Triennial Convention, in 1820, Mr. Rice reported that he had raised money enough to pay for the land and to authorize the erection of the buildings. The institution was incorporated by Congress in 1821. President Monroe and other public functionaries expressed decided approbation of the plan. Dr. Staughton, the zealous and intelligent friend of Foreign Missions, was elected President and Professor of Rhetoric. The Convention adopted the College as their own, and continued Mr. Rice their agent in its behalf, with special instructions not to contract debts. But from various causes the income from all sources failed to cover the growing indebtedness; and the difficulties which the Trustees of the College and the Board of the Convention had to face grew more and more embarrassing, until the triennial meeting of 1826, when this body withdrew from all pecuniary responsibility in relation to the College.

Mr. Rice was at the time much blamed for his lack of busi-

ness sagacity; but the late Dr. Neale, who knew him intimately, has testified that he never heard his moral or Christian integrity called in question. In almost every great financial fix, it is natural and common enough to make some individual the scapegoat of the company, the board or the corporation; and accordingly Mr. Rice was superseded by Rev. Robert B. Semple, one of the most eminent of the Baptist preachers of Virginia, and a man of known thrift and economy, but unhappily in feeble health, and destined to end his mortal career three years afterwards, at the age of sixty-two.

But to return to the history of the Convention. The third triennial meeting was held in Washington in May, 1823. The chief event of its session was the visit of Mrs. Ann H. Judson, who had returned to America in the previous year. Her conversations with the leading members of the Convention, and her statements before a committee appointed to confer with her respecting the Burman Mission, led to the adoption of several important measures. About this time her "History of the Burman Mission" was published.

In 1824 the Board and not a few of the patrons of Foreign Missions, becoming dissatisfied with the relation of Columbian College to the Convention, resolved to transfer the management of the Burman Mission to the care of an executive committee at Boston. Another consideration also had weight in bringing about this proceeding. The Asiatic trade of the United States being at that time chiefly confined to Boston and Salem, it was thought that greater facilities were needed for communication with the Burman missionaries than were afforded while the seat of the business transactions of the Mission was at Washington. In 1826 the Rev. Dr. Staughton resigned his office as Corresponding Secretary of the Board, and the same year the entire business of the Convention was transferred to Boston. The Rev. Lucius Bolles, D. D., was

appointed Corresponding Secretary, and requested to devote his undivided attention to the duties of his office; the Hon. Heman Lincoln was appointed treasurer.

The events of the history of the Convention were of little popular interest until the eighth triennial meeting, which was held at Richmond, Virginia, in May, 1835. There were present Messrs. Cox and Hoby, delegates from the English Baptist Union, who had been sent over to the meeting for the purpose of cultivating more fraternal relations between the Baptist churches and other ecclesiastical bodies of England and America. Never before had the Convention held its triennial meeting so far in the South, and consequently at no previous meeting had so many brethren from the Southern States been present to enliven its sessions with their enthusiastic eloquence.



Rev. Richard Furman, D. D.

In the autumn of 1835 the Board appointed one of their number, the Rev. Howard Malcom, to visit the missions in Asia. He sailed from the United States in the fall of 1835, in company with fourteen missionaries. After an absence of two years and six months, he returned to this country, arriving in March, 1838. His volumes of "Travels in South-Eastern Asia" were published soon after his return, and were extensively read. They have been approved by some of our most accomplished critics, as well for the value of their matter as for the pleasantness of their style. In 1836 the Rev. Solomon Peck was

elected Assistant Corresponding Secretary, and in 1838, Corresponding Secretary for the Foreign Department, an office which he held for many years after in the Missionary Union.

By the bye: Mr. Judson, in his deposition before Mr. Commissioner Crawford, at the close of the Burman war in 1826, testifies that he frequently conversed with the King at Ava, on religion, geography and history, for *ten minutes or a quarter of an hour together. His majesty was incapable of giving his attention to any subject for a longer time.* Now, patient reader, if you have any such feeble powers of attention, be assured that we will soon give your mind a recess.

Passing over dreary years of necessary but tedious business, we now approach very memorable events. The question of Slavery had for many years been agitated in other places, before it found its way into the anniversary meetings of benevolent societies. About the year 1844 it began to engross the attention of almost all good Christian people. Commerce, politics and religion felt its disturbing influence, and it was at length found that the unity of the Triennial Convention was threatened by dissensions about Slavery. The treasury of the society saw streams that formerly flowed into it turned aside into new channels. Many men of wealth, and some churches, withheld their usual contributions on the ground that they had scruples against affording any aid to a society that received the money of slaveholders, and was perhaps willing to send out slaveholding missionaries to pagan lands. Meanwhile the Baptists of the South began to fear that their rights as members of the society were put in jeopardy by the declarations of some Northern religious newspapers, preachers and lecturers. Hence the Alabama State Convention passed a series of resolutions on the subject, in which, among other things, they demanded of the acting Board an explicit avowal that slaveholders were eligible and entitled equally with nonslave-

holders to any appointments, either as agents or as missionaries, in the gift of the Board. To this the Board replied, among other things, that in respect of the question whether a person holding slaves, but possessing in other respects the requisite qualifications, would be appointed as a missionary, the Board declared that "if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, they could not appoint him." It is now too late in the day to discuss the general question of Slavery, but it seems pretty clear to us that the acting Board exceeded its constitutional powers when it entertained for a moment the series of resolutions from Alabama. All such papers properly belonged to the deliberations of the Triennial Convention, whence the Board derived its existence.

The action of the Southern churches was perhaps equally premature. The members of the Convention residing in the Southern States ought, as it appears to us, to have held their grievances in abeyance until the next meeting of the Triennial Convention, in which they still had a voice. Instead of this, however, they and their Southern friends forthwith renounced all their rights in the Convention, and created a new organization called the Southern Baptist Convention. In view of this action, an extra session of the General Convention was held in New York city, in November, 1845, when preparations were made for obtaining enabling acts from the legislatures of Massachusetts and Pennsylvania, whereby a new organization could be formed which should hold the property belonging to the General Convention, and, at the same time, make such modifications of its aims and constitution as were better suited to the new attitude and convictions of the Baptists of the North. At this special meeting Mr. Judson was present and made a short address. He had been in his native land but a few weeks, for the first time after an absence of thirty-three years; and he did not con-

sider it as his duty to take any part in the controversies of the hour. He was equally non-committal when he visited Richmond and attended that meeting of the Southern Baptist Convention, at which Dr. Jeter made to him his eloquent welcoming address.

The new organization commenced business in May, 1846, under the name of the "American Baptist Missionary Union." The Rev. Mr. Shuck, of the mission in China, entered the service of the Southern Baptist Convention. A separate sketch will be given of him and his mission in another part of this volume. All the other missionaries that had labored under the patronage of the Convention chose to continue their labors under the auspices of the Missionary Union.



Hindus Bringing Offerings to a Mendicant Priest.

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AFRICAN FOLIAGE.



A VILLAGE ON THE NIGER.

CHAPTER XX.

LOTT CAREY AND THE AFRICAN MISSION.

Lott Carey's Early Life.—Self-Education while Foreman in a Tobacco Warehouse.—Reads Adam Smith's *Wealth of Nations*.—Becomes a Business Man of the first class.—Deacon Crane's Account of his Call to Africa.—His great Farewell Sermon.—Description of his Person and Manners. Embarkation and Arrival.—Colonization Society not yet prepared to receive him.—Is appointed Health Officer and Government Inspector.—Leads the Settlers to Battle and Victory.—Educates Himself as a Physician.—The Ferment of Freedom.—Favors Revolution and Reform. Yet Patriotic and Obedient to Authority.—Gov. Ashmun's Testimony.—Establishes a Mission at Grand Cape Mount.—Becomes Acting Governor of Liberia. His Death.—His Character.

LOTT CAREY, the pioneer missionary to Africa, was born in Charles City County, Virginia. As he was born a slave, no record was kept of the time of his birth, although it appears to have been about the year 1780. His father, like most of the pious negroes of Virginia, was a member of a Baptist church. Being an only child, and his mother not being a professor of religion, Lott grew up in the company of his class, and like too many other slaves he became intemperate and profane. In 1804, he worked as a



Whither?

slave in a tobacco warehouse in Richmond. Here he grew morally worse until about the year 1807, when he was converted, and united with the First Baptist Church in Richmond. At that time there was no separate church for colored people, but the spacious galleries of the large meeting-house of the First church were reserved for the slaves that were connected with the church and congregation. Here he one Sunday heard a sermon on the third chapter of the Gospel of St. John. The conversation between our Lord and Nicodemus made such a deep impression on his mind that he resolved to learn to read, so that he might be enabled to know and repeat the very words of the narrative. A Testament was his first reading-book, and with the assistance of a young man in the warehouse he soon learned both to read and to write.

In no long time he was licensed to preach. For more than ten years he held meetings in and around Richmond, and became popular with people of his own color. He improved every spare minute in reading, and by seizing every moment not required for work in the warehouse, he picked up much miscellaneous knowledge. Some of the books he found time thus to read were of no immediate use to him; but, in the course of providential events, as we now trace it, they must have proved of very considerable service. Thus, being one day called away from his book to perform some task in the warehouse, as he laid it down, a gentleman had the curiosity to take up the volume and look into it. He was amused to find that it was Adam Smith's "Wealth of Nations." Perhaps some customer of his namesake, William Carey, was equally amused when he saw him occasionally dipping into the "Voyages of Captain Cook"—a narrative of little seeming benefit to a young licentiate whose time was of necessity so much given to his work as a shoemaker.

As Lott Carey not only improved his mind, but was very industrious, he at length grew to be a first-rate man of business. He was likewise economical; and by saving the money he obtained from the sale of parcels of waste tobacco which were given him, and by the generosity of some of the merchants he had served, he was enabled to purchase his freedom and that of his children, his wife having been made free by death. Being now extensively known as a capable and trusty man of business, he found constant employment and earned a large salary.

His first announcement of his intention to go out to Africa was made at a night-school superintended by William Crane, Esq., afterwards known in Baltimore as Deacon Crane. Mr. Crane had spent part of the evening in giving the negroes a summary of Messrs. Burgess and Mills' report of an exploring tour on the coast of Africa. After he had done speaking, Lott Carey said: "I have been determined for a long time to go to Africa, and at least to see the country for myself." He had many inducements to stay at home. His employers offered to raise his salary \$200; he owned a good farm and a pleasant dwelling, which cost him \$1500. In spite of these attractions, he accepted the appointment of the Triennial Convention to go out to Africa as a missionary. He was accompanied by Colin Teague, another colored man, who had been accustomed to speak in public.

His farewell sermon, preached in the meeting-house of the First Baptist Church, made a powerful and lasting impression. Mr. Crane had known him long and intimately, but had never heard him preach. But Teague had repeatedly said to him, "I can tell you, Sir, I don't hear any of your white ministers that can preach like Lott Carey." This testimony made Mr. Crane curious to hear him. His text was Romans viii. 32. "I have," says Mr. Crane, "a most vivid recollection of the manner in

which, toward the close, he dwelt upon the word, 'freely.' With thrilling emphasis he exclaimed, over and over, 'He gave them *freely*!' He rang a succession of perhaps a dozen changes upon the word, in a manner that would not have dishonored Whitefield." The Rev. Mr. Bryce, assistant pastor, afterwards said that he never had been so deeply interested in a sermon before. A Presbyterian minister of distinction once remarked, "A sermon which I heard from Mr. Carey just before he sailed for Africa was the best extemporaneous discourse I ever heard; it contained more original and impressive thoughts, some of which are distinct in my memory and can never be forgotten."

In person, he was African all over; about six feet in height, broad shouldered, of erect frame and great strength. No one could handle a hogshead of tobacco with more dexterity and vigor than he. His face was square, his eyes keen, and his countenance grave and sedate. He was naturally reserved, and appeared cautious to excess. His pace, his gestures, his words, were deliberately measured. He moved about with the native dignity of an elephant.

Carey sailed for Africa January 23d, 1821, and reached Sierra Leone after a passage of forty-four days. The agents of the Colonization Society had not yet purchased any land, and therefore could not receive him and his friend Teague as cultivators of the soil. Hence they were obliged for some months to work as mechanics. Meanwhile, Carey lost his second wife, and was left with a family of young children. In 1822 he removed to Cape Montserado, the first settlement in Liberia, where he was appointed Health Officer and Government Inspector. Very soon it was found that the little colony was threatened with invasions by the savage tribes that surrounded them. Weary of continual fear of extermination, the greater part proposed to return to Sierra Leone. But Carey resolved

to stay, and he persuaded others to remain and face the enemy. During a war with the native tribes, which raged for two months, he co-operated most wisely and bravely with the Governor, Mr. Ashmun, in defense of the Colony. At a moment when fifteen hundred wild and exasperated natives were rushing on to annihilate the settlers, he rallied the broken forces of the Colony and led them out to confront the enemy and to drive them out of the territory.

Having suffered from the diseases of the coast, he made them a study, and adopting such remedies as had proved efficacious, or had been suggested by physicians, he became a skillful medical adviser. He devoted much of his time to the sick, and contributed generously of his own limited means to the relief of the poor.

About the year 1823, Mr. Carey and his fellow-colonists lost confidence in the administration of the Colonization Society. They had found its government oppressive, and demanded reform. Some few of the malcontents, taking advantage of the general insubordination, seized a portion of the public stores. We have only Governor Ashmun's account of these transactions. Not a word have we from Lott Carey, except that he ever spoke of the transaction as one in which he had been actuated by principle. In any controversy between mules and mule-drivers, the latter have several advantages, among which one of the most important is that they have the exclusive use of vocal attack and defence. Carey was too prudent a man to publish an apology for constructive sedition; and as he has not left us his own explanation of any of the facts in the case, we have not all the materials on which to base an impartial judgment. In reporting the disturbances to the Board, Mr. Ashmun says: "The services rendered by Lott Carey in the Colony, who has with very few (and those recent) exceptions done honor to the selection of the Baptist Missionary Society,

under whose auspices he was sent out to Africa, entitles his agency in this affair to the most indulgent construction it will bear. The hand which records the lawless transaction would long since have been cold in the grave, had it not been for the unwearied and painful attentions of this individual, rendered at all hours, of every description, and continued for several months." His biographer, Mr. Taylor, subjoins: "The mutinous proceedings to which allusion is here made were the result of peculiarly critical circumstances. He was compelled, to some extent, to act the part of a mediator between the rebellious colonists, who considered themselves injured, and Mr. Ashmun, the Governor. While for the moment he might seem to act injudiciously, he possessed too much noble and generous feeling to be guilty of a dishonorable act." As soon, therefore, as Mr. Ashmun issued a circular, addressed to the colonists, Lott Carey came forward and gave his pledge to aid in sustaining the authority of the Agent and the majesty of the laws. Agitation at length accomplished its object, and in 1824 a new form of government was established, which was approved by Carey and his fellow-citizens. Carey ever had at heart the real welfare of the colony. "He gave ample proof," as Governor Ashmun testifies, "that he cherished the most ardent devotion to the Colony, and would sooner have sacrificed life itself than jeopardize its interests."

Meanwhile he did not neglect his duties as a missionary. He was very active and efficient as pastor of the church at Monrovia, and in preaching occasionally at other places. He was likewise very useful in establishing schools. He attempted to open a school at Grand Cape Mount, about eighty miles north of Monrovia. It is in the country of the Veys, a tribe that had already made some progress in civilization, having a written language but no books. The region is considered more unhealthy than the coast. At first his exertions to open

a school among this people were unsuccessful. But in 1827, through the influence of a native convert, John by name, the way was prepared for a flourishing school. It was sustained by Carey as long as he lived, at no small sacrifice of time and money. It was regarded with great interest by the neighboring chiefs. After the death of Carey, the school languished until it was revived by a missionary from Switzerland.

Our space will not permit us to give further particulars of his many missionary operations. He had made himself indispensable, not only as a minister of the Gospel, but as a physician and a public-spirited citizen. Thus, he had prepared, in 1826, to make a short visit to the United States, in answer to an invitation from the Colonization Society. But he was prevented from going by the prevalence of sickness among the colonists. In 1826 he was unanimously elected Vice-Agent of the Colony; and in 1828, when Mr. Ashmun returned to the United States, the whole executive business passed into the hands of Carey. On his death-bed, Mr. Ashmun urged that he should be permanently appointed to conduct the affairs of the Colony, expressing perfect confidence in his integrity and in his ability to discharge the duties of the office.

What these duties are, he who does not consider the semi-barbarous condition of the Western Coast of Africa at that time cannot form an adequate notion. He was Robinson Crusoe before the discovery of his man Friday. Seven years afterwards, when Dr. Ezekiel Skinner was acting Governor, the office, we are told, combined the duties of every branch of the administration, including the Judicial, Legislative and Executive. Indeed, we find Carey on one occasion making cartridges, and so performing the duties of the common soldier.

Very naturally the faithful discharge of all these various duties left Governor Carey little time for missionary work. He did not neglect any of the civil interests of Liberia;

and it was while preparing to assert the rights and to defend the property of Liberia, that he accidentally ended his mortal career. The factory at Digby, a few miles north of Monrovia, had been robbed by the natives, and satisfaction being demanded, was refused. A slave-trader was allowed to store his goods in the very house thus made vacant. A letter of remonstrance and warning directed to the slave-dealer by Mr. Carey was intercepted and destroyed by the natives. In this state of affairs, he considered himself bound to call out the military. One evening, while engaged with several others in making cartridges, in the old Government House, the accidental oversetting of a candle communicated fire to some loose powder on the floor, and then almost instantly to the entire ammunition. The explosion resulted in the death of eight men. Six of the unfortunates survived until the next day. Mr. Carey lingered until the day following, the 10th of November, 1828, leaving many, as well in Africa as in America, to mourn their loss.

For many years after his death, there remained no other memorial of the great African than a little village in Liberia called by the name, "Carey." But in 1850 the late Rev. Eli Ball, of Virginia, while visiting all the Liberian Baptist missionary stations as agent of the Southern Baptist Convention, searched for the spot where he was buried, and after considerable difficulty he found it. The next year a marble monument was sent out and placed over the grave.

Carey was born a leader of men. When only a slave in the old Shochoe tobacco warehouse, among a score or two of laborers, he was always foremost, inspiring all the rest by his example. And accordingly he stood (and probably will stand for a good while to come) foremost as a Liberian colonist. Like Roger Williams, the founder of Rhode Island, he had received, though in humbler measure, a combination of proph-

etic and kingly gifts. This two-fold endowment is more than once seen in the Hebrew monarchs; and some of the ethnic heroes of Homer united in the same person the priest and the chieftain. But for the adverse circumstances in which he was placed, he might have won a world-wide reputation as preacher, as explorer, as physician, as general or as chief magistrate. As it was, he met and mastered the demoniac hordes that were too much for David Livingstone when placed in a similar situation. Our colleges have turned out few such men as this one who graduated at the old tobacco warehouse in Richmond. And we may well believe that barbarous Africa began to receive some compensation for her wrongs, when, from among her captive sons, Lott Carey was selected to return home, bringing with him Christian piety, freedom as well civil as religious, and the humane and serviceable arts of civilized life.

In connection with African missions, Baptists cherish the memory of other brave men, whose adventures we relate hereafter.

CHAPTER XXI.

THE CLIMATE, SCENERY AND PRODUCTIONS OF INDIA.

The Climate of India.—The Heat at Serampore and Calcutta.—Means of Relief.—The Wind and Rain.—Cyclones and Water Spouts.—The Delta of the Hoogly or Ganges.—Deluge at Serampore.—The Monotony of the Scenery.—Means of obtaining Variety of Views.—The Elephant the Highest Elevation at Barrackpore.—The Average Longevity in India.—Simla the Summer Capital of India.—The Adjutant.—This Stork a Cannibal Swallowing a Baby.—The Jackals of India.—Fashionable Agonies of these Animals.—Their Fondness for Human Flesh.—Devourers of Corpses.—The Lions, Tigers and Leopards of India.—Tigers carrying off Children.—A Tiger Hunt.—The Dangers Attending the Sport.—The Indigo of Bengal.—Its Manufacture Described.—Old and New Methods.—The Decline in Production.—The Oldest of Dyes Still in Use.—Its Former Name.—Substituted for Tyrian Purple.—Its Cultivation in Egypt.

THE climate of Serampore is one of great extremes. Situated only twenty degrees north of the equator, and amidst a vast marshy delta, in May the heat often rises to 110° in the shade. The hottest months are March, April, May and June, although July is often intolerably warm. Shut yourself up in your house, and you are in darkness, and stifled with a stagnant atmosphere. Throw open your doors and windows for the sake of a draught, and the current of air, if you receive any, is a burning gas or a scalding steam; so that you are frequently at a loss to determine whether you have gained any relief either by opening or closing the furnace. When the rainy season sets in, (from June to October), the heated dampness is much dreaded by Europeans. "Everything you touch," says Montalme, "is a damp, moist, unpleasant body, including

yourself." "It is just what the Doctor told us," says the Hon. Emily Eden, "which is not nice, but true, that it feels like living in a hot poultice." Such is the heat at times, that it causes pieces of furniture to crack open with a loud noise like the report of a pistol.

To keep the air in circulation, the Europeans suspend from the ceiling large fans, called punkahs, from eight to fifteen feet long and about four feet wide. These are kept in motion by a cord over a pulley, worked by a native. Others hang curtains of bamboo before doors and windows, and, by keeping these continually wet, cool the air which passes through them.

The rain frequently falls in sheets, with a tendency to small water-spouts, which walk bodily into the doors or windows of the house, or at best sink to rest on the verandah. The rain sometimes falls for many days without intermission, rendering the roads totally impassable except by elephants, and causing the rivers to rise and spread over all the adjacent plains. Occasionally the scene is diversified by a thunder-storm, such as is only known to visit tropical regions. Its approach is heralded by the trembling of beasts, which grow frantic as it arrives. The thunder and lightning know no pause except when some bolt of death-dealing power falls upon its victim, and a deluge comes down to bury him.

In this part of the world the winds rise suddenly, and sometimes blow with desolating violence. One day in March, 1836, while a company—including Macaulay—were assembling for dinner at the Government House, there came a north-wester which blew everything off the table in an instant. Nor are cyclones and hurricanes strangers in these lands and upon the neighboring bays, covering the shores with wrecks and filling the rivers with bodies of men and beasts.

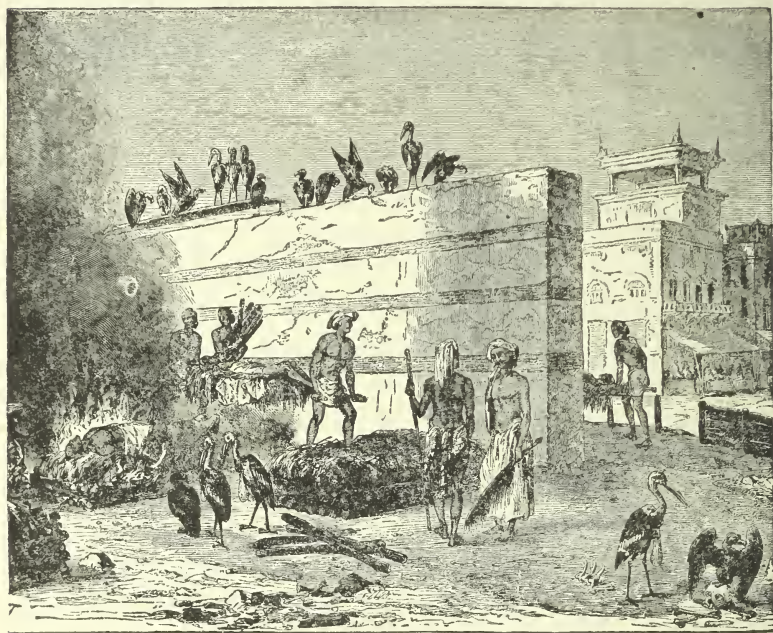
The land for many miles around Calcutta is almost an unbroken level, rising but little above the high water mark.

The Ganges, like the Nile, forms a delta, the principal outlet of which is the Hoogly. This flat country is gaily characterized by an English lady as "a large, green, swampy table-cloth." In the rainy season it is very liable to be almost totally covered with water. A deluge is described by Dr. Carey, such as is not of rare occurrence in this part of Bengal:—"Such a quantity of rain came down from the western hills as laid the whole country, for about a hundred miles in length and the same in breadth, under water. The Ganges was filled by the flood so as to spread far on every side. Serampore was under water. We had three feet of water in our garden for seven or eight days. Almost all the houses of the natives, in all that vast extent of country, fell. Their cattle were swept away, and as for the people, men, women and children, some gained elevated spots, where the water still rose so high as to threaten them with death; others climbed trees, and some floated on the roofs of their ruined houses." At a later day Serampore was visited with an inundation, which swept away much property in the city. The banks of the Hoogly next to the Mission Printing House were so undermined that, along with the residence of Dr. Carey, it tumbled into the stream. The missionaries had to take refuge in the College, which was situated on higher ground. So nearly level are the plains throughout this part of India, that such Europeans and Americans as have passed their early days among hills and mountains find the uniformity of the scenery intolerable, and some seek relief from it at some seasons in turning away from it and gazing on the forms and colors of the changeful clouds. A sister of the Governor General, writing from the vice-regal villa at Barrackpore, on the Hoogly opposite Serampore, says, "Yesterday evening I scrambled like a cat up the ladder, which is necessary, though the elephant kneels down, and took a ride with Lord Auckland round the Park, being, I guess, at least twenty feet above the level of the sea, a thing that seldom happens in Bengal."

The average life of the English and American people who go out to middle and southern India is about five years. In the course of three or four weeks after one's arrival, the face grows pale and the strength and activity begin to diminish. When the weather becomes intolerable, such Europeans as can afford it make sea voyages to the Sandheads, or go to the lofty mountains of the interior. Few of the English and American residents of Calcutta consider it safe to stay in the city during the hot season. The Governor General and the chief functionaries retire to Simla, a village in a valley of the western Himalayas, one hundred and forty miles north of Delhi. This mountain village is therefore, during six months of almost every year, virtually the capital of British India.

A kind of stork called the "Adjutant," is so often mentioned in the letters of our missionaries, that he ought to be noticed in this place. He is four feet high, and measures about twelve feet from tip to tip of his outstretched wings. "His feet," says Miss Brittan, "are placed so far back that while standing it is almost as upright as a man; and when stalking along with a slow, measured tread, it very much resembles a little old man with a swallow-tail coat, with his hands under his coat-tails." They make their appearance during the rainy season. Hon. Frances Eden, in one of her letters from India, describes this fowl as very voracious: "Dr. Drummond says that a few days ago his friend Dr.— found an adjutant which was so heavy it could not fly. In their horrid surgical way they killed it, and on opening it they found it had swallowed a baby. In the most dawdling way, these birds manage to suck down live cats, rats and crows, without any apparent effort; but to swallow a baby is rather strange. In some countries this bird would have been tried for murder; here nobody but a doctor would dare to kill one." They are so serviceable as scavengers that the law protects them from all harm. In another letter in the

same collection, the Hon. Emily Eden, a sister of the Governor General, Lord Auckland, playfully writes,—“It charms me when I see one great adjutant kick another off the roof of the Government House. They are nearly six feet high, and sometimes there are one hundred and fifty of them on the roof, where they each have their own places, and if one takes the place of another



Hindu Burning-Place.

the rightful owner simply kicks him down.” A sadder sight is the Cremation Gate at Calcutta, where adjutants are busy among the ashes of funeral piles, picking human bones, or perched on the high brick wall which separates this burning-place from the living city.¹

1. “From Hong-Kong,” etc., by G. W. Clark, p. 138.

The jackals of the East are a great annoyance at night. The first night the missionary lodges in India he is not permitted to sleep, because of the yelling of these animals, which resembles that of human beings, or rather demons. They wander about in packs of from twenty to fifty. Sometimes they yell in concert, like the cats of the city. One begins with a low squall; he is joined by another and another, in higher and yet higher key, till they fall in-

to a full chorus of "fashionable agonies." They never run mad; naturalists say it is because they do not live solitary, like pet dogs, which of all others are most liable to hydrophobia. They never attack men, although it is said they will devour little children if they find them unprotected. Mrs. Thomas, the wife of Dr. Carey's companion, had a favorite little dog carried off at



An Adjutant.

the open door of the missionary house one evening, while the family were at prayer. They burrow by day, and sally forth at night in quest of small animals, and especially carrion of all sorts. As they are known to have a great liking for corpses, and to dig up the human remains, Europeans in some parts of India protect the graves of their friends, who have died in the East, by piling upon them a large number of heavy stones, laid together like a Cyclopean wall.

The wild beasts of India, such as the lion, the tiger, the leopard and the wolf, are not so numerous now as they were formerly, more particularly in the vicinity of cities and large villages. In the days of Dr. Carey the tigers seldom attacked men, except the tigers of the Sunderbunds, a low tract of jungle land lying between Calcutta and the island of Saugor; as there are no cattle here, the tigers, driven by hunger, seized and devoured the lords of creation. But at Mudnabatty and other such places, tigers, as he tells us, committed terrible devastation among cattle. About forty years later, the Hon. Frances Eden, writing from Simla, says,—“Mr. Blank has just returned from tiger-shooting, looking all the better for being run over and having killed thirty-six tigers. When I wrote before, I wonder if I told you about a ‘man-eating’ tiger they were after, and which had killed twenty-six people in six weeks. It had been reported to the government from that part of the country, but the jungle was so difficult to enter, nobody would follow him. Mr. Blank and the gentleman with him tried for four days in vain, and gave it up; but the other day a deputation of villagers went after them and said it had carried off a boy that morning.

* * They soon found the half-eaten body of the boy; and in time they came upon a tigress and two cubs. They wounded her and she wounded each of their elephants, and disappeared; but they shot a cub, and she charged again and was killed. They found in her lair the remains of fourteen bodies and a hunting spear. The most horrible part of the story was that the screams of the poor boy, who was fourteen years old, had been heard by the villagers for a whole hour after he was seized. The tigress had evidently given him to the cubs to play with. Such a death to die! The deaths in this country from wild beasts are very numerous. George was saying just now that the reports from Agra district, of children carried off by wolves, are upwards of three hundred in one year.”

The missionaries now settled in the remoter parts of India occasionally report similar cases of these man-eating tigers. Simla, now the vice-regal residence during the hot season, sends out parties hunting leopards, the hunting of tigers having been found to be very dangerous sport, especially in times of drought, when they wander about in large packs and are exceptionally fierce. Then they will attack elephants and try to claw the hunters out of the howdah. Occasionally, too, a bank gives way under the feet of an elephant, and he rolls down into a ravine among the tigers, which, if they are not too badly wounded, are apt to demand "indemnity for the past and security for the future."

The manufacture of indigo, in the days of Messrs. Carey and Thomas, was attended with more labor and care than are now found necessary. Then the leaves were carefully dried in the sun, and even the heat of fire was sometimes used before they were ready for the steeping-vat, an uncovered reservoir about twenty-six inches deep and thirty feet square, constructed of brick and lined with stucco. Now, not only green leaves but stems are at once subjected to the vat, and cross-bars fixed over them to keep them under water. Then the dry leaves were stirred about in the vat so that the floating leaves might be submerged. When the water had become green, it was allowed to run off the leaves through strainers into the beating-vat, which was built on a lower level than the other. Here it was kept in agitation by ten or twelve natives who entered the vat and lashed the water for about two hours, for the purpose of constantly exposing new surfaces to the action of the atmosphere. In this way the green water gradually darkened into a blackish blue. Then lime water was thrown into the vat and thoroughly mixed with the whole mass of fluid. The liquid was then left for three hours to settle, and as the particles of indigo sank, the

liquid was drawn off by a series of orifices at different heights. The indigo was then removed to the covered part of the manufactory, where it was put in a straining cloth and left to drain during the night. Next morning it was put into a copper boiler, where, mixed with water, it was heated to the boiling point in order to prevent any further fermentation. It was allowed to cool, and then taken back to the straining-cloths, where the indigo was divided into small portions, each of which was well worked by the hands of the natives in order to free it from air-bubbles. It was next carried to pressing-boxes. By means of a powerful screw, the water was separated from the indigo, and the cakes were laid out to dry in the shade. After a few days they were packed for exportation.

Since the time of our pioneer missionaries in India, the production of indigo has declined. The English have abandoned many of the old indigo plantations, which are still dotted with the ruins of abandoned factories. In Malda this industry is yet carried on, but it is only in North Behar that it is seen in its old-time prosperity. In all the markets of the world, Bengal indigo commands a higher price than any other.

The history of this article, still the foremost staple of India, produced by European capital, is not without interest. From the classic times of Greece and Rome, it has been imported from the East. As a dye it is the oldest in use. The Greeks called it *Indikon*, the Romans *Indicum*; and the English formerly called it *Indico*. It was not much used in Europe, however, until after the discovery of a sea road to India, around the Cape of Good Hope.

Certain kinds of indigo produce purple colors, and were, we know not how early, employed in the place of the costly Tyrian dye, obtained from certain species of shell-fish. The vast quantities of purple cloth which must have been made to meet the

demands of the kings, priests and nobles of ancient Egypt, Canaan, Assyria, Greece and Rome, could not have been manufactured by the costly Tyrian process which the oldest writers describe. The Egyptians cultivated the plant with success. The soil of the valley of the Nile must ever have been friendly to its production. The Arabian name for it is *Nile*, and, all things considered, it seems probable that it was cultivated in Egypt long before it was known in the valley of the Ganges.



Hindu Family. (From an original drawing by Bishop Heber.)

CHAPTER XXII.

THE ADVENTURES OF REV. JOHN CHAMBERLAIN.

The First of the Serampore Itinerants.—Place of His Birth.—Had Pious Parents.—Indebtedness to His Mother.—Conversion and Baptism.—Goes to India by way of the United States.—The Relation of American to British Baptists in Early Missionary Work.—Arrival in India.—Studies the Poetry of the Natives.—Preaches and Distributes Tracts.—Establishes Himself at Cutwa.—Travels through India.—Sent more than Nine Hundred Miles from Calcutta.—Encounters Roman Catholic Priests.—The Crime of Baptizing a Soldier at Agra.—Goes to Reside in the Family of Princess Sumroo.—Some Account of the Begum.—Mr. Chamberlain Visits Delhi.—Goes to the great Fair of Hurdwar.—His Daily Preaching Under the Protection of the Princess Sumroo.—Persecution on account of His Preaching at the Fair.—The Begum and Lord Moira.—Sickness and Death of Mr. Chamberlain.—Buried at Sea.

JOHAN CHAMBERLAIN is justly regarded as one of the heroes of Baptist missionary adventure. To him belongs the high distinction of having been the first of the little band of Serampore brethren to make it his chief business to itinerate through Bengal and Hindustan, orally preaching the Gospel to the natives. Indeed he was to the British missions in India what Kincaid afterward became to the American missions in Burmah.

He was born at Welton, England, in 1777, and was consequently a native of Northamptonshire, the birth-place of his great co-laborer, William Carey. In his infancy he was uncommonly feeble, and when a boy of three years, he suffered from a fever which left him permanently deaf in one ear. His early years were marked with diligence in study and by deep religious feelings. Long afterwards he recalled those years with gratitude: "I thank my God," said he "for parents who, though poor, taught me to

read the Bible and took me to hear the word of God preached. Ah! how much I owe to the care of my dear mother?"

At the age of twelve, he was sent from home to enter the service of a farmer; as he was of slender form, it was thought he would be strengthened by working in the open air, more than by mechanical labor, for which his parents had at one time thought him better qualified. At the age of seventeen we find him in the employ of a farmer, who made him promise to avoid dissenting worship. The parish clergyman not being evangelical in his preaching, young Chamberlain, once in two weeks, wandered into a neighboring parish, to hear the earnest and faithful Dr. Bridges. On one occasion he obtained permission to go to a dissenting "meeting." The sermon went to his heart, and in 1796 he was baptized. The same year, his attention was called to the subject of missions by reports of the labors of Carey and Thomas, and by sermons, preached in behalf of the Baptist mission in India. In 1798 he was accepted by the Baptist Missionary Society, "as a probationer for missionary undertakings," and commenced his studies under the care of Mr. Sutcliff, at Olney. Thence, in due time, he removed to Bristol, where he finished his ministerial education. Having married, he embarked with his wife for Calcutta by way of America, and arrived at New York in July, 1802.

Carey and Thomas, it will be remembered, were not permitted to go out to India in any ship belonging to the East India Company. The India House still continued to oppose the missionary enterprise, and placed so many barriers in the way that it was thought advisable to send missionaries to India by way of the United States. It is a fact now almost forgotten, that the Baptists of Boston, New York and Philadelphia opened their houses most hospitably to these British missionaries, while detained in this country waiting for a passage to India. And it

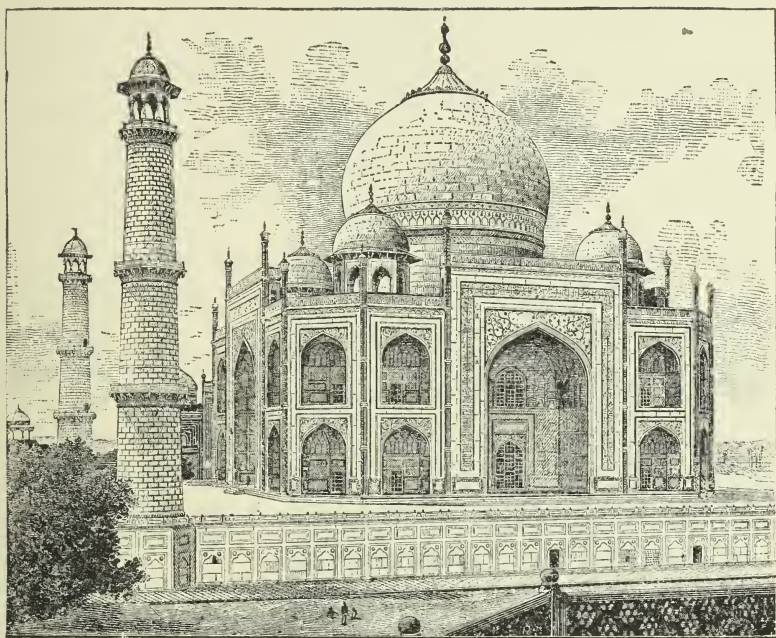
is probable that the first American money that was contributed to missions in India was given by the Baptist ministers and laymen who had so generously entertained these messengers of the Cross.

After landing at New York, Mr. Chamberlain proceeded to Burlington, New Jersey, where he spent a few days in the family of the Rev. Dr. Staughton, afterwards the most famous preacher in Philadelphia. He embarked in August at New Castle, Delaware, and arrived in Calcutta in the January following. The young missionary couple lost a child given them while at sea, and they were compelled to commit the little stranger to the tender mercies of mid-ocean.

On his arrival at Serampore, Mr. Chamberlain commenced the study of Bengali; and such was his proficiency that in a year he was qualified to preach to the natives. He also studied the poetry of the natives, whereby he was enabled to bring himself into more ready sympathy with his hearers. His first missionary tour was made to Sangor Island, at the mouth of the Ganges. The place is believed to be sacred by the Hindus, and on the occasion of an annual festival Mr. Chamberlain distributed books and tracts to multitudes, while he preached to them the good news of salvation. As this was his first preaching among them, and they were hearing the Gospel for the first time, he experienced emotions to which preachers who address Christian congregations are almost strangers.

As the mission at Serampore had resolved to send the Gospel into the interior, and as Mr. Chamberlain had proved his fitness for such adventures, he went to Cutwa, a city on the bank of the Hoogly, about seventy-five miles north of Calcutta. The town lay in the track of the thousands of pilgrims who were continually on their way to various Hindu shrines. Here and elsewhere in the region of which the city was the centre, he

performed a large amount of labor. He would preach at a market three or four hours together. One year, between January 9th and February 21st, he rode nearly four hundred miles, preached every day and often several times a day, and distributed about ten thousand tracts, one hundred copies of Luke, and fifteen of the New Testament.



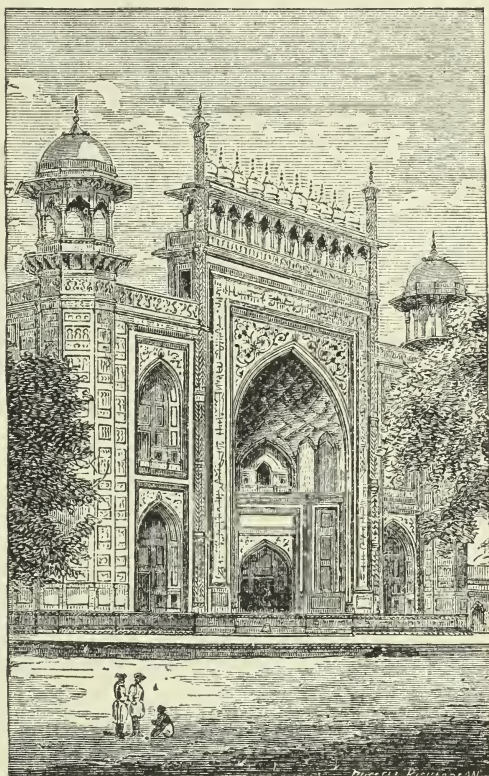
The Taj Mahal, a Royal Mausoleum near Agra.

As he had proved his fitness for pioneer service, his brethren at Serampore sent him to Agra, in the upper provinces, nine hundred and fifty miles distant from Calcutta. While preaching and teaching in these remote regions, he provoked the jealousy of some Roman Catholic priests, who contrived to embroil him with some of the local officers of the East India Company. Several soldiers stationed at Agra were converted under his

ministry, and one was baptized. One day he received an order from the Government House at Calcutta, to return to Bengal immediately. No reason was assigned for the order. Without loss of time he repaired to Calcutta, and reported himself to the authorities as the order required; and the only answer he received was, "You are at liberty."

He now resolved to make a tour through the villages where he had formerly preached the Gospel. While preaching and distributing books, he received an invitation from Sirdhana, a town near Delhi, over eight hundred miles distant from Calcutta. The place was the capital of a small principality, some twenty miles by twelve, of which the *Begum Sumroo* was sovereign. She was the beautiful daughter of a Mogul nobleman, and was now the widow of Walter Reynaud. Her late husband was a Roman Catholic, and Mr. Chamberlain was engaged to serve in the palace in the capacity of tutor. On his way, he was surprised to meet at Futtighur an escort of cavalry and elephants sent to escort him to the capital. The British officials, who had been active in having him expelled from that part of India, were greatly mortified to see the dissenting missionary treated with such princely consideration. In February, 1814, the Begum Sumroo went to pay a visit to the royal family at Delhi, and Mr. Chamberlain was invited to accompany her. It was two hundred years since a Protestant minister had visited Delhi, and Mr. Chamberlain had the honor to present to the heir apparent a Bible in Arabic. In the month of April, the Begum resolved to visit the great fair at Hurdwar, the most renowned of all the holy places in the north of India. Never before had there been such a gathering from all parts of Hindustan. Mr. Chamberlain preached the Gospel to some of these hundred thousands of pilgrims. He daily went and spoke in the open air at the ghauts, and to the crowds who

surrounded his elephant or pressed into his tent to receive books and tracts. They listened to sermons which denied the efficacy of the waters of the Ganges to wash away sin. An eye-witness thus describes the scene: "During a greater part of the fair, a Protestant missionary in the service of her Highness daily read a considerable portion of the Hindu translation of the Scriptures, on every part of which he commented; he then recited a short prayer, and concluded by invoking a blessing on all assembled. His knowledge of the language was that of an accomplished native, his delivery impressive, and his whole manner partook of much mildness and dignity. No abuse, no language which could in any way injure the sacred service he was engaged in, escaped his lips. For the first four or five days he was surrounded by more than as many hundred Hindus; in ten days his congregation had reached as many thousands. They sat around and listened with an attention which would have reflected credit on a Christian audience." After the breaking up of the fair, Mr. Chamberlain

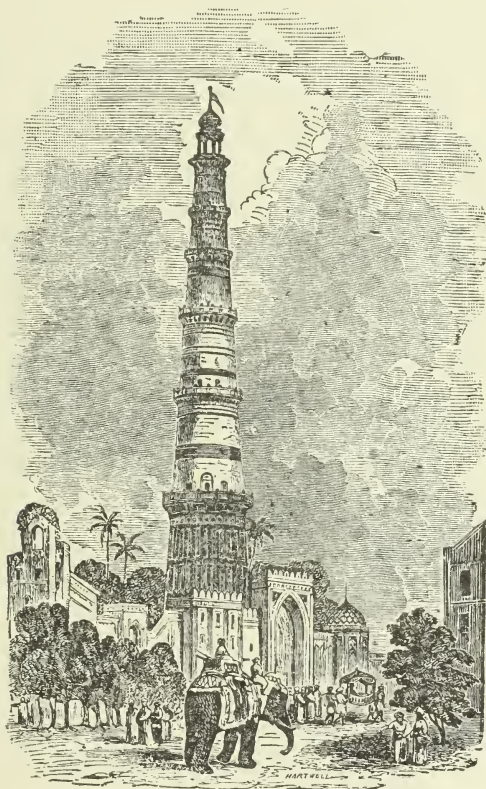


Gateway of the Taj.

returned with the Begum to Sirdhana. This princess, a Mahometan by descent and education, permitted and encouraged these proceedings of Mr. Chamberlain, partly, it would seem, for her own amusement, and partly to demonstrate to the Brahmins, and especially to the British officials, that she granted a larger religious toleration at her court than they had the clemency to allow. As she knew the treatment Mr. Chamberlain had undergone from the functionaries of the East India Company, this scene at Hurdwar must have afforded her no little satisfaction and delight. His preaching at Hurdwar having been reported to Lord Moira, the latter sent to the princess, requiring her to dismiss Mr. Chamberlain from her service and at the same time commanding him to return to the Presidency. The Begum begged the Governor General to recall his order. But he refused; whereupon she declared that she had never experienced such harsh treatment even from the Mahrattas. In due time Mr. Chamberlain appeared before Lord Moira, with abundant evidence from Lady Hood and the Surveyor General of India, Col. Mackerlyn, who were present at the services, that he had in no wise disturbed the peace. But Lord Moira forbade him to return. We next find our missionary pioneer at Monghyr, a populous town in Bengal, nearly three hundred miles from Calcutta. While here, he took a severe cold, from the effects of which he never fully recovered; but he was unwilling to abandon his labors. Though troubled with symptoms of consumption, he still labored at his translations, besides preaching four times a week to Europeans and seven or eight times to the natives.

His life had been one of great toil and hardship, while he frequently had to mourn the death of dear ones in a strange land. His first wife had died at Cutwa in 1804; at Agra, two daughters in rapid succession were taken away to the shining

shore; the year following his only remaining child was also taken hence. His second wife died in less than a year. After two voyages to the Sandheads for his health, and finding he was growing worse, he resolved to try the effect of a voyage to England. The vessel sailed the second week in November. He was confined to the cabin, where, after languishing three weeks, he was found on the morning of December 6th, 1821, lifeless upon his bed. He was alone when the Lord came and received him to himself. The ship was in sight of the cinnamon groves of Ceylon, when the mariners committed his remains to the rolling sea.



Minaret at Delhi.

CHAPTER XXIII.

THE REV. DR. MARSHMAN OF SERAMPORE.

Birth-place of Marshman.—His Parentage—A Great Reader.—How he Obtained and Devoured Books.—Becomes a Weaver.—Teaches a Parochial School at Bristol.—Goes out to India with Mr. Ward.—How he became Acclimated.—Opposition of the East India Company compels him to go to Serampore.—Helps Establish a Printing House.—Mr. and Mrs. Marshman open a Young Ladies' School.—Mrs. Marshman, her Success as an Educator.—Her long and useful Life.—Mr. Marshman Conceives the Idea of Translating the Bible into Chinese.—A Daily Task for Eighteen Years.—How he Raised Money for Printing the Chinese Bible.—Translates the Works of Confucius.—Mobbed at Jessore.—Personal Appearance.—His Legs substituted for the Spindle-shanks of Lord Ellenborough.—Playful Remarks of Andrew Fuller about Respectability.—Mr. Guttridge of London.—How Business was done at Kettering.—Deliberating on Horseback.—Controversy about the Serampore Property.—The Facts of the Case.—The Original Plan.—Mr. and Mrs. Marshman's Liberal Gifts to the Mission.—William Pearce and Dr. Johns.—Dr. Dyer's Agency in the Contention.—Mrs. Marshman Gives up certain Troublesome Documents.—Robert Hall Misled.—Dr. Marshman's brief Memoir. John Foster's Attitude.—Dr. Marshman vain of his Children.—Carey's Defence.—The Language of Humility Misinterpreted.—The Dying Infidel abuses the Priest.—The Rev. Buchanan.—The New Scheme, in which the Archbishop of Canterbury is to have a Place.—Rammohun Roy answered by Dr. Marshman.—His Part in Founding the College at Serampore.—Other Denominations Follow the Example Set at Serampore.—Miss Marshman Marries Henry Havelock.—Her Life endangered by Fire. Effect of the Calamity on Dr. Marshman.—His Death and its Effect on the Serampore Mission.—Mention of his Literary Labors.—The Credit Due to the Serampore Scholars.—Change in Opinion Concerning the Serampore Brethren.

JOSHUA MARSHMAN was born at Westbury Leigh, in Wiltshire, April 20th, 1768. His father was a deacon of the Baptist church; his occupation was that of a weaver of broadcloth. His mother was a descendant of the Huguenots.

In youth, Joshua was a voracious reader, devouring all the volumes he could borrow. Sometimes he would walk twelve miles to obtain the loan of a book. At the age of twelve years he had read more than one hundred volumes. Once, calling on the vicar of the parish to borrow a book, he was asked who was, in his opinion, the better preacher, the vicar or the Baptist minister. Young Marshman, who preferred his own pastor, and yet was at the same time anxious not lose the book, said the best reply he could give was to refer him to the remark made by the Scottish ambassador when Queen Elizabeth enquired whom he thought the more beautiful, herself or the Queen of Scots. Such was his passion for books, that his father permitted him to go to London and serve as a book-seller's errand-boy and porter, in the hope that he would find amidst a large quantity of books a good opportunity to satisfy his thirst for knowledge. But his chief leisure for reading was found while he was out of the store. As he was daily sent with books to the residences of customers, he often dipped into them as he walked the streets; and frequently the book was tossed into his face by some rude passenger. Sometimes he had to carry a number of thick quartos to a great distance, and so would overtask his strength. However, the general effect of his daily exertions in the streets was to harden his bones and muscles rather than to improve his mind, and hence he concluded that he would return home and follow the calling of his father. At the loom there was a better prospect of some day learning to read Homer's verses respecting the web of Penelope; and he plied the shuttle with the Greek grammar before him, with no tipsy student perhaps to toss it in his face.

In 1794 he became master of a parochial school at Bristol, sustained by the Broadmead Baptist church. Meanwhile he continued his studies in Latin and Greek, and added to them

lessons in Hebrew and Syriac. When he first sought admission to the church in Westbury, he was put on a probation which lasted seven years. His attention was first drawn to the subject of foreign missions by the perusal of a sermon preached by the celebrated Samuel Pearce, of Birmingham. Three others, including Mr. Ward, resolved to go out to India as missionaries.

Within three weeks after Mr. Marshman determined to give his life to this service, we find him sailing down the English Channel. At the time of his embarkation, his health was very poor. One day, meeting the blunt but popular Methodist preacher, "Sinner Saved" Huntington, and remarking to him that he was about to go to Calcutta—"You go out to India!" exclaimed Huntington; "you look as pale as if you had been kept by the parish." But the well-disciplined mind enabled him to adopt the best method of taking care of his feeble body. He inured himself to the climate of India by exposing himself to the extreme heat of summer and to the falling waters of the rainy season. To this practice he added the habit of repelling all gloomy ideas about his ails, by keeping his mind preoccupied with his daily engagements. Hence he could in his old age boast that, after a residence of thirty-six years in India, his medicine had not cost him a single sovereign.

When Mr. Marshman arrived at Calcutta, in October, 1798, he found that he could not remain under British protection as a missionary, but must either be enrolled as having some secular occupation or leave the territory of the East India Company. On the day following, therefore, he and his three fellow-laborers proceeded to Serampore, and there commenced the mission which occupies so large a space in the history of British Foreign Missions. In no long time was it discovered that the sums of money they were likely to receive from their English brethren at home would be inadequate to their support, and

accordingly they devised the scheme of establishing a printing-office, in which they could not only throw off Bibles and tracts, but educational and other useful volumes. Mr. and Mrs. Marshman likewise opened a young ladies' boarding school, which at length became the largest of the kind in India. Before the close of their career, they established two other schools, all of which were very successful. The profits accruing from these schools were chiefly given to the Serampore Mission and its nine dependents.



Government Buildings and Monuments, Calcutta.

The prosperity of these schools depended very much on the talents and Christian graces of Mrs. Marshman. The granddaughter of a Baptist pastor in Wiltshire, she possessed a strong mind, a sound judgment, and a peculiar amiability of temper. The climate of Serampore appears to have been very friendly to her health, and she died there as late as 1847, at the age of eighty.

Soon after his arrival in India, Mr. Marshman conceived the idea of translating the Bible into Chinese. With the help of a competent teacher, he mastered the very difficult language, and then addressed himself with great industry to his appointed task. He found it a long labor. During eighteen years he devoted to this great work every moment he could redeem from the avocations of the mission and of his schools, and from the hours of rest. As yet the Chinese had no version of the Sacred Scriptures; and it seemed to Mr. Marshman to be of the first importance that the teeming millions of that vast empire should be enabled to read the Word of God.

When he began to print portions of this version, Mr. Marshman applied to the Governor General, Lord Minto, for pecuniary aid. But as it had become the settled policy of the East India Company to avoid every appearance of making proselytes of the Hindus or any other pagan people, Mr. Marshman's request was refused. Nothing discouraged, he hit on the expedient of translating into English the works of Confucius, printing them at Serampore, and devoting the profits of this enterprise to the circulation of the Chinese Scriptures. After soliciting subscriptions for Confucius a few days, he easily obtained the names of the leading officials and merchants, and the sum of £2000. This amount, added to £300 which was at the same time contributed by such as dared make direct donations, enabled him to begin to enlighten the disciples of Confucius.

In preaching to the natives, Mr. Marshman was not always allowed to proceed with his services without molestation. On one occasion, while preaching with a loud voice in the street at Jessore, standing on the top of his palankeen, holding a New Testament in his hand, he was mobbed and put under arrest.

Mr. Marshman was a man of graceful and dignified presence, about five feet nine inches in height, of symmetrical build, with

a countenance expressive of high intellect and stern decision. As he lived in the days of knee-buckles, which were very trying to all deformities about the shanks, his foot and ancle appeared to handsome advantage. When Lord Ellenborough, the Governor General, was about to have a full-length portrait of himself taken, the artist desired of Mr. Marshman the favor of a sitting, in order that he might copy his leg and foot into the picture. "Ah!" said Mr. Marshman, "when we first came to this country, they thought us a poor, mean set, and drove us from place to place trying to get us out of it; now they are very glad to make use of a poor missionary's *understanding*."

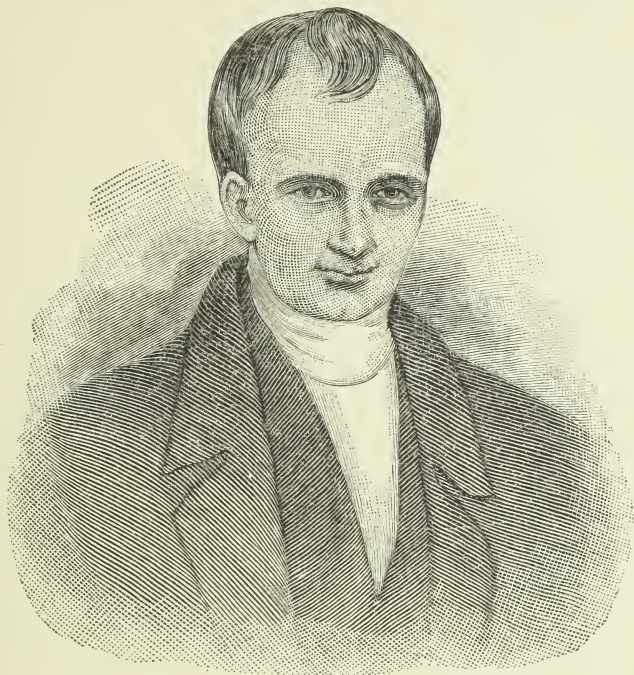
It was in the same vein of playfulness that, in the year 1813, Andrew Fuller wrote to the Serampore brethren;—"When," says he, "we began, in 1793, there was little or no 'respectability' among us—not so much as a 'Squire to sit in the chair at our meetings, nor an orator to address him with speeches. When your translations began to make a stir, though we had no 'respectability' among us, yet it seemed as if something of the kind could be bred among us. * * * But as we had made shift to do without 'respectability' at the beginning, both you and I were for going on in the same track. Last year, or the year before, a respectable gentleman of our denomination thought fit to send for brother Carey's likeness; he got it and had it engraved, and the mission is to have the profits. All very good, and we are very glad of it, and a pretty feather it is for him; but he does not seem easy without bringing the management of our Society to London, or something approaching it, after my death and that of Ryland and Sutcliff. So there is now a solicitude about the mission, that it might be managed by 'respectable' men, without disgracing or committing themselves."

The "respectable" gentleman, above mentioned, was Mr. Guttridge, a self-made man of London, whose laudable desire it was for many years to make the society more respectable by

removing the central rooms to London and adding to the Committee a number of the rich Baptists of the metropolis. For twenty years Kettering opened its hospitable doors to the annual meetings of the Society. The consultations of the Committee—Messrs. Fuller, Ryland and Sutcliff—had often been informal and movable, except when very important business demanded attention. Mr. Sutcliff, the Nestor of the little circle, was opposed to being summoned over to Kettering to decide self-evident questions. Once, when Mr. Fuller proposed to him a meeting of the Committee, he remarked: “If you call a meeting, appoint some place on the turnpike-road at such a mile-stone; fix the hour and the minute. Let us meet and set our horses’ heads together, pass a vote, and separate again, in two minutes.”

In 1819, the head-quarters of the society were removed to London, and Mr. Guttridge became the man of “light and leading,” and Rev. John Dyer, the Corresponding Secretary, his very obedient servant. As neither of these men had intimately known Messrs. Carey, Marshman and Ward, and were too little acquainted with the relations of the Serampore Mission and property to the Society, they commenced a series of arrogant and vexatious proceedings, the ultimate aim of which was to obtain entire control of the property of the Serampore establishment. When the Serampore brethren went out to India, they were told to become independent of the support of the Society as soon as possible; and they soon found that if the mission was to live and flourish it would have to be maintained from their own earnings. Hence the combined incomes of Messrs. Carey, Marshman and Ward, were consecrated to the advancement of the Missions in India. Thus, in 1812, Mr. and Mrs. Marshman contributed £2000 to the mission, of which they reserved only about £100 for the contingent expenses of the family. So Dr. Carey’s salary as professor in the College of Fort William, and Mr. Ward’s earnings as printer, were devoted to the same object. In the course of the contro-

versy, it transpired that the trio had, by their united energies, given in all about £80,000. Having in their letters and other documents acknowledged that they considered the Serampore property as belonging to the Baptist Missionary Society, and themselves merely trustees of it during their life-time, their adversaries in England took advantage of these generous



Rev. Joshua Marshman, D. D.

concessions and demanded a share in the management of the mission; and even went so far as to send out Mr. William Pearce, son of Samuel Pearce of Birmingham, as a coadjutor of Mr. Ward, without any correspondence with the latter on the subject. Indeed, several young men were thus obtruded on the mission; one of whom, Dr. Johns, by his bad^d behavior, incurred the displeasure as well of the Serampore fraternity as of the East India Company, and was consequently, in 1812,

transported to England. Young Pearce, though an excellent printer, was at that time a man of doubtful piety and of disrespectful manners. These young men at length went to Calcutta and set up a separate mission there. Being in full sympathy with Messrs. Guttridge and Dyer, and sharing their ignorance of the tenure by which the Serampore property was held, they wrote home to their friends letters well calculated to mislead the patrons of missions.

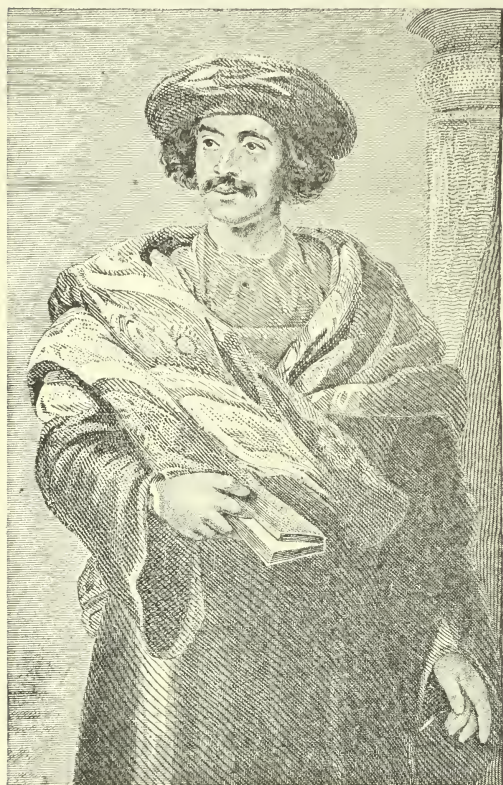
Mr. Marshman having, in a letter to the Committee, in 1817, asserted that "control follows contribution as the shadow the substance," Messrs. Guttridge, Dyer and others made these and other words the occasion of a popular agitation among British Baptists. In their communications they carefully concealed the fact that the Serampore property had been chiefly created by the Serampore brethren, and likewise the fact that, though they had admitted that they had given it to the Society, it was on the condition that Messrs. Carey, Marshman and Ward should hold it as trustees. As, however, Dr. Carey was very popular in England, it was soon ascertained that the ascendancy of the Serampore mission could not be broken unless Dr. Carey could in some way be induced to part company with Messrs. Marshman and Ward. The Rev. John Dyer has the honor of having vainly attempted to alienate Dr. Carey from the other two. To him also belongs the credit of having understood the whole art and mystery of suppressing troublesome facts. On Mrs. Marshman's return to England for the benefit of her health, Messrs. Carey and Marshman (Mr. Ward being already in England) sent by her hand, for publication, a vindication of themselves against the endless aspersions which had for years been printed and circulated all over Great Britain. Mrs. Marshman was met as soon as she arrived, and was persuaded to give to Messrs. Dyer and Guttridge this document, and so the Baptist public were still misguided by one-sided representations.

Elsewhere in this volume we show that Robert Hall's famous letter in denunciation of Dr. Marshman and his brethren was written under a total misapprehension of the facts of the case. Dr. Marshman's "Brief Memoir relative to the Operations of the Serampore Missionaries, with Appendix," [8vo. pp. 89], is a model of clear and dispassionate statement. Indeed, its simplicity, coolness, mildness and meekness were noticed by his adversaries, as being almost beyond belief, but still as fresh evidence of his insincerity and of the badness of his cause. John Foster, in whose residence he composed it, was dissatisfied with the moderation of its tone. But the Serampore brethren would have descended from their proper dignity had they made a bold defence against the puerile attacks of pamphleteers and committeemen. "What a world this is!" exclaimed John Foster, "in which such noble self-devotedness and such prodigious exertions as the Serampore fraternity have disclosed, should have occasion to make any such kind of appeal in self-defence."

It creates a smile to read some of the awful charges that were brought against the character of the great Dr. Marshman. One was that he had a desire to display his children to advantage. To this Dr. Carey replied, in apology for his life-long friend and co-laborer, that Dr. Marshman was certainly chargeable with this foible; but it was one which most fond parents would be disposed to extenuate; all the other accusations were, in his opinion, groundless. And yet the young missionaries, who set up a separate station in Calcutta, visited them with the severest anathemas, and one of them, a mere stripling, solemnly advised them to appoint a day of humiliation because of their transgressions and their iniquities.

Another method of setting the Serampore missionaries in a bad light was by comparing the language of feeling with mere matters of fact and, in particular, by forging weapons to wield against them out of their words of excessive self-depreciation.

This is an old artifice, and as illustrations of it there are many anecdotes: the best of which, perhaps, is one that originated in Paris, but is told in the dialect of London. A man on his sick-bed was lamenting to his confessor the great mischief he had done to his own age and to future generations by an infidel book he



Rammohun Roy.

had written. But the father confessor replied, "Take comfort, I entreat you, for except a trunk-maker or two, and a few pastry cooks, no man, to my own certain knowledge, has ever bought a copy of your book." Hereupon the dying man leaped out of bed, and being a member of the "fancy," he floored the father confessor for his insulting consolations.

Another attempt to extinguish the fire of Serampore freedom originated with the ambitious churchman, the Rev. Claudius Buchan-

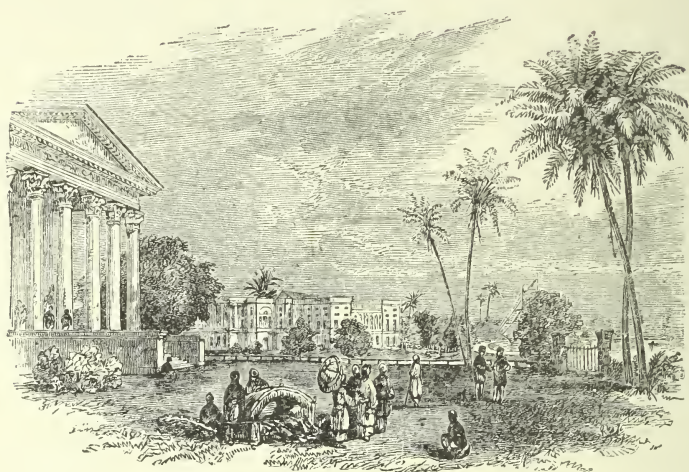
an. He proposed two or three schemes for the consolidation of the Baptists and Episcopalians in translating and printing the Scriptures in India. One was to establish a "British *Propaganda*," after the model of the *Propaganda* at Rome, or a College of Translations. This was to supersede the whole Serampore mission, except the printing-house. There were to be eleven professorships; among these, Henry Martin,

the Episcopal missionary, was to be appointed Professor of Arabic, and Joshua Marshman, Professor of Sanskrit. It was to be placed under the perpetual superintendence of a clergyman of the Church of England. Another scheme was a "British Institute," embracing some of the features of the first, to be placed under the patronage of the Archbishop of Canterbury. The British Bible Society was to be asked to grant the Institute £10,000 a year for five years. With such an amalgamation of Baptists, Churchmen and others "the whole Eastern world was to be illuminated." But the Serampore fraternity did not hesitate to decline all these overtures. To accept such propositions would, in their judgment, be dishonorable and wrong. In the correspondence which attended these proposals and their rejection, Dr. Marshman was compelled to take the leading part.

He was likewise put forward, as the champion of the Christian faith, to encounter the notorious Rammohun Roy. He was a young man of Brahminical lineage, of noble presence and rare attainments. In his writings he had already distinguished himself for his attacks on Hindu idolatry and for admiration of the precepts of the Messiah. But he denied the reality of the miracles of Jesus, and of his divinity; he also questioned the necessity of the atonement. Dr. Marshman's replies to the learned Hindu first appeared in the "*Friend of India*," but were afterwards collected in a volume.

From the outset, Dr. Marshman had taken a very active interest in education. He established, first, a boarding-school for the boys of English residents. This proving a great success, he set on foot another for girls of the same class, and finally a boarding school for native boys and girls. But his greatest educational project was the founding of a College at Serampore for the education of native preachers and teachers. The ardor with which the Serampore brethren pursued this object was among the things that embarrassed their funds and compelled

them to ask assistance from their friends in England and America. They had, however, promised to build the edifices from their own earnings and from collections made in Serampore and in Calcutta. The College grounds, containing ten acres, were situated on the banks of the Hoogly at Serampore, opposite the Governor General's park at Barrakpore. The edifices were of the Ionic order of architecture, as securing the best ventilation. They were erected at the cost of £15,000.



Barrakpore.

After the College had been in operation ten years, it was estimated that out of the £24,824 received, only £9,224 had come from the public; all the rest had been contributed by the Serampore brethren. At first the enterprise was condemned at the mission rooms in Fen Court, but the experiment having proved successful, the Episcopalians, Independents and Presbyterians took the hint from them and established similar colleges of their own; and when, in 1854, it was offered to the Baptist Missionary Society as their missionary training-school, they

gladly accepted the gift, although, sixteen years before, the croakers of Fen Court had declared that they would have nothing to do with it.

An important event, in Dr. Marshman's home, was the marriage of his third daughter, Hannah, and Henry Havelock, then only an Adjutant in the British East India service. Seven years later, 1836, Mrs. Havelock, while residing at Landour, narrowly escaped death by the burning of a bungalow. On the first alarm, she rushed out with her infant in her arms, and while passing over the floor of the verandah, the roof of which had fallen in, stumbled down and would have been burned to death but for the exertions of a servant, who immediately lifted her up, wrapped her in a blanket and conveyed her to a neighboring hut, where she lay in a state of insensibility. But her infant perished in the flames. Two servants lost their lives. Dr. Marshman received a dispatch which gave no particulars, and was left three days in most painful suspense as to the life of his daughter. He wandered about the house almost bereft of reason, ever and anon looking out for the approach of a messenger. But when, at last, assurance arrived that his daughter was convalescent, his expressions of gratitude were almost ecstatic. The shock, however, was too great for the venerable man; his mind lost its balance and it never fully recovered from the derangement.

The death of Marshman ended the first dispensation of missions to India. For thirty-eight years had he toiled with great industry and wisdom, and in the face of much and various opposition. During his last sickness, negotiations were going forward in London the effect of which was to transfer the Serampore establishment to the entire control of the Baptist Missionary Society, and on the day his friends returned from his burial, the mail arrived from England informing them of the transfer.

General readers cannot be expected to form a just estimate of Dr. Marshman's scholarship and intellectual attainments; but they can form some notion of his industry when they are told that his Key to the Chinese language was seven years in course of composition; and his Bible in Chinese eighteen years. The last was a translation of the entire Bible, and not of parts of it, as a bigoted Pedobaptist Cyclopaedia would have it. A vindication of Dr. Marshman's Chinese Bible work will be found in the chapter on the Religions of China.

To Marshman and his co-laborers belongs the honor of having been pioneers along certain very important lines. They were the first to translate the Bible into the Sanskrit, the Bengalee and the Chinese; the first to undertake the translation of the Scriptures into thirty languages and considerable dialects of India. They were the first to establish native schools for heathen children in the north of India, and originated the first college for the education of native preachers and teachers. They were the first, and so far the last Englishmen to set about a translation of the greatest of the Hindu epics, the *Ramayana*. They printed the first books in the language of Bengal; they were the first to render it the vehicle of national instruction. They published the first native newspaper in India, and the first religious periodicals. In all departments of missionary labor and intellectual instruction, they were the brave and untiring pathfinders.

And yet, with what contemptuous words were they complimented about the time of the Vellore massacre. Sidney Smith, in his second article in the *Edinburgh Review*, published in April, 1809, speaks of "rooting out a nest of consecrated cobblers." "They complain," he says, "of intolerance. A weasel might as well complain of intolerance when he is throttled for sucking eggs." But Lord Wellesley and Lord Teignmouth, as well as many other statesmen, considered the Serampore mission as

necessary to the stability of the British dominion in India. And the great philanthropist, Wilberforce, speaking in the House of Commons, declared that a sublimer thought could not be conceived than when a poor cobbler formed the resolution to give to the multitudes of the Hindus the Bible in their own languages.



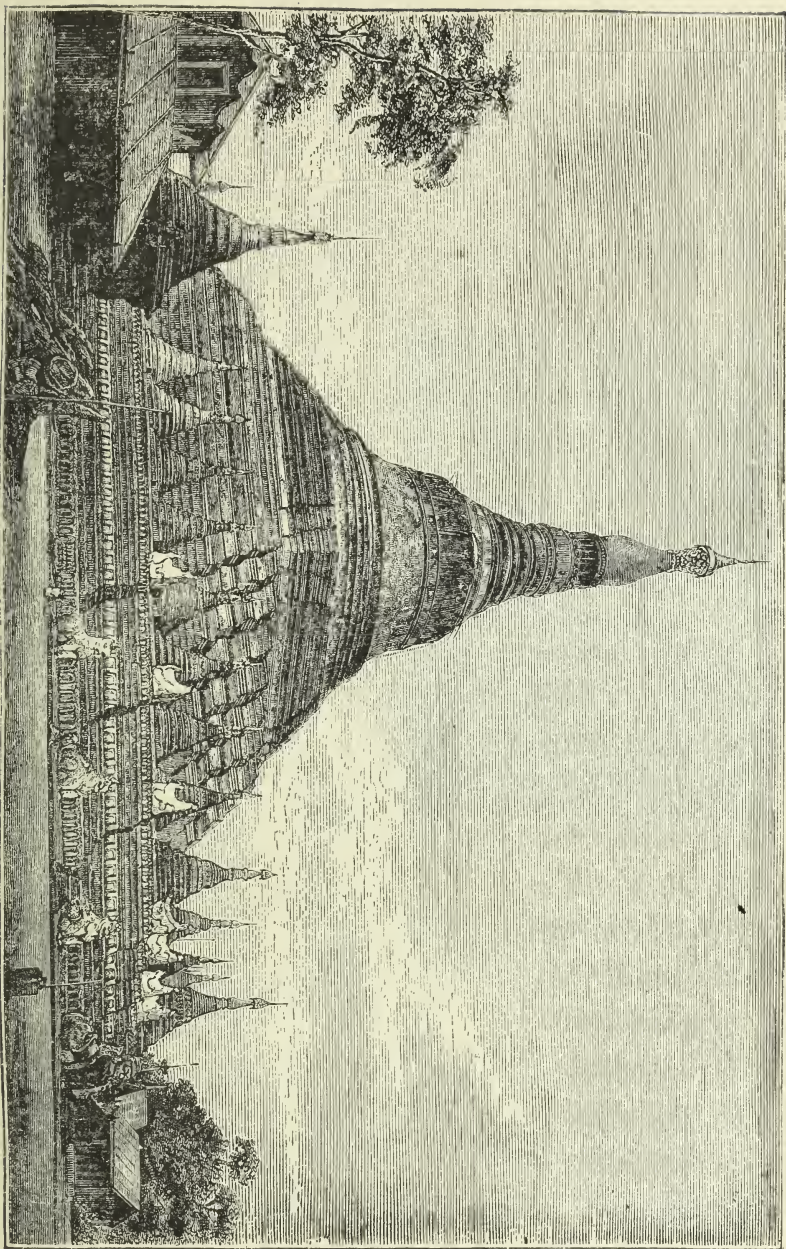
Brahmin Worship on the Ganges.

CHAPTER XXIV.

SIR HENRY HAVELOCK, THE CHRISTIAN SOLDIER.

He preaches in a Temple near the Great Pagoda.—The scene described.—Havelock's youthful love of Military Affairs.—A student at the Charter House school.—Commences the study of Law.—Enters the Military service.—Converted on his voyage to India.—Takes part in the Burman war.—Meets Mr. and Mrs. Judson.—Marries Miss Hannah Marshman.—Becomes a Baptist.—Builds Chapels for the Soldiers wherever quartered.—His high regard for Dr. Marshman.—Dr. Bengel's observation.—Promotions not often dependent on Merit.—Engages in the Temperance reform.—His counsels respecting Bala Hissar.—The words of Jeremiah come to him in the Mulberry Grove.—Leaves Cabool.—The reverses in Affghanistan.—Havelock joins General Sale.—Retreat to Jellalabad.—The town fortified.—The destruction of the British Army in Affghanistan.—Earthquake at Jellalabad.—Havelock's prudence and firmness save the Garrison.—His devotional habits.—The end of a five months' Siege.—The Valley of Slaughter described.—Defeat of Akbar Khan.—Army re-enter Cabool.—The British prisoners removed.—Gen. Sale's Wife and Daughter among the Captives.—The Triumphal Procession. The Battle and the Poisoned Well.—Carries a Bethel tent with him.—Baptizes some of the Soldiers.—Description of his Person and Dress.—Returns to England.—His Reception at Home.—Goes to Germany and leaves his family at Bonn.—Returns to India and takes part in the Campaign against Persia.—Shipwrecked.—The Mutiny and Nana Sahib.—The Fall of Cawnpore.—The Siege of Lucknow.—Gen. Outram gives to Gen. H. the honor of relieving Lucknow.—The Night March for the Rescue of the Residency.—The Fearful Loss of Life.—The Sickness and Death of Havelock.—His Character and Influence.

AT RANGOON is a wonder of a pagoda, the great Shway Dagong. It owes its celebrity to the fact that it is supposed to enshrine several real hairs of Gautama. At the annual festivals it attracts multitudes of worshippers from all parts of the country, while it is daily visited by travellers and new-comers from the most distant regions of the world. One day an English officer, as he was wandering round about the grounds of the



GREAT PAGODA OF SHWAY DAGONG, RANGOON.

pagoda, heard a strange sound. He stopped and listened. He found that it was certainly psalm-singing. He determined to trace the sound to its source. He soon began to suspect that it proceeded from a building not far away, and finally followed the solemn music to the door of one of the temples which are attached to the magnificent pagoda. Entering, what should meet his eyes but a congregation of soldiers, with an English lieutenant standing before them preaching the Gospel of Christ. There lay a Bible and hymn-book before him,—while all around the walls of the temple sat small images of Gautama, with their legs gathered up and crossed, with their hands resting tranquilly on the lap. The chamber was retired from the light of day; but the soldiers had contrived to illuminate the place excellently well. They had brought lamps, and, having lighted them, placed them one by one in the lap of an idol. At last these smiling images of “The Light of Asia” had reached their highest destiny. No Anglican ritualist could reasonably object to their present use as symbolical lamp-bearers in divine service. They were now giving more light to Asia than ever before.



H. Havelock

And who is this earnest and eloquent lieutenant? An English officer of thirty years, who had landed with his regiment in India in 1823, determined to devote part of his time to the spiritual welfare of his men, and to assemble them, whenever opportunity was given, for exposition of the Scriptures and for prayer and praise.

Henry Havelock was born at Ford Hall, Bishop - Wearmouth, England, April 5th, 1795. He was one of four brothers, all of whom entered the army, while one of his sisters married an officer in the navy. As a boy he was fond of reading military news, and watched, with soldierly interest, all the movements of Napoleon. He was for seven years a student in the Charter-house, where he took a high stand among his classmates, a number of whom afterwards became men of distinction.

Agreeably to the wishes of his mother, he commenced the study of law. Talfourd, afterwards so celebrated, was one of his associates in the Middle Temple. But through the influence of his brother William, who had already entered the army, he exchanged the pen for the sword, obtaining a second lieutenant's commission in a rifle brigade. He spent some time in acquiring a due knowledge of his profession; and he fitted himself for the East India service by the study of Hindustani and Persian. While on his voyage, he made the acquaintance of a fellow-lieutenant who was earnestly engaged in obtaining gems for the diadem of the Redeemer. Through his instrumentality he obtained a good hope, and at once went to work winning souls. On landing in Rangoon, he was yet a novice, but had the courage to go and obtain possession of that chamber in the great pagoda where the reader first found him conducting Christian worship.

As adjutant in the general staff of Sir Archibald Campbell, he took part in the Burman war; and when it closed he was among those British officers who dined with General Campbell on the memorable occasion when, at the end of their captivity, Mr. and Mrs. Judson were the highly honored guests. The reader will find some account of that festivity in the sketch of the life and missionary services of Mr. Judson. The best narrative of the Burman war was written by Havelock himself. The volume, entitled "Campaigns in Ava," is now exceedingly rare, but Mr.

Headley was fortunate enough to procure a copy, through the kindness of a British officer in India, when he wrote his excellent biography of our hero. The "Golden Foot" bestowed on him the "gold leaf" insignia of Burmese nobility.

On the 9th of February, 1829, he was united in marriage with Hannah, the third daughter of the Rev. Dr. Marshman, at Serampore. On the 4th of April, in the year following, he was baptized at Serampore by the Rev. John Mack. In 1835 he was appointed Adjutant. His friends found no little difficulty in the way to his promotion; they applied to Sir William Bentinck in his behalf, but learned that competitors were very active trying to prevent him from taking the vacant place. They had nothing to say against him as a soldier, "but," said they, "he is a fanatic and an enthusiast." The whole controversy was carefully considered by the Governor General, and he gave the place to Havelock; at the same time declaring that he was the fittest man for it. Sir William tested the merits of the different aspirants in this way: He ordered returns of offences committed by the men in the different companies; it was thus ascertained that the soldiers in Havelock's company, and those who joined them in their religious exercises, were the most sober and best behaved in the regiment. The Governor General, remarking upon the result, said, "The complaint is that they are Baptists. I only wish that the whole regiment were Baptist." In two or three instances these soldiers built chapels at places where they were stationed: thus, they built one at Kurnal; they built another at Agra in 1832. When Havelock revisited Agra with Sir Hugh Gough in 1843, they found worshipping in this chapel a pastor and a considerable congregation. It was while stationed at Kurnal, in 1836, that he heard of the calamity which befell his family at Landour, the particulars of which will be found in our sketch of the Rev. Dr. Marshman. When the account reached him, his distress was overpowering; at the

earliest moment he hastened to sympathize with his wife under the loss of her darling child. He found her dreadfully burnt, but after six weeks she recovered so far as to rise from her couch and walk about. The attachment of his regiment is evinced by the following touching incident: The soldiers came in a body to him begging him to allow each man to devote one month's pay to help him sustain the loss of his property. This, of course, he declined.

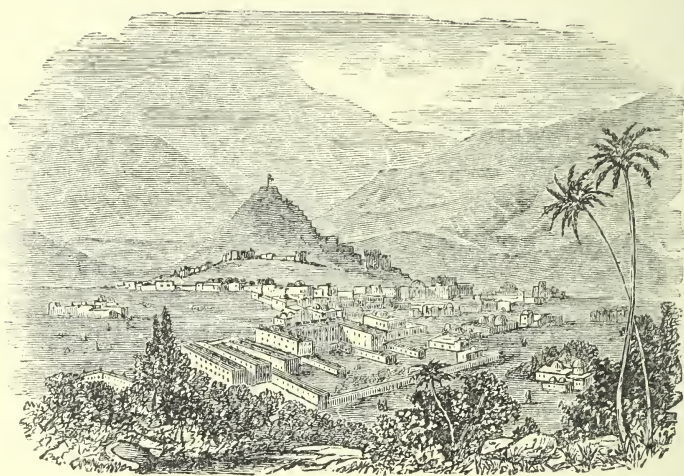
The year following he heard of the happy death of the Rev. Dr. Marshman, at Serampore. He held his wife's father in high regard and named his eldest son after him. Most military officers count men of genius and sound learning as worthy of small consideration, and when they become governors, presidents or governor generals, they make their appointments from every other class of men in preference to them, and are ready to sacrifice them to make room for some new favorite. "Military men," says the scholarly Bengel, "are apt to entertain a low estimate of a learned life. It is rather from policy or courtesy that they pretend to consider honor as attainable in that way. They go off smiling at those who think them in earnest. When, therefore, we are in the presence of such men, we should keep our learning to ourselves until it is called for." Not so Henry Havelock; his standard of excellence was of a different description. He loved his profession, and was not without a desire to rise to eminence in the East India military service: but still, having mastered several languages himself and having acquired very remarkable skill as a military writer, he was capable of appreciating the talents and indefatigable toil of the scholar who could spend fifteen years in translating the Bible into the Chinese.

In the days of Havelock it was still the weakness and the reproach of the British military system that promotions had small dependence on merit. In his journal for the year of 1838,

we read this entry: "Promoted to a captaincy, after serving twenty-three years as a subaltern officer." When the army was formed to invade Affghanistan, he was appointed aide de camp to Sir Willoughby Cotton. He took part in the storming of Ghuznee. He attributed the good behaviour of the soldiers, after the capture of the citadel and the fortress, to the fact that they were not allowed any arrack or other spirituous liquors. He had been very actively engaged, throughout the campaign, in forming temperance societies.

In the Affghan invasion Havelock added to that military renown which he had already acquired. In closing his first campaign in Affghanistan he recorded his views of the necessity of holding Cabool, and declared that the key of Cabool was the citadel Bala Hissar. The troops who held it ought not to suffer themselves to be dislodged except by a seige. But the counsel of Havelock was not followed. Having left Cabool for a time, during his absence military discipline was neglected, rum was clandestinely sold, and the army spent much time in drinking and revelry. On his return he found "The Key of Cabool" abandoned and the barracks given up to a hundred and sixty of the harem of the Affghan king. We cannot here describe his exploits in fighting for eight miles through that horrible defile, the Khoord-Cabool Pass. After clearing this pass he was sent to Cabool with dispatches. The absence of a sufficient and well disciplined garrison caused him to fear for the safety of the town. Retiring to his tent in a mulberry grove, he began to question what his duty was. Uncertain what course to adopt, he took up his Bible that lay on the table, opened it casually at the 39th chapter of Jeremiah, 16th and 18th verses, and read with profound emotion what seemed to him at that time the language of God directed to him. By the time he had made an end of reading these verses, his decision was reached—he resolved to leave the doomed city, and, obtaining permission to join General

Sale, hastened at once to his camp and marched with him to Gundamak. While encamped here he learned that the storm had burst and Cabool was ablaze with insurrection. The prophetic words he had read with such strange emotion among the mulberry trees were in course of fulfilment. That insurrection of 1842, and the retreat which resulted, are among the memorable events of this century—events which were, in 1879, called to mind by a singular repetition of them in the last British invasion of Affghanistan.



Cabool.

Sale and Havelock resolved to retreat to Jellalabad. But scarcely had they reached the town and their regiments gone into quarters before an infuriated multitude surrounded the city, threatening destruction to the British soldiers, if they did not immediately leave the place. Sale summoned his chief officers to a council of war. The question was whether an attempt should

be made to fortify the whole place or only the citadel. The walls extended nearly a mile and a half in circumference; in some places they had tumbled into the ditch, filling it up completely; in one place they were levelled for a quarter of a mile. Havelock was decidedly of the opinion that they ought to rebuild and fortify the entire town; the moral effect of cooping themselves up in the citadel would be bad. The ruined buildings outside the walls were strongly garrisoned by the enemy. Yet in the face of these dangers the garrison built a rampart six feet high on top of the city walls. The defensive works at Jellalabad were constructed under the greatest difficulties. Officers and men labored with tools in one hand and sword in the other, night and day, with hardly any intermission for six long weeks. On the completion of the defences Havelock suggested to General Sale to assemble the whole garrison for thanksgiving. The brave-hearted and hard-handed men were called together accordingly; and as Havelock said, "Let us pray," they all fell upon their knees and he led them in thanking Almighty God for his mercy in enabling them to complete the fortifications necessary for their protection.

While Havelock's men were employed in fortifying the walls of Jellalabad, they were left in ignorance of the fate of Elphinstone and his army in Cabool. Sale, whose wife and daughter were sharing the fate of the army, would again and again mount the ramparts and gaze long and anxiously in the direction of the doomed city. At length a sentry saw a solitary horseman coming along the Cabool road. The announcement passed like lightning through the garrison, and soon the ramparts were lined with officers, looking with throbbing hearts through unsteady telescopes. They saw that the traveller had a white face; he rode a pony that was exhausted and ready to stumble and fall; the rider, equally exhausted or wounded, lay clinging to his neck. Slowly the horseman came reeling and tottering on. Fearing

the man and his horse would give out before they reached the fort, Sale ordered a body of cavalry to ride quickly to his rescue. Scarcely had the bugle sounded before the excited horsemen sprang through the gateway, and, striking their spurs home, went at headlong gallop along the road. The officers clustered around the entrance as the troopers brought in the exhausted and wounded man. As soon as he could speak, he said in feeble tones "I am Dr. Brydon, and I believe I am the sole survivor of an army of sixteen thousand men." The officers looked at each other in stern silence, while over many faces crept the hue of death; for wives and daughters, brothers, fathers or friends were in that army. As the intelligence went from soldier to soldier it caused astonishment and sorrow. Sale learned that his wife and daughter were alive but in the hands of the barbarians. When Dr. Brydon had sufficiently recovered to say more, he narrated the disasters of the retreat, which in some respects surpassed in horror Napoleon's retreat from Moscow amidst the snow-storms of a Russian winter. For full and graphic descriptions of this overwhelming disaster we refer the reader to the works of Hon. J. T. Headley and J. C. Marshman.

Mysteriously enough, the fortifications of Jellalabad, the labor of three long months, were shaken down by an earthquake. In the course of a month about a hundred shocks broke in pieces the parapets, injured the bastions, made a break in the ramparts, brought to the ground a third part of the town and reduced the Cabool gate to a shapeless mass of ruins. The uncovered garrison expected every hour to see the Affghans storming over them. But the men fell to work with a will; and so rapidly did the walls assume their former appearance, that the Affghans declared that English witchcraft had been used to preserve Jellalabad, while all the surrounding places had fallen into their hands.

Repeatedly had the garrison been tempted to evacuate the

town. But the wisdom and firmness of Havelock availed to prevent the adoption of so ruinous a course. Had he not withstood, day after day, the opposition of two councils of war, the garrison would have attempted a retreat to India, and probably, like the command of Elphinstone, have been slaughtered by the treacherous and merciless Affghans. The secret of his wisdom, patience and independence of character is now revealed. During all his stay at Cabool and at Jellalabad, it was his custom to devote two hours every morning to reading the Scriptures, prayer and religious meditation. If anything interfered with this arrangement of his time, he rose two hours earlier than usual, in order that he might still enjoy the benefit of his accustomed season of communion with the Lord of Hosts. Hence it was that while all around him were either bewildered, halting between two opinions or struck with terror, the peace of God kept his heart and mind. He was never so cheerful as when he came under a heavy fire. The whistling of bullets and thunder of cannon had the effect of martial music upon him.

The next day after Havelock had so far prevailed with the council of war as to gain time for further deliberation, a messenger arrived in camp bringing the intelligence that an army was marching to their relief. Not content with holding the fort, Havelock now prevailed upon his fellow officers to attack the enemy that were encamped, six thousand strong, before the city. Only one thousand men could be spared from the beleaguered garrison. But by keeping these compact, and by dealing a sudden and heavy blow upon the enemy, Havelock and his men inflicted a terrible chastisement on the murderers of their companions in arms.

While rejoicing at this victory, they saw the column of relief approaching. The band of Havelock was sent out to meet the force, and as they came in sight, struck up a joyful welcome. They played the well-known tune "Oh, but ye 've been lang o'

coming." Yes, it had been long. During five mortal months had they been living amidst swarms of barbarians. At one time they had been so reduced in provisions that they had been put on half rations. Had they not, by a successful sortie, captured some sheep and goats, they might have died of starvation.

General Pollock, who had come to the relief of this brave little garrison, resolved to march back to Cabool, avenge the slaughter of the British army, and, if possible, liberate the prisoners from their captivity. Havelock, whose services were declared indispensable, accompanied this expedition as deputy assistant adjutant general. At the Jugdulluck pass the Affghans made a stand and crowned all the heights. It was the scene of that last terrible slaughter of Elphinstone's army. The bones of British soldiers lay in heaps on every side. The wild warriors now skulked behind barriers made of bushes and stones; yes, even the skulls and bones of men piled together. The English soldiers, maddened by the sight of these relics of a massacre, charged on the Affghans with shouts of vengeance, and drove them from one refuge to another, until they all disappeared along mountain paths.

At Tezeen the great Affghian chieftain, Akbar Khan, gathered his forces for a last struggle and was ignominiously whipped. The British army pushed on through the Khoord Cabool Pass and re-entered Cabool, encamping on the race-course of the city. But the prisoners whom they expected to find there had been hurried away to the mountains of Hindu Koosh. Pollock dispatched Sir Richmond Shakespear, with six hundred horse, on the route they had taken, and soon after sent Sale with his brigade as a support. Havelock accompanied.

But after the prisoners had been marched for nine days over the rugged paths of the Indian Caucasus, one of the prisoners, suspecting that the Affghan commander was not proof against British gold, sounded him on the price he demanded to take the

prisoners back to Cabool. The prisoners made a compact, which was signed and sealed, and had retraced their steps one day's journey, when, after resting for the night, they were cheered in the morning by a messenger with the good news that Shakespear was approaching with a large body of cavalry. They journeyed on until three o'clock in the afternoon, when they were met by a column of cavalry sweeping down the mountain-side in a cloud of dust. The joy of that band of prisoners no tongue can tell! That night they slept securely, encompassed by six hundred horsemen. They travelled on the next day and the day after. Just as the sun was going down behind the mountains, they saw a cloud of dust rising over the hills. In a little while the head of General Sale's column galloped into view. As soon as this brave commander caught sight of the returning cavalry, he dashed away ahead of his men, and in a few minutes his wife and daughter were weeping on his neck.

After the battle of Istaliff, in which Havelock by his generalship saved the expedition from defeat, he set out for Ferozepore, where the Governor General, Lord Ellenborough, awaited the illustrious garrison with the army of reserve encamped on a vast plain, where a triumphal procession went forward in honor of the returning heroes. Among those who rode under triumphal arches, and were honored with salutes of cannon that day, was General Sale, with Havelock by his side. Two hundred and fifty elephants, gorgeously painted and tricked out in the gayest caparisons of the East, were drawn up in two lines, to form an avenue through which the garrison of Jellalabad could pass. Each regiment of the army of reserve waved its standard as the illustrious column passed on. But to whom, under God, were Sale, Broadfoot and Ellenborough indebted for the pomp and glory of that triumph? To Captain Havelock. He was now promoted to the rank of Major for his services, and received the cross of Companion of the Bath.

When the Sikhs invaded India in 1845, he met them in several fierce battles. At the battle of Moodkhee he had two horses shot under him. It was on this field that he was poisoned. He had been marching all day from dawn until noon, when he encountered the Sikhs. The engagement was arduous and for a time doubtful. When the troops wavered, Havelock rallied them and led them on again against the foe. At the close of the day he came to a well, and being very thirsty, he did not wait to taste the water, but drank it eagerly. His horse recoiled and refused to taste the water. The horse was right; the well had been poisoned by the Sikhs. From the effects of that hasty draught he never fully recovered.

We must pass with mere mention the brave part Havelock bore in the terrible battle of Ferozepore, in which the British lost 2,500 men. We must likewise pass the battle of Sobraon, in which the English army lost 2,400 men. When Havelock was thrown to the ground by the fall of the horse which was shot under him, it was feared he was killed. But he calmly rose and mounted another, as if nothing had happened. On this day, by the defeat of thirty thousand Sikhs, the campaign was brought to an end. Havelock was now appointed deputy adjutant-general.

During the three years in which he accompanied Sir Hugh Gough in his campaigns, he carried a Bethel tent with him in which to hold service on the Christian Sabbath. This was so generally known to be his custom that little notice was taken of it. But at length, his assumption of the clerical office having offended some of the officers, they went to the Commander-in-Chief with the serious complaint that Havelock had been baptizing some of the soldiers. "Well," replied the veteran, "give my compliments to Colonel Havelock, and tell him I wish he would baptize the whole army."

In personal appearance and in tenderness of sensibility, Have-

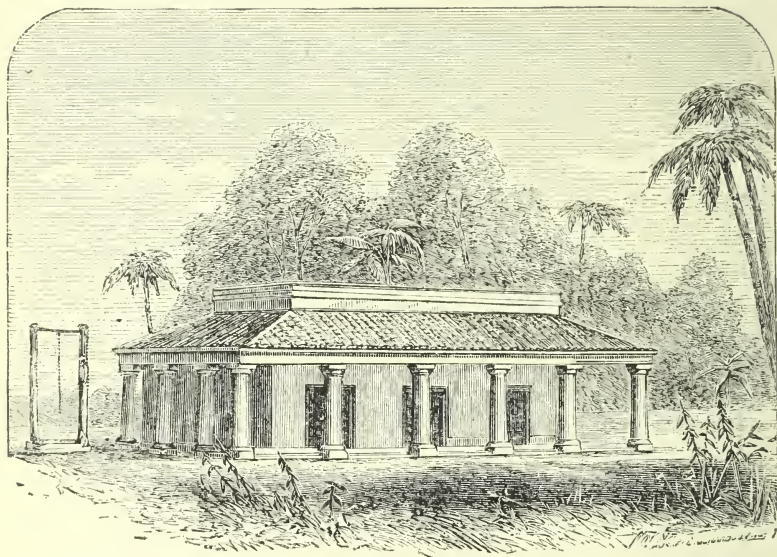
lock seemed more at home in preaching than in fighting. He was a spare man only five feet and half in height. His countenance was grave and stern. Though he had an eagle eye and an aquiline nose, his look was not fierce, but mild and benevolent. There was in his eyes the expression of a prophet or sibyl, looking above and beyond the scenes of to-day. Extremely plain in dress, and rather ungraceful as a horseman, he appeared to better advantage in the council of war and in the actual fight than amidst the glittering shows of the parade or the review. Fortunate were those officers who had learned to appreciate his courage and his generalship. Elphinstone owed his ruin to his contempt of Havelock's warnings, while a deference to his superior abilities immortalized Sale and Outram.

Ill health required him, in 1849, to embark for England. He resided temporarily at Plymouth; but found time for a series of visits to several of his old friends and school-fellows. The month of March 1850, was much occupied with military festivities. On the 6th, he was presented at a levee at St. James', by the Duke of Wellington. On the 7th, he dined at Lord Hardinge's. On the 20th, he was present at a dinner given by the United Service Club to Lord Gough. On the 23d, when the East India Company fêted his lordship, he was among the guests, recognizing old comrades, and thoroughly enjoying this relaxation from military toil.

In 1850, he went to Germany for medical treatment. By means of hydropathy and the grape-cure, he was restored to comparative health. We know not the quality of the grapes he took as a medicine, but the quantity prescribed seems enormous, eight pounds a day! Missionaries with families well understand how painful it was for Mr. and Mrs. Havelock to decide that their daughters and little boy should be separated from their father. They resolved, however, that the children should not receive their instruction, or their introduction to active life, in

India. It was finally arranged that they, with their mother, should be established at Bonn on the Rhine.

Returning to India, he greatly distinguished himself for military skill and courage during the short expedition against Persia; notably at the capture of Fort Mohammerah, on the banks of the Euphrates. This campaign being brought to a speedy close, Havelock's division was ordered back to India. On his way he was shipwrecked on the northern end of Ceylon. All having escaped safe to land, Havelock addressed them on the subject of their providential rescue, and asked them to join him in acknowledging the mercy of God in their deliverance.



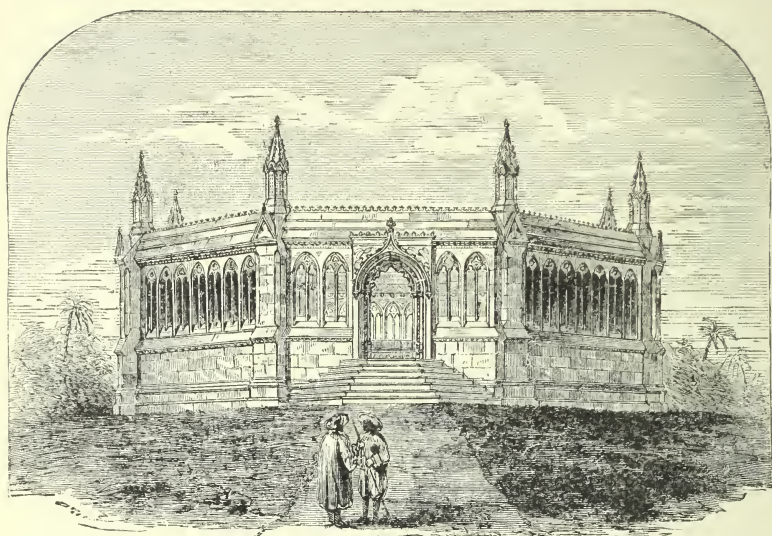
House of Massacre, Cawnpore.

But the King of Nations had reasons for sparing him which he then knew not. On that very morning, June 6th, 1857, when he stood on the beach at Ceylon offering thanksgiving, that prince of assassins, Nana Sahib, marched into Cawnpore and opened fire on the garrison. His three thousand mutineers were continually reinforced, until he had twelve thousand.

Against these, Sir Hugh Wheeler had only about sixty artillerymen and the officers of some native regiments. The European residents of the town, and the families of one of the British regiments, were crowded together under his protection. At last General Wheeler's little garrison, reduced by sickness and death, hearkened to terms of capitulation. The garrison were to be allowed to depart in boats. While preparing to embark, they discovered all of a sudden that Nana Sahib had treacherously betrayed them. They were given up to slaughter. The women and children were spared, shut up in miserable apartments and left almost to starvation, and to anticipate their own subsequent murder. Only four men escaped to tell the story of the massacre.

Hastening to Allahabad, to take command of the relieving army, he was there met with a doubtful rumor that the force at Cawnpore had been entirely destroyed by treachery. On the 4th of July he sent forward a steamer, with 100 fusileers and two guns, to go up the Ganges to the ill-fated town. On the 7th his own column, in a drenching rain, followed after, through a hostile country. His force marched all day and all night, and at eight o'clock in the morning found themselves within four miles of Futtehpore. As it was Sunday, the army were preparing for a day's rest. But as the enemy advanced out of the town and opened fire upon them, they were compelled to fight. The mutineers after a short conflict fell back in disorder. Among the spoils that fell into the soldiers' hands were dresses of ladies, and men's overcoats, reminding them of the sack of Cawnpore. Then followed the battle of Aong and the battle of Pandoo Nuddie, in both of which the British were signally victorious. It is supposed that intelligence of the defeat of his forces at Pandoo Nuddie must have reached Nana Sahib in the night between 15th and 16th of July; for then occurred a repetition of the slaughter of women and children.

Already, on the 12th, a hundred and thirty-six European fugitives, chiefly females and children, were persuaded to land near Cawnpore, and having been taken to Nana Sahib, by his orders they were treacherously put to death. Again, on hearing that the bridge on the Pandoo Nuddee had been forced, he ordered the immediate massacre of the wives and children of the British soldiers in his possession. The order was carried out by his followers with every circumstance of barbarous malignity.



Shrine at Cawnpore, covering the Well in which Nana Sahib's victims were thrown.

Space would fail me to describe the siege of Lucknow, continuing nearly five months, and attended with privations and sufferings which have scarcely any parallel in military history since the fall of Jerusalem; the first attempt of Havelock to relieve the garrison; his retreat and second march on Lucknow, with reinforcements; the battle of Alumbagh or "the garden of beauty;" the chivalrous conduct of General Outram in refusing to deny to Havelock the honor of relieving Lucknow, declaring his gratitude and admiration for the brilliant deeds achieved

by General Havelock, and tendering his military services to him as a volunteer; the ten hours fighting at Kaiser Bagh or "the king's palace;" the discussion of Havelock and Outram under the walls of the Furred Buksh, where Havelock, whose cry had ever been "Forward!" was for pushing on that night and relieving Lucknow. "The garrison," said he, "may at this moment be exposed to the final assault; the enemy may collect during the night in overwhelming masses; it is of much importance to let the beleaguered garrison know that succor is at hand." At last General Outram gave his consent and resolved to accompany Havelock.

It was agreed to leave behind the wounded, a portion of the army and the heavy guns, and with only two regiments, the 78th Highlanders and the Sikhs, attempt to reach the Residency at Lucknow.

"Every thing being ready," says Mr. Headley, "these two gallant commanders put themselves at the head of the slender column and moved out of the place of shelter. As soon as they entered the street, the houses on either side gaped and shot forth flame; while to prevent the rapid advance of the troops, the enemy had cut deep trenches across the street and piled up barricades. Passing under an archway that streamed with fire, the gallant General Neill fell from his horse dead! His enraged followers halted for a moment to avenge his death, but the stern order of Havelock, "Forward!" arrested their useless attempt, and they moved on. Each street as they entered it became an avenue of flame, through which it seemed impossible for any living thing to pass. Every door and window was ablaze, while an incessant sheet of fire ran along the margin of the flat roofs, which were black with men. At each angle batteries were placed, and as soon as the head of a column appeared in view, the iron storm came drifting down the street, piling it with the dead. The clattering of musket balls and grape-shot against the walls

and pavements was like the battering of hail on the roof of a house. From out these deep avenues the smoke arose as from the mouth of a volcano, while shouts and yells, rending the air on every side, made still more appalling the night which had now

set in. Between these walls of fire, through this blinding rain of death, Havelock walked his horse, as composedly as if on parade, his calm, peculiar voice now and then rising over the clangor of battle. That he escaped unhurt seems almost a miracle; for in the last eleven hours he had lost nearly one-third of his entire force, while of the two other generals, one was dead, the other wounded. At length the Residency was reached. A little time was spent in removing the barricades, during which the bleeding column rested, while the moon looked coldly down on the



Nana Sahib.

ruins by which they were surrounded. When the passage was cleared, the soldiers, forgetting their weariness, gave three cheers and rushed forward. Cheers without and cheers within, cheers on every side, betokened the joy and excitement that prevailed, while over all rose the shrill pipes of the

Highlanders. The column of relief and the garrison rushed into each other's arms, and then the officers passed from house to house to greet the women and children. The Highlanders snatched up the children, and kissed them with tears streaming down their faces, thanking God they were in time to save them. Havelock and Outram were welcomed with the shouts of the soldiers and with tears and blessings from the women." As for Havelock, his gratitude found expression in the words of the Hebrew warrior: "Not unto us, O Lord, not unto us, but unto thy name give glory."

The garrison at Lucknow owed their lives to the determination of Havelock to push on in the face of storms of balls and without loss of time. It was indeed at tremendous cost that the garrison were saved from massacre. One-third of the gallant troops lay wounded, dying or dead along the streets of Lucknow, and among them his own brave boy. Nor was this all: the fatigues and hardships attendant on the fighting of ten memorable battles in quick succession proved too great for his vitality and strength. He gradually sank under the disease of the climate, and was removed to Sir Colin Campbell's camp for change of air. He was now told of the first of the series of honors which were to be conferred on him by the Queen. Sir Colin now addressed him as Sir Henry. He could not be insensible to the estimate the British empire formed of his courage and martial skill. It had been his desire from boyhood to live to command in a general action. "That desire had been abundantly gratified. But the rewards of human achievements and honors most commonly come too late; they quickly melt beneath the light of Heaven's dawn. Dearer to him were thoughts of beloved ones far away on the Rhine; dearer still the bright expectation of soon meeting face to face the Son of God, whom he had seen breaking the utmost parts of the earth with a rod of iron and dashing them in pieces like a potter's vessel."

“For more than forty years,” said he to Sir James Outram, “I have so ruled my life that when death came I might face it without fear.” To his oldest son, himself a wounded man, he said “Come, come, my son, and see how a Christian can die.” He died on the 25th of November, 1857, and was buried in the Alumbagh, “The Palace of Beauty,”—once the residence of one of the princes of Oude, including a mosque, a private temple and ornamented parks.

Few warriors have been laid to rest who had acquired a fame so quickly and so nearly world-wide. When the intelligence of his death reached New York, the flags of the shipping in the harbor were hung at half-mast—“a mark of respect never before shown at the death of any chieftain or potentate of the Old World.” The news of the relief of Cawnpore and Lucknow sent a thrill of joy throughout Europe, America and the distant islands of the sea. Of his having been made Major General he did not live to hear. On the day after his death, but before tidings of this sad event had reached England, he was created a baronet, and Parliament afterwards voted him a pension of £1,000 a year. The baronetcy was bestowed upon his son, Henry Marshman, while to his widow, by royal order, was given the rank to which she would have been entitled had her husband survived. To both widow and son pensions of £1,000 each were awarded by Parliament.

Thus lived and died the soldier missionary and the warm and brave friend of every true missionary he met in India. Truly and happily did Sir Henry Hardinge characterize him as “every inch a soldier and every inch a Christian.”

CHAPTER XXV.

BOARDMAN, THE FOUNDER OF THE KAREN MISSION.

A young Missionary seeking a place for a Mission House among the Temples and Pagodas of Tavoy.—His own Tomb and its Inscription.—The personal appearance of Boardman.—His Mental and Moral Qualities.—His Birth and Education.—His Conversion and Call to Missionary Service.—Marriage and Embarkation for India.—Is invited to take Pastoral Charge of a Church in Calcutta.—His first work at Amherst.—Goes to Maulmain.—Settles in Tavoy.—First Acquaintance with the Karens.—Ko-thah-byu. A pioneer among the Karen Mountains.—The Prose and Poetry of Fanny Forester.—The idolized Book.—The Terrors of the Revolt in Tavoy.—The failure of Mr. Boardman's health.—Baptism, at Tavoy and in a Mountain Stream.—The memorable scene.—Death of Boardman—Its Moral Sublimity.—Falls in the arms of Victory.

IT IS now more than fifty years since a young missionary entered the city of Tavoy in search of a site for a mission-house. He found it a town surrounded by a brick wall, and its streets intersecting one another at right angles. It was so thickly set with the mango, the bread-fruit tree and the sacred banyan as to resemble a vast grove rather than a city. But these trees embowered the temples, shrines and images of Gautama. Around him stood fifty monasteries, inhabited by two hundred priests, who guarded the emblems of idolatry, and taught the young the lessons of superstition. Around him shone a hundred temples, bedizened with oriental decorations and filled with images of the "Light of Asia," many of which were wrought from alabaster, some, of one piece, larger than life, others of colossal size. Around him were a thousand pagodas, surmounted by their umbrellas of coppered iron, to which were attached rows of small bells. When there was a slight breeze these jingles kept a continual chiming. Some of the pagodas

were called golden, because they were overlaid with strips of copper which gave them the appearance of gold. The tallest of these pagodas was more than a hundred feet high. It was surrounded by a sacred grove, in which he saw sacred trees or thrones, and sacred bells to be rung by worshippers. On

certain sacred days, many of the emblems and instruments of idolatry were loaded with festoons of flowers. A long while did the young missionary wander about the city in search of a site for his mission-house; for he found almost all the land pre-occupied by the temples and pagodas of Gautama and their high walled enclosures, which no white foreigner was ever permitted to enter, and the devoutest native could only approach with uncovered feet.



Geo. D. Boardman

Three years later, this young pioneer of missions found a final resting-place, at the age of thirty, within the walls of Tavoy. In the midst of what was once a grove sacred to Gautama, under fragrant flowered Canadeva trees, and beneath the shadow of a ruined pagoda, is the tomb of George Dana Boardman, the

never-to-be-forgotten founder of the Karen Mission. This tomb is covered with a marble slab, placed there as a tribute of respect by three British officers in the India service. It is inscribed with these eloquent words: "Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons? Who raised you from vice to morality? Who brought you your Bibles, your Sabbaths and your words of prayer? LET THE REPLY BE HIS EULOGY."

As for his person, he was tall and thin; of light complexion and large light blue eyes. In conversation he showed a prudent but not unsociable reserve. He is said to have inherited the sweet placidity of temper which characterized his mother. His piety was calm and intelligent, but his zeal was never allowed to set his intellect on fire. You could not carry his convictions by storm. You had first to convince him that a proceeding was right, and next that it was wise and practicable, before he could take any part in it. Once convinced that a particular course was morally right and highly expedient, he was not easily turned from it into any devious path which the impulses of others might discover. "He was," as has been well remarked, "the very man to found a mission; to lay deep and solid the basis on which future laborers and succeeding generations might successfully build."

He was one of those rare intellects which excel both in mathematical and linguistic studies. While in college he was very fond of mathematics, and yet he acquired the Burman language with wonderful ease, and spoke it with matchless accuracy. Rev. Dr. Mason relates that one night after retiring to rest at Toungoo, he heard the native assistants, who slept in the next room, discussing the relative facility with which the different missionaries could speak Burmese. After several had given their opinion, the Karen preacher, Sau Quala, declared that none spoke Burmese as well as Mr. Boardman. "When," said

he, "I heard Teacher Boardman talking, and did not see him, I have thought a Burman was speaking; I was never so deceived by the pronunciation of any other missionary." This is the more wonderful when we reflect that he had only three years, at the longest, in which to study the Tavoyan *patois* of the Burmese.

The birth-place of this devoted missionary was Livermore, Maine. He was a son of the Rev. Sylvanus Boardman, and was born February 8th, 1801. He pursued his academical studies at North Yarmouth and at Farmington, Maine, where he made rapid progress in his education. At the age of twelve he began to prepare for college, and graduated at Waterville in 1822. He was converted during the first year of his college course, and was appointed tutor as soon as he graduated.

Scarcely had he obtained evidence of his call to the ministry, when he longed to preach the Gospel to the heathen. At first he was inclined to devote his life to the Red Men of the West, but changed his mind after reading an elegy on young Colman, who died just as he had commenced his work at Chittagong. This poem, it would seem, first turned his thoughts to Burman missions. He asked, "Who will go to fill Colman's place?" He heard the call, "Whom shall we send and who will go for us?" And his instant response was, "Here am I,—send me." He afterwards became acquainted with Miss Sarah B. Hall, the author of this elegy, and found that she, too, had at first purposed to spend her days in seeking the conversion of the American Indians, but the tidings of Colman's unexpected death led her to consider the paramount claims of the Eastern world.

Mr. Boardman pursued his theological studies at Andover, and after his ordination, he and Miss Hall were married, July 4th, 1825. On the 16th day of the same month they embarked at Philadelphia for Calcutta. As soon as they arrived, in December, they learned that the war then raging between the British

and the Burmese had suspended all missionary labor in Burmah. They were consequently detained in Calcutta for fifteen months. During this time Mr. Boardman was chiefly occupied in the pastoral care of the Circular Road Chapel church. They were very desirous for him to settle with them; they would give him, the first year, twice the salary he received as a missionary. But his reply was, "I must preach the Gospel in the regions beyond."

In April, 1827, Mr. and Mrs. Boardman set out for Amherst. They found Mr. Judson in deep affliction. His little Maria had just died, and Mr. Boardman's first work in Burmah was to construct a coffin for her and bury her by the side of her mother. As the mission was soon transferred to Maulmain, they went thither, and built a cottage. But unfortunately they had fixed their new home on a spot that was too far away from the British cantonments, a beautiful but lonely spot on the bank of the river Salwen, directly opposite Martaban, at that time a nest of nocturnal robbers and murderers. How their house was one night despoiled, is related in our outline of the life Mrs. Sarah Boardman Judson. After the robbery, the Governor for a time furnished them with a guard of Sepoys.

When the missionaries were all at Amherst, Mr. Boardman was the first to propose a new mission station at Maulmain; and the first to occupy it. No sooner had the other missionaries followed him there, than he was first to suggest a new mission to the unknown region in the South; and accordingly, as soon as the approbation of the Board in Boston was obtained, in April, 1828, he removed, with his little family, to Tavoy, a city that will, in the minds of thousands, be forever associated with his name.

Mr. Boardman was the first missionary that ever left the great rivers and went into the interior of the country. Among those who accompanied him, was the first Karen convert, Kothah-byu, who before appears above the horizon of missionary

history as one of Dr. Judson's anxious inquirers; and now, above all clouds of doubt, as a candidate for baptism. Mr. Boardman was hospitably entertained by the British Commissioner, but it was ten days before he could find a place of residence. Three months later he found an old zayat, which he repaired, and in which he spent part of each day recommending the Gospel salvation. Soon after he arrived he had baptized Ko-thah-byu, of whom we give a verbal miniature in another part of this volume. Among the numbers who first came to the zayat, to listen to the teachings of Mr. Boardman, were some of the priests of Gantama. These treated the young missionary with civility, but they meditated less on the new religion than on the best method of arraying themselves against it. Ultimately they used their utmost exertions to keep the people from going to hear the Christian teacher. Many, however, continued to resort to the place; some were converted, and, in the course of the summer, two were baptized. It was at this time he was visited by an old prophet, bringing with him an idolized Book, of which we give a more particular account in our general view of the Karens.

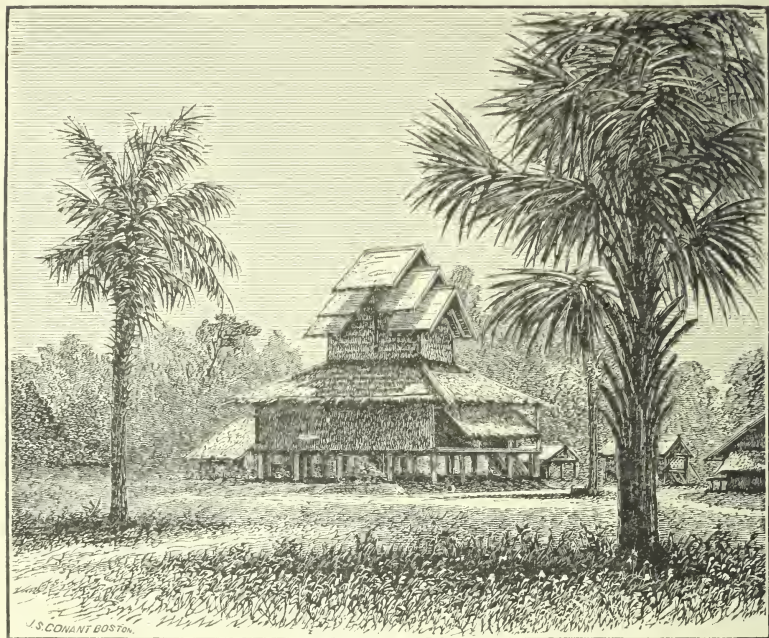
Mr. Boardman had not been long in Tavoy, before the news was spread through the mountains, that a white foreigner had come from beyond the western sea, bringing the knowledge of the eternal God. Parties of Karens came to the zayat, a distance of several days' journey, to see and hear for themselves. They invited him to visit their villages. At length, in February, 1829, he resolved to make a tour among them. And yet he was sorry to leave home at that time; Mrs. Boardman had but just recovered from an illness of four months' duration; she would have the whole care of a boys' school, beside that of her two little ones. She wept at the thought of his departure. But a Karen woman, the wife of Ko-thah-byu, consoled her in these words: "Weep not, Mama; the teacher has gone on a message of compassion to my poor, perishing countrymen. They have never

heard of the true God and of the love of his Son, Jesus Christ, yes, Christ who died upon the cross to save sinners. They know nothing of the true religion, Mama; and when they die they cannot go to the golden country of the blessed. God will take care of the teacher; do not weep, Mama." Mr. Boardman, therefore set out, accompanied by Ko-thah-byu and another Karen disciple, two of the largest boys in the school, and a Malabar man, to serve as cook. His trackless march through the Karen wilderness is best described in the prose poetry of "Fanny Forester": "Over hills and across streams, and ravines almost impassable, he went; the fierce, wily tiger, crouching among the rocks, and the mischievous fairy Pucks, in the shape of grinning chattering monkeys, swinging from the boughs over head; huge mountains stretching far into the clouds, with wild streamlets, which fed some mighty river, dashing, bounding and leaping from rock to rock, down their precipitous sides, like snow-wreaths gifted with the spirit of life; and, down in the deep valley, the calm Palouk, rolling slowly and gracefully to its destination, like the river of the good man's life, gliding through its earthly vale to the ocean of a blessed eternity."

Such a wilderness they could only cross on foot; two nights they were without shelter during a violent drenching rain; at best, they were happy to find a Karen hut, with a mat for a bed and a bamboo for a pillow. They first directed their course to the village of the old prophet who had brought to Tavoy the idolized BOOK, and who, in all honesty, had no sooner found the true religion, than he threw away his prophetic robe and staff and became a hopeful inquirer. The villagers, who were expecting them, gave them a joyful welcome and entertained them with all possible hospitality. They had built a zayat for him, large enough to contain all the inhabitants of the village. In the evening he preached, to nearly half of them, the simplest and most important truths of the Gospel; Ko-thah-byu inter-

preparing for the benefit of such as did not understand Burman. During this first tour through the Karen wilderness he found several persons who requested baptism, but he advised them to wait a while and learn more of the Christian religion.

Returning to Tavoy, he resumed his labors among the Burmans; and although he met with opposition from the priests of



A Burmese Zayat.

Buddha, the little church received frequent accessions to its number. In 1829, Mr. and Mrs. Boardman were deeply afflicted by the death of Sarah, their eldest born, a bright, promising child of two and a half years. Meanwhile, George Dana, their only surviving child, was very ill and scarcely expected to recover.

When little George Dana had begun to get better, another event occurred, which at one time threatened the whole family

with death. On the ninth of August, 1829, very early in the morning, a young Burmese convert, a pupil of Mr. Boardman's, was awakened by a party of men from the jungle passing near the mission-house, which was just without the city walls, near the northern gate. Not long after he heard a fierce yell from a hundred savage voices, answered by a few straggling shots, and saw a thin cloud of smoke eddying away over the town-wall. "Tavoy has risen! Tavoy has risen!" cried in the same instant a voice which seemed close beside the lad. Forthwith the frail house jarred with the rattling of doors and windows. These noises aroused Mr. Boardman from sleep. He seized a gun and rushed to the door. "No! no!" again shouted the friendly voice; "You understand not! Tavoy has risen—all the province is in arms! Be quiet, teacher; you can do no good!"

Tavoy was indeed in rebellion. Large parties of armed natives had during the night gained admittance into the town and had attacked the powder-magazine, which was at first defended by a guard of only six Sepoys. There were only about a hundred Sepoys in all, and Colonel Burney, their commander, was absent at Maulmain. An English officer was in town, but was on his death-bed. The utmost alarm prevailed in the city. To add to the terror, there was now no way to convey intelligence of the revolt to Colonel Burney, or to any place where there were English soldiers. The direction of affairs at this crisis devolved on a very young physician, with no adviser but Mrs. Burney. But in about an hour after the first attack the brave Sepoys had driven the insurgents out of the city, leaving sixty slain and their leader a prisoner. Mr. Boardman seized this moment of quiet, to flee with his wife and child to the Government House. This was necessary, for as the fight at the powder-magazine was near the mission-house, balls sometimes passing through the braided bamboo walls, the mission family had been in great personal danger.

Meanwhile the Sepoys discovered that other parties of insurgents had lain concealed in the town, and had loosened the fetters of a hundred criminals. It was resolved, therefore, to evacuate the city. They retreated to a wooden building on the wharf, of only six rooms, where between three and four hundred persons were crowded together, with provisions, baggage and a large quantity of gunpowder. Among them was the English officer, who had long been on his death bed, Mrs. Burney with an infant son only three weeks old, and Mrs. Boardman with her sick boy, George Dana. For four sleepless days and nights this crowd was exposed to the almost incessant skirmishing. Some of the Sepoys found shelter within the building, and some in an old shed or two close by. Attempts were repeatedly made to fire the wooden building, the more alarming by the presence of barrels of gunpowder. Once, a little past the twelfth hour of the night, a small boat was seen to drop silently down the stream, but presently it approached and floated under the crowded building on the rising tide. A Sepoy on the watch suspected that he saw a spark of fire through a crevice in the floor. Bending down and looking steadily through the floor, he gained a full view of the figure of the incendiary. He silently raised himself and took aim. As he fired, there was a heavy splash in the water, and an empty boat was presently seen floating up the river.

At length, on the morning of the fifth day of the siege, a little cloud like smoke appeared in the horizon far down the river. One after another joined the crowd of gazers. At length the cry, "The steamer! the steamer!" resounded through the building, more gladdening than music or song. When the steamer arrived, the astonishment of Colonel Burney at the strange uproar, as he had not yet been informed of the revolt, can neither be described nor imagined.

Well now, we must ask the reader to imagine or recall the rest of the narrative of the revolt. Mrs. Boardman and little George

are taken to Maulmain on the steamer that returns for reinforcements; Mr. Boardman soon follows; and both in a few weeks return to Tavoy, and establish themselves again at their post of missionary duty. From the time of the revolt Mr. Boardman was seized by an incessant cough. The damp, suffocating air of the building on the wharf hastened the coming of the insidious malady to which he was predisposed.



Karen Mission Compound at Maulmain.

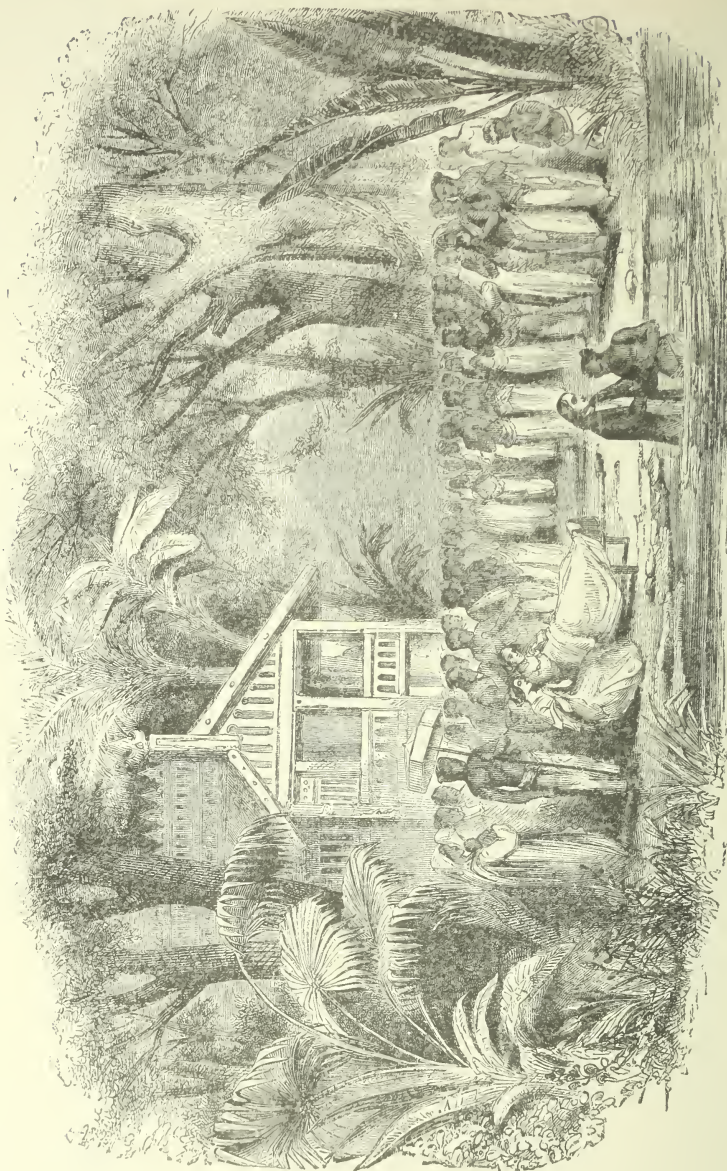
In 1829 and '30, Mr. and Mrs. Boardman passed several months at Maulmain, in the hope of recovering their health. While there they were called to commit to the arms of the Good Shepherd their youngest child, a son eight months old. This brought a night of affliction to Mrs. Boardman, but a storm was gathering to make the night still more dreadful. She observed that Mr. Boardman's cough was more hollow and severe, his voice more

husky, and countenance more pale. She overheard a ministering angel saying to him,

“Come to the land of peace!
Come where the tempest hath no longer sway,
The shadow passes from the soul away,
The sounds of weeping cease.”

Hence she attempted to persuade him to spare his remaining strength. But he could not be idle in the time of harvest; he saw the golden grain waving beneath the summer breezes; and fellow reapers, finding his companionship an inspiration to them, offered to carry him to the field on their shoulders. Returning to Tavoy, he witnessed the baptism of eighteen converts by Moung Ing, an ordained native preacher from Rangoon. At the close of the day Mr. Boardman administered the Lord's Supper to thirty-seven members, joining his thanks to those of the little church for the saving grace that had thus nearly doubled their number in a single day.

Such was his zeal that he would not rest by day; such was his sickness that he could not rest at night. “My thoughts,” said he, “delight to dwell on these words, ‘*There is no night there.*’” He had promised the Karens that he would again visit the jungles. The arrival of the new missionaries, Mr. and Mrs. Mason, confirmed him in his purpose to go. Mr. Boardman was borne in a litter, and Mrs. Boardman in a chair on the shoulders of the Karens. Mr. Mason and little George Dana were of the party. At the end of three days of wearisome motion, they reached the large bamboo chapel which the natives had built for Mr. Boardman. It was situated at the foot of a mountain slope, which looked towards Tavoy, and whose sides were lined with the villages of the Karens. Near the chapel flowed a beautiful stream. Aided by Mr. Mason, we are told, and the native Christians who were present, Mr. Boardman examined them in the history of their Christian experience and in their belief of



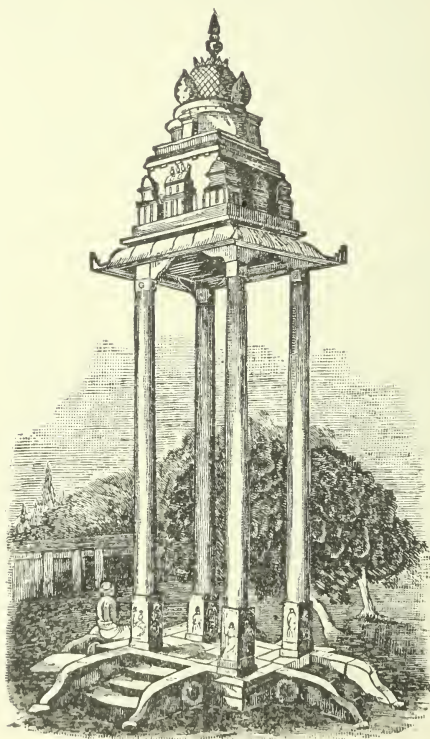
BAPTISM OF KARENS, IN THE PRESENCE OF THE DYING BOARDMAN.

the doctrines of the Gospel. But he could do no more. Mrs. Boardman had fondly hoped that a few days' residence in that airy, delightful spot, surrounded by his beloved Karens, would invigorate his weakened frame. Seeing, however, that he was failing fast, she tenderly urged him to return to town. But he replied, "Do not ask me to go till these poor Karens have been baptized." He would often say, "If I can only live to see this one ingathering, I may well exclaim with happy Simeon, '*Lord, now lettest thou thy servant depart in peace.*'"

At length, on the last day of his visit, he convinced himself that death was approaching. In the morning, while looking in the glass, he said, without emotion, "I have altered greatly—I am sinking in the grave very fast—just on the verge." It was therefore determined to shorten the service of the day by deferring the baptism of the male candidates, and to baptize only the females, who could not so conveniently come to Tavoy for that purpose. Mr. Mason was requested to administer the ordinance at the close of the day. And so, just as the sun was sinking behind the hills, his couch was placed by the stream-side in the midst of the solemn company that witnessed this Christian baptism, which for the first time came like an angel to trouble those ancient waters. Mr. Boardman saw thirty-four converts baptized. The joyful sight was almost too much for his feeble frame. Within the last two months fifty-seven had thus followed Christ's example, all Karens, except one, a little boy of the mission school, a son of the native governor of Tavoy.

Mr. Boardman now felt that his work was finished. He met the disciples, about fifty in number, at their evening meal, and, still reclining on his couch and continually fanned by Mrs. Boardman, addressed to them a few words of counsel and encouragement. Early the next morning they left for home, but Mr. Boardman expired while he was carried homeward on the shoulders of his converts, February 11th, 1831, a little past noon,

on the second day after they had set out for Tavoy. His death has been compared with that of General Wolfe on the Heights of Abraham, of the elder William Pitt in the Parliament-House, of John Quincy Adams in a chamber of the Capitol. And certainly it was one of true moral sublimity. Wrote Judson,—
“He fell gloriously in the arms of victory. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven.”



Temple at Mahabalipooram. Each column composed of a single stone

CHAPTER XXVI.

MRS. ANN HASSELTINE JUDSON.

A Person of Decided Character.—Some Memoranda of her Life and Death. An Estimate of her Character.—Her Piety Intelligent and Sincere.—Her Courage Remarkable.—Her Consecration Complete.—Her Rare Intellectual Powers.—Her Ardent Temperament.—Her Independence of Heart and Mind.—Her Personal Appearance in America and Burmah.—Her Political Influence at Ava.—Her Narrative of Mr. Judson's Imprisonment.—Her Death among Strangers.

AS THE life of Mrs. Ann H. Judson was completely identified with that of her heroic husband, it has been thought neither desirable nor possible to contemplate them altogether apart. The reader, therefore, who has read our sketch of Dr. Judson, has become familiar with the great events and heroic achievements of her life. Hence the following pages will be devoted chiefly to an estimate of her character. And as she manifested great simplicity and force of character, was actuated by unmistakable motives, and kept ever in full view the one great object of her life, her biographers have never been at a loss to decide with what lines and colors to depict her. She was not one of those women who, though brilliant and famous, have been so volatile that it required, not a writer, but rather a photographer, to

“Catch, ere she change, the Cynthia of this minute,”

and so, by a long succession of dissimilar pictures, to enable us to form some general notion of a versatile and extraordinary but illogical and inconsistent life.

A few brief memoranda may be here set down, in order to prepare the reader to accompany us in our analysis of some of the elements in Mrs. Judson's character. Ann Hasseltine was

born at Bradford, Massachusetts, December, 22d, 1789. She was converted at the age of seventeen, and after completing a pretty thorough and extensive course of study at Bradford Academy, she engaged, not from poverty, but from a sense of duty, in teaching the young. As she opened her school with prayer, her little pupils at first seemed astonished at such a beginning, as some of them had probably never heard a prayer before. She taught schools in Salem, Haverhill and Newbury. Her marriage took place at Bradford, February 5th, 1812, and on the 19th of the same month Mr. and Mrs. Judson embarked for Calcutta. They reached Rangoon in July, 1813. She set out to return to America by way of London in 1821, and after spending a year in England and Scotland she sailed for New York, where she arrived on the 25th of September, 1822, but proceeded at once to Philadelphia. While here she composed and published a "History of the Burman Mission." She spent some time in Baltimore, under medical treatment. She also visited Washington. In June, 1823, she embarked again for Rangoon, where she arrived in December, 1823, after an absence of two years and a half. She died of remittent fever, at Amherst, a town near the mouth of the Salween, October 24th, 1826, in the 37th year of her age. Dr. Judson was absent at the time, and no fellow-missionary was present at her death or burial:

"By foreign hands thy dying eyes were clos'd,
By foreign hands thy weary limbs compos'd,
By foreign hands thy humble grave adorn'd,
By strangers honor'd and by strangers mourn'd."

Rightly to estimate the excellences of Ann Hasseltine Judson, our readers ought to be acquainted with the state of religion in the Congregational churches of New England, at the beginning of the present century. For information on this subject we have no room.

Her piety was intelligent and sincere. The pastors of that day seem to have been less faithful than the principals and professors of the academies. Miss Hasseltine, under the religious teachings and exhortations of the latter, learned to search her own heart and to understand the difference between common morality and the gracious affections. She was also somewhat indebted to books on practical piety, such as Bunyan's *Pilgrim's*



Ann Hasseltine Judson

Progress and Bellamy's True Religion. One Sunday morning she took up Mrs. Hannah More's *Strictures on Female Education*. The first words that caught her eyes were those of a quotation of Scripture: "She that liveth in pleasure, is dead while she liveth." For a little season these words alarmed her, and she resolved to lead a life more serious and thoughtful. Converted during a revival in the spring of 1806, her narrative of her religious exercises at the time (no common production regarded from a

literary point of view) is a striking proof of the evangelical character of her experience, and of her clear intellectual analysis of its elements. The tests of a state of grace were some of them perhaps more severe than Holy Writ requires. But after agonies of soul which remind one of Bunyan's, as related in *Grace Abounding*, she came out of the conflict with unmistakable evidence of newness of life. As she owed much to a revival of religion, so she was ever after a friend of awakenings. She also became a winner of souls. Whether on the land or on the sea, sick or well, among acquaintances or strangers, she considered it her duty to invite sinners to Christ. She did not allow her large ideas of "the good of being in general," and preaching the Gospel to all nations of the world, to blind her to the needs of every person she met in private and social intercourse.

And the courage of Mrs. Judson was as remarkable as her piety. Was there nothing in it of the nature of fanatical hardihood or a rash and willful closing of the eyes on the dangers and unavoidable miseries of a woman's missionary life? We say a woman's; for she was the first American woman that resolved to enter the field of Foreign Missions. Harriet Newell, who accompanied her, informs us that Miss Hasseltine was the first to determine to leave her native land and to go to India; and the journal of the former shows that she was influenced by the example of her more adventurous friend. But this was not the only time that she was called to encounter suffering and death all alone. After the death of her earliest female associate, Mrs. Newell, she was again left alone. And during her husband's imprisonment, her own hardships, perils and sufferings were enhanced by the fact that she was the only European woman at the Burman capital, and there was not one fellow-foreigner to help her meet the scorn and rancor of the populace or the insolence, apathy, terrorism, and extortion of the barbarous officials.

Her consecration to the cause of Christ was complete. About

the time of her conversion, the question of the nature and extent of true submission to God began to be discussed in New England. When Rev. John Lord, so well known as a lecturer on history, was being examined for ordination, a member of the council asked him whether he were willing to be damned in case it should please God to send him to perdition. His reply was, "Well; fathers and brethren, if the question were whether I am willing that you should be condemned, I might answer without much hesitation, but I have not, I must confess, any such submission to God, as in any case to be willing that I should myself be doomed to final misery." As for Miss Hasseltine, in her narrative of her Christian experience, she relates how she was brought to an absolute submission to the divine sovereignty. Afterwards, when her sister asked her if she were willing to be lost, she replied with careful discrimination: "I am not willing to be an enemy of God; but so submissive is my spirit that I could not be unhappy, however He might dispose of me." Well does Mrs. Sigourney pronounce her piety disinterested and sublime.

Her intellectual powers were of no common order. Though, while a girl, she had a strong relish for social amusements, such was her desire for knowledge, that a book could allure her from the gayest social circle. "This desire," says Mr. Knowles, "is almost invariably an attribute of eminent mental powers; and the person thus happily endowed, needs nothing but industry and adequate means, to assure the attainment of the highest degree of literary excellence." Hers were fortunately the means and industry. At the Bradford academy she displayed a rapid perception and a retentive memory, as well as that strong reasoning faculty which her writings everywhere exhibit. She wrote much and well, but as the most of her compositions have perished, we can not form a fair estimate of her abilities as an author. Her letters are marked by that seriousness and fervor, that masculine strength and clearness, which characterized her mind and heart.

Her "Address to the Females in America," in behalf of her schools for Burman girls, is written with zeal and gracefulness; and her "History of the Burman Mission," is a concise and well conducted narrative.¹ She became perfectly familiar with the Burman language and character; and probably her most eloquent addresses were those which she made to the King, Queen and other persons connected with the Burman Court. Dr. Wayland speaks of her as possessing great clearness of intellect and large powers of comprehension. It was not to be expected that a woman with such superior gifts and acquirements, would escape the weapons of malice. "Envy with its acute vision," says her biographer, "and calumny with its open ear and ready tongue, although they have assailed her, have never insinuated a doubt of the purity of her life." For a lady to be a successful author, was provoking, but for her to be also a world-renowned missionary, was a crime, that deserved no mercy.

She was of sanguine temperament, but without the changefulness which so often attends it. Coupled with great firmness and resolution, it carried her forward in her career with a steady vivacity and hopefulness. Herein did nature co-operate with grace; for in her early years, as we are told, she was distinguished

1. Many books die of dignity; and the common notions of the familiar and social life of Mrs. A. H. Judson would have been more correct if her grave and stately biographer, Mr. Knowles, had published more of her letters to her tried and trusted friends. As it is he exalts her intellect at the expense of her heart. He reproduces such letters only as are signed *Ann H.*, whereas some of the best parts of her correspondence are subscribed *Nancy*. And Mr. Judson, in writing to Luther Rice, calls her by the same familiar name, as when he says, "Nancy unites with me in affectionate remembrance," and again, "So, fare you well, my brother Rice, and Nancy also says, 'Fare you well.'" In a beautiful letter urging Mr. Rice to return to India, Mrs. Judson (see Rev. J. B. Taylor's Memoir of Rice, pp. 173-176.) shows in what high regard she still held him, although nearly seven years had elapsed since their sorrowful parting, at the Isle of France. This touching letter winds up as follows:

"Ever Affectionately Yours,
NANCY JUDSON."

by feelings unusually ardent, and by a love of enterprise and adventure. Her restless spirit was indeed sometimes the occasion of grief to her mother, who once said to her, "I hope, my daughter, you will one day be satisfied with rambling." Her excellent biographer, Mr. Knowles, admits that her constitutional fervor may sometimes have had too much influence over her feelings, and, we think he might justly have added, over her judgment. When told by her London physicians (men so often consulted by patients of her class), that she could not live if she returned to India, she gave no heed to the intelligent and prudent warning.

Again, while returning to the East, she was on her arrival in Hindustan assured that there was great prospect of war between the English and the Burmans. Friends both at Serampore and Calcutta concurred in advising her not to go forward to Rangoon. This unanimous advice was, we are told, enforced by an account of the real state of things, which was furnished to her and her fellow missionaries by the chief Secretary of British India. Yet, after all, she flew deliberately, as no bird would have done, directly towards the thunder-cloud. We hold the unpopular opinion that right thinking is as acceptable to God as right feeling. We own, indeed, that it is not certain that she did not think wisely, when, in the face of all human counsels and alarms, she determined to put health and life in jeopardy by going to Rangoon at that portentous time. We are equally ready to concede that very few of the heroes or heroines of the church and the world have been markedly wise and prudent. We might go on to make several other concessions in favor of Mrs. Judson, were it not that to set them down at proper length would carry us too far out of our way. It is sufficient to add that she showed an admirable superiority to fear, from the time of her first approach to India, when her eyes caught a distant glimpse of the towering mountains of Golconda, to the moment when she cast her last dying look on the waters of Martaban.

Mrs Judson acquired a proper independence of heart and mind. This is commonly regarded as a masculine rather than a feminine virtue; but her tragic life, in which a heroic energy and resolution were so often demanded, called into exercise the highest manly excellences. These, disentangling themselves from natural weakness and temptation, arose to those serene regions where they met the strong current of divine grace, and were thereby wafted perpetually towards the supreme object of Christian pursuit. But this independence was not joined to an audacious and obstinate disposition, but to meekness and to a lady-like delicacy and quietness. It was this independence that sustained her rare perseverance. Hence, "amidst perplexities, disease and danger, she pressed steadily forward towards the great object to which her life was devoted. The state of her health repeatedly forced her away from the scene of her labors; but she returned the moment her recruited strength would permit. The tumults of war, and the exasperated barbarity of the government, subjected her and her associates to sufferings unparalleled in the history of modern missions. But as soon as peace returned, instead of flying from a country where she had endured so much, and where her benevolent toils had been so cruelly requited, her first thoughts were directed to the re-establishment of the mission." Many other instances might be cited in proof of Mrs. Judson's superiority to circumstances, and her consequent power to persist unfalteringly in a grand enterprise.

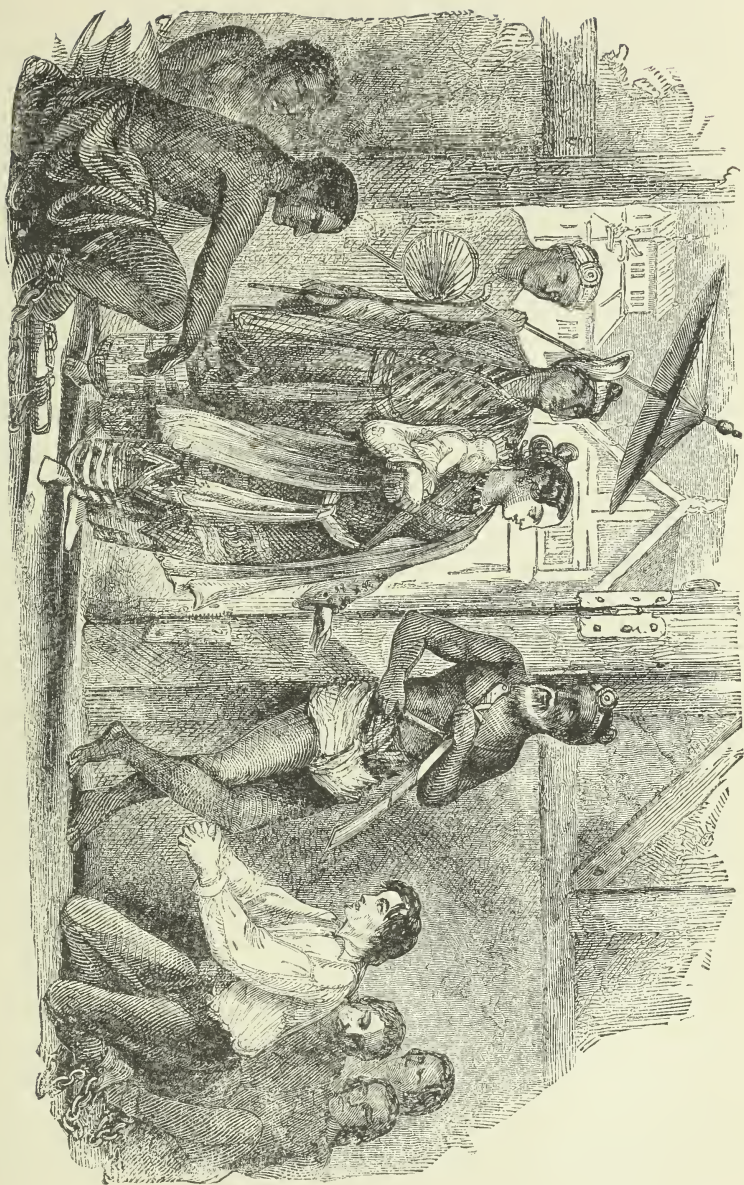
In personal presence she happily blended modesty and self-possession. In her manners there was such an ease and repose that at first you suspected that she was wanting in feminine sensibility and ardor. You had only to mention the Burman mission or any subject connected with human redemption, to see her eyes flash with enthusiasm and to find features and voice expressing the most delicate and most prevailing eloquence. Her figure was rather above the medium height; in complexion, she

was a brunette: but after her return from India it was impaired by the sallow tinge, which a tropical climate almost always lends. The portrait prefixed to her memoir, as first published, was thought by her friends correctly to represent her as she appeared during her visit to the United States. She then had, we are told, an oval face, with a profusion of black curls, and dark deep eyes. Her pleasant, open countenance had an unsought air of dignity. Her conversation partook of the same admixture of sweetness, frankness and unaffected majesty.

Mrs. Judson's destitute and forsaken plight, as her husband found her at Ava, on his return to his home from Maloun, at the close of the negotiations for peace, was afterwards graphically described by Mr. Judson to his wife Emily. Some vague intimation had created the fear that she was dead. As soon, therefore, as he was released, he ran to his house. The door was open, and without being seen by any one he entered. "The first object that met his eye was a fat, half naked Bengalee woman, squatting in the ashes beside a pan of coals, and holding on her knees a wan baby, so begrimed with dirt that it did not occur to the father that it could be his own. He gave but one hasty look and hurried to the next room. Across the foot of the bed, as though she had fallen there, lay a human object, that at first glance was scarcely more to be recognized than his child. The face was of a ghastly paleness, the features sharp, and the whole form shrunk almost to the last degree of emaciation. The glossy black curls had been shorn from the finely-shaped head, which was now covered with a close-fitting cotton cap. The whole room presented the appearance of the very deepest wretchedness. There lay, sick, the devoted wife who had followed him so unweariedly from prison to prison. The Bengalee cook, who held the child, had been her only nurse. The wearied sleeper was awakened by a breath that came too near her cheek, or perhaps, a falling tear."

Long before Mr. Judson's imprisonment she had adopted the Burmese style of dress—we say style, for in Asia fashion is not known. Her friend, the wife of the governor of the palace, presented her with a dress and recommended her to wear it, rather than a European costume, as better adapted to conciliate the people. “Behold her, then,” said Mr. Judson to Mrs. Emily, “her dark curls carefully straightened, drawn back from her forehead, and a fragrant cocoa blossom drooping like a white plume from the knot upon the crown; her saffron vest thrown open to display the folds of crimson beneath; and a rich silken skirt, wrapped closely about her fine figure, parting at the ankle and sloping back upon the floor. The clothing of the feet was not Burman; for the native sandal could not be worn except upon a bare foot. Behold her standing in the door-way (for she was never permitted to enter the prison) her little blue-eyed blossom wailing, as it almost always did, upon her bosom, and the chained father crawling forth to the meeting.” Behind her stood her faithful servant, Moung Ing, and by her side, to guard the threshold, the merciless “spotted face.” As the father struggled forward to receive his child, his companions in misery, who were fastened to him, seconded his wishes by a simultaneous movement towards the door. This scene, we are told, remained to the end of his life among Dr. Judson's most vivid recollections.

The influence of Mrs. Judson as a political adviser at the Court of Ava, during the Burman war, has been very generally overlooked. When it is remembered that she was for a long time the only European at the capital that had not been sent to prison and so denied all intercourse with the members of the Court, and that, though she was well acquainted with the British power and policy, yet, as an American, she had the advantage of being a neutral, we need not wonder that, as is now well known, she was the author of those eloquent appeals to the government which prepared it for submission to the terms of



MRS. JUDSON'S VISIT TO HER HUSBAND IN PRISON, WITH LITTLE MARIA



peace. She persuaded the haughty and proud court to yield its notorious inflexibility in favor of the welfare of the people. Hitherto sincerity in negotiations with an enemy had not been observed. She urged the importance of an honest diplomacy and the necessity of keeping good faith in all offers of peace to England. No official acknowledgement of her political services was to be expected either from the Burmese or from the British; for the party to a treaty that should express gratitude to a mediator would be suspected by the opposite party of having obtained the better bargain. Policy, it is thought, dictates the necessity of a good deal of formal grumbling. While officials, greedy of pay and place, are loud and urgent in their claims based on their services in diplomacy, it is not surprising that British histories of Burmah should so often ignore both Mrs. Judson's good offices at the court of Ava, and those of Mr. Judson in securing the treaty of Yandabo. It is but just, however, to the Governor General of India to add that he allowed Mr. Judson, five thousand two hundred rupees, in consideration of his services at this treaty and as a member of the subsequent embassy to Ava.

Mrs. Judson's narrative of her husband's imprisonment at Ava and Oung-pen-la must always rank among the most graphic and pathetic to be found in English literature. Such a conjuncture of events, such alternations of favorable and unfavorable occurrences; such contrasts of character in the intercourse of persons of the highest refinement and of the coarsest and most brutal barbarians—barbarians who had just enough of the light of civilization occasionally darting upon them to reveal, like lightning at midnight, vast surroundings of the deepest darkness;—the transitions from hope to terror through which Mrs. Judson was so often hurried; her description of the fate of others: as of the renowned Burman General Bandoola—how enthusiastically, yet blindly, his troops set out for the strife with the British forces;

the entire assurance which pervaded the palace that he would return in triumph, bringing English captives to be the slaves of the princes and princesses of golden Ava; then the news of Bandoola's sudden death in the storming of Donabew; how the King received it in silent amazement, and the Queen, in Eastern style, smote upon her breast and cried *Ama! ama!* (Alas! alas!)—how on that long walk of two miles through the dark streets of the capital she heard the people say, “Who can be found to fill Bandoola's place? Who will venture since the invincible gen-



Boating on the Irrawaddy River.

eral has been cut off?”;—how, in low tones, the poor common men were heard to speak of rebellion in case a call were made for more soldiers; the delayed arrest of the Spanish consul Lansago and the Portuguese priest (a delay which we are sorry she did not stop to explain); the sufferings and death of the Greek prisoner on the way to Oung-pen-la;—her care in feeding and clothing the other European prisoners as well as her husband, making no

distinction except in case of the threatened execution of all, when, having interceded for all, the heart of the wife dutifully implored that he at least might be spared;—her daily visits to the prison, carrying food to the door she was not permitted to pass—food which the keepers would not even allow their servants to bear a few paces to the hands of their famishing charge without an extra fee;—her daily visits to the governor of the city to obtain some mitigation of her husband's sufferings;—her nightly return to her solitary home, two miles away, and her throwing herself, worn out with fatigue and anxiety, into her chair to invent some new scheme for the release of the prisoners;—her construction of little bamboo cabins near the prison to serve as hospitals for her sick husband;—the first appearance of poor little infant Maria at the door of the prison in the arms of her mother;—the sickness, terror and vexation of the prison life at Oung-pen-la;—her making presents to the jailors to obtain leave for Mr. Judson to carry his emaciated little daughter around the village to beg a little nourishment from the mothers who had infants of their own;—the hopes of life and liberation that were raised by the news of the execution for high treason of their diabolical foe at court, the *Pakan woon*, one of the King's brothers;—the effect of all-absorbing hopes, fears, pains, anxieties and exasperating exactions in causing in her heart an almost total oblivion of home and kindred for nearly a year and a half;—and then the reasonable expectation of liberty spreading like the light of the morning on the crests of dark mountains;—last of all, best of all, the certainty of freedom and that greater joy than any other human triumph ever knew, when they found themselves floating down the Irrawaddy of a moonlight evening, surrounded by six or eight golden boats; and the next morning, saw that they had sailed within the British lines and the bounds of civilized life;—these events and others, perhaps more touching than these, must be read in Mrs. Judson's own letter to her brother, before we are

prepared to form any tolerable notion of her rare benevolence, her ingenious kindness, her quick sagacity, her star-like perseverance and the peculiar qualities of her genius.

Much is it to be regretted that there was no one at her bed-side competent to mark and remember her last words during those eighteen days of sickness. Though little Maria's disease had



The Grave of Ann H. Judson.

worn out her mother, and was, it is supposed, the innocent occasion of her mortal sickness, she was nevertheless a great comfort to that mother during the lonesomeness which was caused by her husband's long imprisonment and his subsequent absence at the court of Ava. In her last letter to him she says, "When I ask poor little Maria where Papa is, she always starts up and points towards the sea." Mrs. Sigourney

makes touching mention of the relation of the sick child to the dying mother:

"Dark Burman faces are around her bed,
And *one pale babe*,—to hush whose wailing cry,
She checks the death groan, and with fond embrace,
Still clasps it firmly to her icy breast,
Even till the heart-strings break."

CHAPTER XXVII.

MRS. SARAH BOARDMAN JUDSON.

Her Parentage and Birthplace.—Of Poetic Turn of Mind.—Her Self-education and Teaching.—Conversion and Baptism.—Her Missionary Sympathies at first divided between the Indians of America and the Indians of Asia.—Her Poem on the Death of Colman.—Her First Acquaintance with Mr. Boardman.—Her Marriage and Embarkation. Mr. Boardman Settles in Calcutta.—Religious Dissipation of the Capital of India.—She becomes a Favorite in Society.—Her Personal Appearance and Manners.—Her Christian Experience as Estimated by Dr. Judson. Midnight Robbers at Maulmain.—Death of her Child and its Effect on her Belief.—The Perilous Adventures of her Son, young George Dana. Messrs. Dean and Jones Attacked by Pirates.—What George Dana has Come to Be and Do.—Death of Mr. Boardman.—Her Missionary Work at Tavoy Continued Three Years.—Becomes the Wife of Dr. Judson. Studies the Language of Pegu.—Riding and Walking for Health.—Sickness and Embarkation for America.—Mauritius.—Death and Burial at St. Helena.—Mr. Judson's brief Eulogy.

SHE WAS the eldest child of Ralph and Abiah Hall, born at Alstead, New Hampshire, November 4th, 1803. While a girl of about fourteen, her parents removed to Salem, Massachusetts. As her father and mother were poor, and had a family of thirteen children, she, as the eldest, was much occupied in household toil. Consequently she went to school irregularly, but acquired knowledge by devoting the long winter evenings to study. From her biographer we gather that she commenced writing poetry at an early age, how early no dates inform us. In the days of her girlhood, parents were ambitious to prove that their children were very precocious and prodigies of genius. Willian Cullen Bryant is reputed to have written his *Thanatopsis* in his nineteenth year; but as it was not published until he was twenty-two, there was abundant time for him and his learned

father to correct and improve it before it went to press. Sarah's fondness for versification showed itself at a time when her hours were almost all consumed in domestic duties and self-improvement. She had the poetic gift, but not the leisure to cultivate it. At the age of seventeen she taught school for a few months, that she might gain the means of studying for the same length of time. The same year, she became the subject of divine grace and was baptized by the Rev. Dr. Lucius Bolles, at that time pastor of the First Baptist church in Salem. From the time of her public profession, she was very active in seeking the salvation of her kindred, friends and neighbors. At the age of twenty she became the leading member of a tract society in Salem, and of a female prayer meeting, all of whose members were her seniors. And yet, during these three years of Christian activity at home, she ever kept in mind the wants of the heathen. About the time of her baptism, she made the following entry in her journal: "I have been pained by thinking of those who have never heard the sound of the Gospel. When will the time come that the poor heathen, now bowing to idols, shall own the living and true God?" On perusing the life of the missionary, Samuel J. Mills, she says: "I have almost caught his spirit and been ready to exclaim: 'Oh that I, too, could suffer privations, hardships and discouragements, and even find a watery grave for the sake of bearing the news of salvation to the heathen.'" But on reflection, she chides herself for this, while sinners are perishing all around her; and it was probably the conviction that there was benevolent work enough nearer home, that led her at one time to think of giving herself to missionary service among the Oneida Indians of Central New York.

When young Colman died, so soon after he had set foot on pagan shores, the news of his premature death enlisted two young hearts, as yet strangers to each other, in the missionary service. Miss Hall was moved to write an elegy on Colman, which was published.

When George Dana Boardman, then tutor in Waterville College, heard of the death of Colman, he said to himself: "Who will go to fill Colman's place?—I will go." This question and answer occurred to him in succession, as suddenly as the twinkling of an eye. The young tutor read, about the same time, the elegy which we have mentioned. He found the heart of the unknown author in such sympathy with his own, that he inquired who she was. They met soon after, and, in the language of the sole witness, they found that "their spirits, their hopes, their aspirations were one."

At first her parents would not give their consent to her going out to India, but at length they were brought to make the sacrifice. As she was leaving home for the last time, she said: "Father are you willing I should go?" "Yes, my child, I am willing." "Now I can go joyfully!" was her emphatic response. Mr. Boardman and Miss Sarah Hall were married July 4th, 1825, and on the 16th of the same month they embarked at Philadelphia for Calcutta, where they arrived on the 2d of December.

From this time until the death of Mr. Boardman, her career was one with his; almost all its incidents, therefore, will be found in our delineation of that famous missionary. Some events of this period, however, must here be related. On their arrival at Calcutta, they found the war in Burmah raging, and missionary operations at a temporary end. They, therefore, resolved to wait in Calcutta till the strife was over, meanwhile pursuing their studies in the Burmese language. In no long time the Circular Road Baptist Church in that city invited Mr. Boardman to assume the pastoral care of them, which he continued to do for more than a year. Here Mrs. Boardman was persuaded to go much into society. Being young, handsome and accomplished, she was considered a valuable accession to British circles, and an entertaining companion for the idle and fashionable European ladies of the capital of India. Her features were of

Grecian mold; her skin transparent; her eyes blue; her hair auburn—"brown in the shadow and gold in the sun." She was of about medium stature, and of gentle, confiding disposition. Her English friends, at the time, regarded her "as the most finished and faultless specimen of American women that they had ever known."

But the society in which she had been detained had its shadows as well as its lights. She was drawn insensibly into habits of religious dissipation. "Worldly prosperity and idleness, (a kind of spiritual idleness, I mean; for Mrs. Boardman's hands and head were doubtless busy), are great enemies to growth in grace, and both of these were incident to her position." It was here, I fancy, that she acquired a hand-writing which betrays in the lady from whom she had evidently copied it (for her early writing is that of a true and simple-hearted girl) an insincere and affected character. Happily for Mrs. Boardman, the imitation did not go beyond chirography. She afterwards testified that her residence in Calcutta did not promote her progress in religion. Indeed, in later years she was led to doubt whether as yet she was really a new creature. This might have been owing to the fact that she had adopted Dr. Judson's views of the "Higher Life." "When about sixteen years of age," says Dr. Judson in his obituary, "during a revival of religion in Salem, she entertained a hope, received baptism at the hands of her pastor, the Rev. Dr. Bolles, and became a member of his church. Her religious attainments, however, were not of a distinguished order, and though her amiable disposition and her deep interest in missions, especially after her acquaintance with Mr. Boardman, gave her an elevated tone of character, she subsequently felt that at that period she hardly deserved the name of a sincere Christian. And it was not till she was called to part with her eldest child, at Tavoy, in 1829, and pass through scenes of great danger and suffering during the Tavoy rebellion, that she was enabled to live a life of faith in the Son of God."

After Mr. and Mrs. Boardman's removal to Maulmain, they found that the mission house was exposed to the attacks of wild beasts and of men still more wild. It was a mile from the cantonments, on the edge of a thick forest or jungle, while it was exposed at night to bands of robbers, who came from the opposite shore of the Salwen. One night, soon after the birth of her first child, Mrs. Boardman awoke and was startled to find that the lamp had been extinguished. It was soon relighted, but revealed a scene of odd confusion,—trunks, boxes and chests of drawers, all rifled of their contents. Raising her eyes to the curtain beneath which her husband had slept, she discovered, cut in the muslin, two long gashes, one at the head and the other at the foot. "There had the desperate villains stood, glaring at the unconscious sleeper with their fierce, murderous eyes, while the booty was secured by their companions. The bared, swarthy arm was ready for the blow, and the sharp knife or spear glittered in their hands. Had the sleeper opened his eyes, had he only stirred, had but a heavy, long-drawn breath startled the cowardice of guilt—ah, had it? But it did not. The rounded limbs of the little infant lay motionless as marble; for if the rosy lips had moved but to the slightest murmur, or the tiny hand crept closer to the loved bosom in her baby dreams, the chord in the mother's breast must have answered and the death-stroke followed. * * But an Eye was open—the Eye that never slumbers; a protecting wing was over them, and a soft, invisible hand pressed down their sleeping lids."

Not long after their removal to Tavoy they lost their eldest-born, little Sarah, at the age of two years and eight months. The death of this lovely child was the means of awakening not only Mrs. Boardman's faith in God, but especially in His particular providence. Before leaving America she had begun to doubt whether the great Supreme condescends to direct and control the

minute concerns of every individual. But when her little flower was plucked by the Gardener, she saw that it was His hand that had done it, and, what was better, His benevolent object in taking it away.

The sufferings and dangers she shared with Mr. Boardman at Tavoy, during the days and nights of the revolt, have been recounted in our sketch of her husband. What she endured in discovering that he was incurably sick, and as she watched the progress of insidious disease, her letters afford us a few glimpses. Would that we could here quote many passages from them; but we must content ourselves with a few sentences, descriptive of the return of the missionary invalid to Tavoy, to superintend the examination and baptism of nineteen natives.

"Three days," writes she, "were spent in examining candidates for baptism and in instructing those who had been previously baptized. Sometimes Mr. Boardman sat up in a chair, and addressed them a few moments; but oftener I sat on his sick couch and interpreted his feeble whispers. He was nearly overcome by the gladdening prospect, and frequently wept. But the most touchingly interesting time was the day before, when they, the Karens, left us, when nineteen were baptized. Grief and joy alternately took possession of my breast. To see so many in this dark heathen land putting on Christ could not but fill me with joy and gratitude; but when I looked upon my beloved husband lying pale upon his couch, and recollected the last time we had stood by those waters, I could not but be sad at the contrast. But in the evening, when we came together to receive from him the emblems of the Saviour's sufferings, my feelings changed. A breathless silence pervaded the room, excepting the sound of his voice, which was so low and feeble that it seemed to carry the assurance that we should feast no more together till we met in our Father's kingdom."

In our account of Mr. Boardman's last days, notably of the

baptism of thirty-four natives in a mountain stream, we again have occasion to refer to Mrs. Boardman's letters.

The circumstances of Mr. Boardman's death we relate elsewhere. When left alone with her little boy, George Dana, in the jungles of the Karens, the First Baptist Church in Salem—of which she had been a very active and beloved member—no sooner received the tidings of the sad event than they instructed their pastor, the Rev. Dr. Babcock, to write to her, inviting her to return to Salem and receive from them a home amongst them, for herself and her fatherless son. She wept over the invitation, and replied with gratitude, but added that she had given herself to the Lord for missions, and as long as she had strength to be useful in them, nothing must be allowed to divide her heart or unsettle her purpose.

Mrs. Boardman's motives in concluding not to return to the United States, are best interpreted by her own words:—"When I first stood by the grave of my husband, I thought I must go home with George. But these poor inquiring and Christian Karens, and the school-boys, and the Burmese Christians, would then be left without any one to instruct them; and the poor, stupid Tavoyans would go on in the road to death with no one to warn them of their danger. How, then, oh! how can I go? * * My beloved husband wore out his life in this glorious cause; and that remembrance makes me more than ever attached to the work and the people for whose salvation he labored till death."

Her loneliness was partly remedied by the divine blessing on the life of missionary toil to which she immediately returned, and partly by the poetic sentiments with which she had learned to color the memories of her loss. While recovering from an alarming illness, in 1829 and '30, she had removed to Yalah, a pleasant place by the seaside. More than once did she visit the favorite scene with her late husband. After his death, revisiting

the place, she describes in a poem the sad effects of the bereavement.

“The moon throws her bright and glistening ray
On ocean’s heaving breast;
And with the light is the landscape gay,—
But to me ’tis in sable dressed.

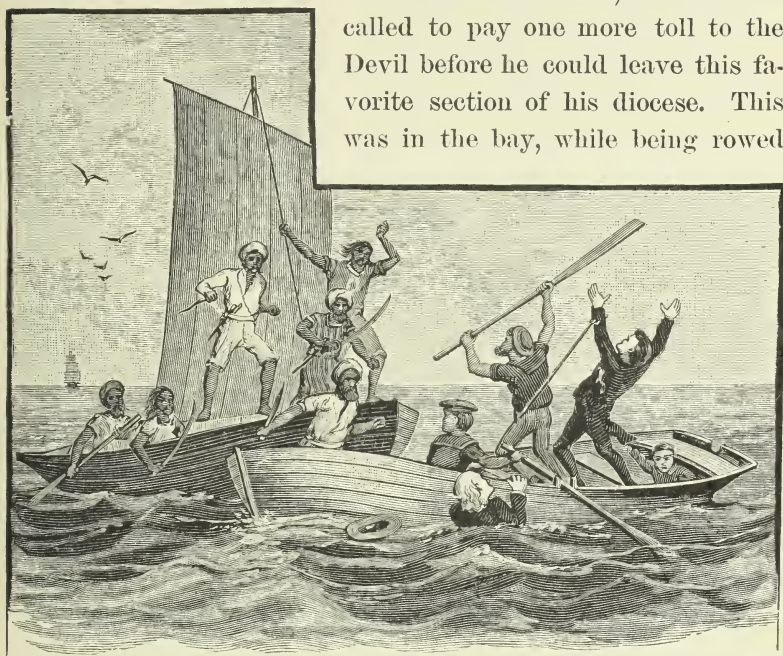
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‘The tree to which the frail creeper clung,
Still lifts its stately head:
But he, on whom my spirit hung,
Is sleeping with the dead.”

The three years of her widowhood were spent in most active and arduous missionary service among the Karens, in managing schools, and, because of the absence of the regular minister, even in conducting public worship. She would on such occasions sit in some zayat and address in low, gentle accents companies of two or three hundreds of Karens, through the medium of a native interpreter. She made tours through the jungles and among mountains, accompanied only by a few native disciples. She forded all the smaller streams, but was carried in a chair through the deeper waters. Her way sometimes lay through mountain passes, along the beds of torrents, amidst tangled shrubs and overhanging vines which were interwoven with the branches of trees. Little George, borne in the arms of her followers, was always her companion in these long and tiresome journeys. To a mind of poetic turn like hers, there was much to delight in these wild and strange aspects of creation, although there were many things in the habits and customs of the Karens to offend her elegant taste. But she was so absorbed in the work of carrying to these benighted tribes the glad message of salvation, that she gave scarcely a thought to what was merely pleasant or painful. When she left Tavoy to go and reside at Maulmain, she knew that her “beloved Karens” could now go forward without her guidance. Messrs. Mason and Wade,

with their ever increasing number of native preachers, could abundantly make up for her absence.

Little George had been in many perils for a boy of his few years. He had passed with his father and mother through the terrors and dangers of the revolt at Tavoy, and had accompanied his mother during her toilsome and courageous wanderings in the Karen wilderness, but he was called to pay one more toll to the Devil before he could leave this favorite section of his diocese. This was in the bay, while being rowed



Missionaries Attacked by Pirates.

to the ship which was to bring him to America. Dr. Dean barely mentions this stirring event in those recollections of Dr. Jones which we elsewhere reproduce. Both these missionaries were in the boat at the time. "They are ten miles from the shore and five from the ship—all alone and without arms. A boat with three fierce-looking men hails them in a seemingly friendly manner; and coming near enough to spy

out their strength, or rather weakness, moves on. But the little company suspects no danger. A few moments pass and the spy-boat re-appears. It heads directly towards them, and comes with more speed—a sail hoisted and better manned. A quick glance of suspicion is exchanged, but there is time for no more, for the sail is close alongside. The strangers ask but a cluster of fruit, however, and Mr. Jones rises to give it them. What a gleaming of fiendish eyes! A moment of rapid action succeeds—a push—a plunge—and the kind fruit-giver is struggling with the waves, which have closed about his head. They attempt to wrestle a little with his companion but finally sieze their arms. The little boy, from his hiding place beneath a bench, marks every thrust; and his flesh creeps and his blue eyes glitter and dilate until they assume an intense blackness. And now the form of his protector sways and reels, and the red blood trickles from his wounded side to the bottom of the boat. He stands, however, and receives another wound. And now the three iron prongs of a fishing spear send their barbed points through bone and muscle, and the heavy wooden handle is left hanging from the transfixed and bleeding wrist. At this fearful crisis, a hand from without clutches the boat—a pale, dripping face appears, and Mr. Jones, in the last stages of exhaustion, is drawn up into the boat by Mr. Dean. What a place to seek safety in! The marauders stand with drawn cutlass, or brandishing the creese or curved Malay dagger; but they pause a moment in their deadly work and substitute threats for blows. Their tones are those of infuriated madmen, and their gestures—ha! a light begins to break! Can that one small box, standing so unpretendingly in the boat, be the cause of the affray? It contains treasure, true, but not such as they can appreciate—messages of love from absent children, brothers, sisters and friends, to those who would value them far above gold and rubies. It is gladly flung to them, however, and the pirate-boat

wheels and flees like a bird of prey. Thank God that death came neither in the wave nor the steel! And oh! how heartfelt, how unutterably deep, will be the mother's gratitude, when she hears of her darling's safety! When she knows that he has not been borne away to some dark haunt of vice and crime, to be bred to the bloody trade of a wild Malayan corsair!"

That might have been; but how different that which was to be. George came safely to us in the ship *Cashmere*, and, pursuing a classical course of study, graduated at Brown University in 1852. He then studied theology and settled as pastor. His brilliant and very successful career as preacher and author, in Rochester and Philadelphia, where he now resides, must be known to almost all our readers, and promises well to be heard of in distant ages and on the remotest islands of the sea.

At the beginning of the fourth year of her widowhood, in April, 1834, she was married to Dr. Judson. At Maulmain she, like the first Mrs. Judson, considered it her duty to engage in work collateral to the Burmese mission. As Mrs. Ann had studied the Siamese, so she studied the language of Pegu. She superintended the translation of the New Testament and some of the Burmese tracts into this tongue.

Soon after Mrs. Judson's removal to Maulmain, she was seized with alarming sickness. After many weeks of doubtful lingering, she began to recover. She attributed the good health which she afterwards enjoyed to riding on horseback, and especially to a regular system of exercise on foot along with Mr. Judson. They walked at a rapid pace far over the hills beyond the town, every morning before the sun was up. Later in his career he kept himself to the same exercise. "It is this walking," says Mrs. Emily Judson, "which is keeping him out of the grave." He always declared that those missionaries who by exercise promoted a regular perspiration lived longest in India. Walking may, to be sure, be carried to excess. Dean Swift is

supposed to have weakened his powers of digestion by moving about too much on foot. Nevertheless, walking is the best exercise for students in general; and we have known not a few who, because of their unwillingness to adopt it, are now skeletons enjoying that uninterrupted rest which is so desirable to all such as are "born with a tired constitution."

Unhappily, however, Mrs. Judson was living in a climate most unfriendly to her health. In December, 1844, her life was so endangered by sickness that a voyage to America was required. Mr. Judson accordingly embarked with her and some of their children for the United States. On arriving at Mauritius, or the Isle of France, (the spot where Saint Pierre laid the scene of his little story of "Paul and Virginia"), Mrs. Judson was so much better that she resolved to proceed to America with the children, and allow Mr. Judson to return to his missionary duties at Maulmain. It was in prospect of this parting that she pencilled on a scrap of broken paper her memorable poem, beginning:

" We part on this green islet, Love,
Thou for the Eastern main,
I, for the setting sun, Love—
Oh, when to meet again?"

But in spite of an assurance of final recovery and of her eventual return to Burmah, alarming symptoms again appeared; her life rose and retired like waves; and Mr. Judson re-embarked with her for America. We cannot linger to describe that death-bed scene. At three o'clock in the morning of the 1st of September, 1845, while the ship was lying moored in the port of St. Helena, she was forever released from her sufferings and her sorrows.

Early that morning the news of her death flew swiftly from one to another. The flags of the shipping were at half-mast. The funeral was most solemn and affecting. "Slowly and

heavily beat the oars, and slowly, boat behind boat, moves the mournful procession to the shore." Her grave was in the cemetery by the side of Mrs. Chater, an English Baptist missionary of Ceylon, who had died in similar circumstances on her passage home. The poet, H. S. Washburn, has described the movements of that funeral procession, and the beatings of sad hearts as the casket was laid in the Rock of the Sea. We quote the first of the five treasured stanzas:

"Mournfully, tenderly,
Bear onward the dead,
Where the warrior has lain
Let the Christian be laid;
No place more befitting
Oh, Rock of the Sea!
Never such treasure
Was hidden in thee!"

As the ship had been detained three days in the port, Mr. Judson was obliged to hasten on board the same evening. On the following morning the island had disappeared beyond the eastern waves. The much bereaved man was acquainted with grief. He had buried his dead at Rangoon, at Amherst, at Maulmain, at Serampore. That was a sad voyage for him, however, in company with his motherless children. The infinite gain of his Sarah was a great loss to him. She had been the mother of eight of his children. For ten eventful years had she cheered, with her love and honor, the Crusoe solitude of his mission life. She was, as he testified, "in every point of natural and moral excellence, the worthy successor of Ann H. Judson." To that veracious eulogy my pen has no words to add.

CHAPTER XXVIII.

MRS. EMILY C. JUDSON.

A Little Girl at Work in a Factory has a Play-day.—Birth Place of Emily. Death of her Sister.—Leaves the Factory.—A Child of Adversity.—The Budding of the Missionary Spirit Endangered by the Frosts of Poverty. Becomes a Teacher and Author.—As Fanny Forester, is highly esteemed by the Luminaries of Letters.—Marries Dr. Judson.—Transition from a Life of Civilization to a Life of Barbarism.—Maulmain and Rangoon. Her Letters from India.—Death of Dr. Judson.—Returns to America. Her Literary Exertions, Sickness and Death.—Her Portrait.—Her Position in Literature.—Her Character in Outline.—The Three Mrs. Judsons.

A POOR little girl of twelve is picking wool and “splicing rolls” in a factory. Her parents allow her to spend half her wages (a dollar and twenty-five cents a week), in any way she thinks proper. One day the carding machine broke, and she found for the first time that she had an afternoon to herself. It was in the month of May; the robins were beginning to come into the budding trees; the violets were peeping out between the fallen leaves; the dandelions were bespangling the green roadside. “What shall I do with myself?” was her first thought; her second thought was, “I will see if I have money enough to hire a horse and wagon to take poor sister Lavinia out driving.” Lavinia was pining away with consumption. The little factory girl thought everything of her; for she was very good and took great pains to teach her at home in the evenings; so that she might acquire a common education. She was glad to find that though it would take all her little stock of money to hire the horse and wagon, she really could do it. And so, accompanied by her father, by Lavinia and Kate, another sister, she drove out to the edge of a piece of woods, where they spread a buffalo

robe on a pretty dry knoll, and poor helpless Lavinia was carried to it in the father's arms. She and Kate almost buried her in violets and other wild spring flowers.

It was the last time Lavinia went out. About a month after this happy day, the little factory girl went to the bed-side of Lavinia and received her kiss. "Be a good girl," said she; but her voice sounded hollow and her lips were cold. The factory girl longed to do something for her suffering sister; and remembering her fondness for flowers, she went to a neighbor and begged an apron-full of roses. When she returned the house was as still as death. She entered the sick room. She saw her father, her mother and some of the neighbors kneeling around or near the bed. No one took any notice of her. In a moment, however, Lavinia rallied a little and beck-



Mrs. Emily C. Judson.

oned to her with her finger. She put the flowers upon the bed. The dying sister could only express her thanks by a smile. She tried again to turn her eye upon the little bringer of the roses, but it would not obey her will. She moved her lips to speak, but they gave no sound. She lay quietly a few moments, then suddenly exclaimed, "Glory! glory! my Father! Jesus!" and never breathed again.

These scenes actually took place in the little village of Pratt's Hollow, Madison County, New York, in May and June, 1829.

That poor little factory girl was Emily Chubbuck, since so celebrated as the author and poet "Fanny Forester," and the wife of the great, heroic missionary, Dr. Judson. She was born at Eaton, in the same county, August 22d, 1817. After the death of her sister her own health failed, and no wonder; for she worked twelve hours a day. In the hope of saving her life (the physician said she could not live where she was), her father removed to a farm in a neighboring town, but he continued very poor, and although the family always had plenty of plain food, yet, by reason of the unfinished state of the farm-house, they suffered severely from winter's snow and cold. Emily, her sister and mother were frequently compelled to go out into the fields and dig broken wood out of the snow to keep themselves from freezing. But she now had more time for study, went as much as she could to the district school, and took lessons in composition, rhetoric, and natural philosophy. Still pinched with want, she earned something at twisting thread and taking in a little sewing. At the age of fifteen her mother hinted to her that she could make money in the millinery business. She however retired to think over the subject, and proposed to her mother her plan; it was that she should go to school one year more and prepare to be a teacher. Her further conflicts with ignorance and want we cannot here relate. The brief inquiry in one of her letters, "How *did* I live?" must have been suggested by very painful memories. "She was," as her biographer touchingly remarks, "the child of adversity. * * Her parents were not able to shield their children from poverty. The light that surrounded them was literally 'all from within;' for little of external sunshine fell upon their pathway. Emily can scarcely be said to have had a childhood—an experience of that happy season, exempt from forecasting thought and care, which, bird-like, carols away the passing hour, before the shades of the prison-house begin to close upon the maturing spirit. Life early shut in upon her sternly, darkly, inexorably real."

We may in very early years learn what we are good for; but we must reach maturity before we discover (if we do even then) what we are best for. When the reading world received the intelligence that "Fanny Forester" had turned missionary, it was well nigh unanimous in lamenting that she had mistaken her vocation. But they were totally ignorant of those innermost presentiments of her heart, with all the hopes and fears that it awakened. At the age of twelve Emily had her dreams about mission life. She had already read, and her sister had told her some things about missionaries. One day, in reading the *Baptist Register*, her eyes fell on the words, "Little Maria lies by the side of her fond mother." She knew at once that the letter was from Mr. Judson, and that his little daughter was dead. She dreamt that her own missionary life was to be one of suffering and toil and pain, and though these ended in death, the death always came as death does in our dreams, pleasantly. After reading (two or three years later perhaps) the memoir of Mrs. Ann H. Judson, she felt that she must become a missionary. But now commenced a struggle between her sense of duty to the heathen and her deep desire to help her parents and to secure an education for her younger brother and sister. This deep desire it was that for a considerable time overspread her soul and hid from her friends all marks of her early consecration to the cause of foreign missions. Nor was it known by general society that she was baptized by the Rev. William Dean, who was under appointment as a missionary to China. Long before she became distinguished as an author, while she was yet a young girl, she had confided to her pastor, the Rev. Dr. Nathaniel Kendrick, her conviction that it was her duty to devote her life to the salvation of the heathen.

But her path was as yet winding and very uneven. For a considerable time, Emily seems to have had no higher ambition than to afford her aged parents a comfortable support. After

going to and teaching school here and there, she finds a more permanent sphere in a young ladies' seminary in Utica. She had already formed the habit of employing her leisure hours with her pen; but now hoped, by composing Sunday-school books, novels and articles for magazines, to earn a little money to send home to father and mother. In order to do this she often deprived herself of needed sleep. How she maintained the struggles of her mind against weariness is related by Miss Sheldon, the principal of the seminary, and afterwards the wife of the Rev. Dr. Nott, president of Union College. As she was passing, near midnight, through the halls, a light streaming from Emily's apartment attracted her attention, and, softly opening the door, she stole in upon her vigils. Emily sat in her night-dress, her papers lying spread out before her, while she grasped with both hands her throbbing temples, pale as a marble statue. Miss Sheldon went to her, whispered words of sympathy, and gently chided her for robbing herself of necessary repose. Emily's heart was already full, and now the fountain of feeling overflowed in weeping. "Oh, Miss Sheldon!" she exclaimed, "I *must* write; I **MUST** write; I must do what I can to aid my poor parents." At a time when her earnings were small, she undertook to purchase a home for her aged father and mother.

She was indeed a happy illustration of the proverb that "Necessity is the mother of invention." Her brain now teemed with very readable productions, in verse and fiction. These were not long in finding their way to the public through the *Lady's Book*, the *Knickerbocker Magazine* and other periodicals of a high class. In no long time her pieces attracted the attention of men who were then the leaders of literature, such as the Rev. Dr. Rufus W. Griswold, the poet editors N. P. Willis and G. P. Morris, H. B. Wallace, Esq., Professor A. C. Kendrick, Professor, afterwards Bishop, Alonzo Potter, and other distinguished men of letters. She wrote under the authorial name of "Fanny Forester." Very

few of her early readers knew anything about her personally, and many of them, judging by these effusions alone, formed one-sided and wrong opinions of her real character. It would be pleasant to follow her through "Author-land," to quote her correspondence with Mr. Willis and Mr. Wallace, and to recall how some of our first authors, Prescott, Bancroft and Longfellow, presented to her full sets of their works on the occasion of her embarkation for Burmah. But we cannot linger in the Republic of Letters.

Miss Chubbuck and Dr. Judson were married at Hamilton, New York, June 2d, 1846. On the 11th of July they embarked for Maulmain, and reached the harbor of Amherst on the 30th day of November, 1846. To one of Emily's imaginative mind, there was danger that on arriving in Burmah she might suffer severely from the sure process of disenchantment. The transition from the high civilization of America to the semi-barbarous land was indeed great; and there were those who predicted that, having arrived at her missionary home, she would, on looking around her, become disillusionized, and consequently as miserable as Letitia E. Landon was erroneously represented to have been when she married and went to reside at Cape Coast Castle. And indeed it must be allowed that there was something like this in her repeated fits of crying while the ship lay at anchor off Amherst, in her experiences in "Bat Castle," and in the miseries of her widowhood. Yet, after all, the school of adversity in which she had received her early training, and the facility with which she had been able to fly from her castle in Spain to her tent in Africa, were good preparations for the wonders which the arch-magician so often works in the presence of the children of genius, turning Edens into Saharas and even depriving Saharas of their oases watered with wells and verdant with palm-trees.

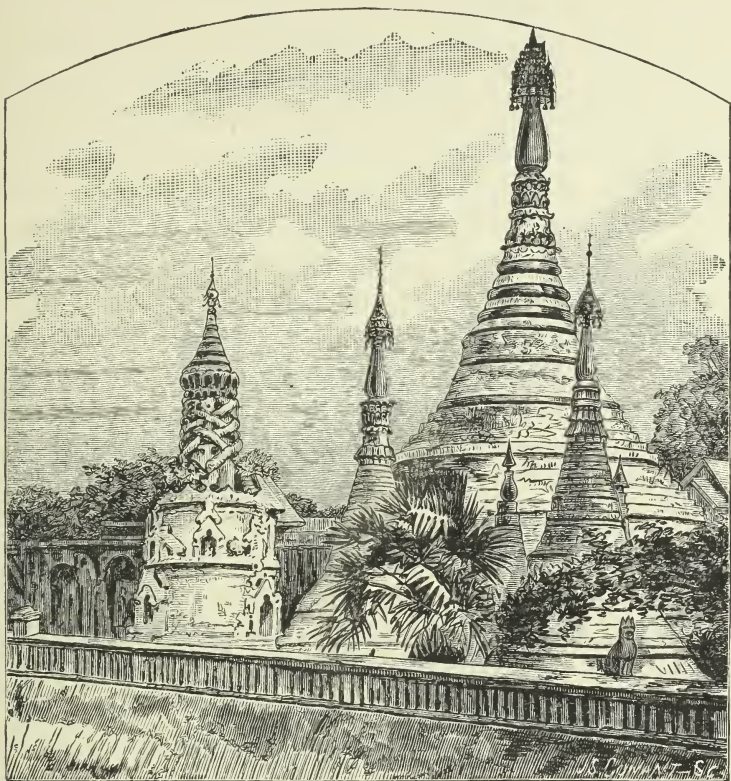
After a short residence at Maulmain, Mr. and Mrs. Judson proceeded to Rangoon, where in 1847 they commenced anew the

work of the mission. As Mrs. Judson's life is now identified with that of Mr. Judson, the leading events are narrated in the sketch of her husband. In December, Emily Frances was born, the subject of the thoroughly feminine poem, "My Bird." In April, 1850, was born her second child, named Charles, after her father, but he died soon. He is remembered as the subject of the poem "Angel Charlie." We notice in this and some of Emily's best poems that she seems persuaded that her departed and lamented ones do become veritable angels. Poetry and sorrow have their license, but it may be well to bear in mind that we are "a little lower" than the angels in the scale of being; and though we are to become "like" them, we are nowhere told that we are to be transformed into them.

Mrs. Emily's letters from Burmah are models of womanly correspondence, and as such are only surpassed by those of the Hon. Emily Eden, which she wrote from India while residing there in the court of her brother, Lord Auckland, Governor General. After the death of Mr. Judson, she embarked for home, in February, 1851, accompanied by the boys, Henry and Edward, as well as her own daughter, Emily Frances. Already wasting away with consumption, after her return she did much literary work, and notably assisted Dr. Wayland in the composition of the *Life of Mr. Judson*. She died at Hamilton, New York, June 1st, 1854, at the age of thirty-seven. The vestment of her beautiful spirit lies in the cemetery at Hamilton.

The portrait of Mrs. Emily C. Judson has been drawn by the pen of Professor Kendrick with accuracy and completeness. The superiority of the pen to the pencil is here very manifest; for it describes the ever-varying expression, the changeable lines and tints, the very lights and shadows of a face full of life and mind and heart. "In person Mrs. Judson was about the middle height, but giving the impression of great delicacy of structure and a highly nervous organization. Her general appearance

was graceful and pleasing, and especially so as the timid shyness of her earlier years gave way, in the larger intercourse of later life, to a quiet self-possession and dignity. Her residence abroad, while it gave elevation and maturity to her character,



Pagoda at Maulmain.*

wrought a corresponding improvement in her bearing. Gentle, genial and dignified, she impressed one at once as full of soul and sensibility. Her face, in repose, would scarcely be called handsome, but easily lighted up into an expression fascinating, if not beautiful. The likeness which accompanies the present volume

* To the bells of which Mrs. Judson listened during her husband's last illness.

does admirable justice to her countenance, especially in her more thoughtful moods. The philosophic depth, the calm decision and self-reliance, the playfulness lurking in the corners of the mouth and just ready to flash out from the eye, cannot fail to strike one who looks at it a second time, while they but truly represent the living personage. In reality so much of the interest of her countenance depended on its play of expression, that any picture could do it but inadequate justice. The dramatic vivacity of her intellect shadowed itself on her face. The philosophical, the poetic, the practical, the girlishly sportive and half-mischievous elements portrayed themselves in rapid alternation on her flexible features. Her broad, deep and finely-shaped forehead indicated a large development both of the logical and ideal elements. Her dark eye, somewhat too small, and not sufficiently liquid for beauty, yet glowed with spirit and intelligence, now sparkling with mirth and humor, and now, in her more thoughtful moments, seeming to penetrate the depths of the subject she was considering. Her nose, perhaps a little sharp, was prominent and finely outlined; her mouth rather large, but well-formed; while her thin and delicate, but slightly compressed lips, indicate at once sensibility and strength. The entire cast of her features betokened clearly that union of intelligence, refinement and energetic will, which marked the living character."

Professor Kendrick's long and familiar acquaintance with her, as well as his analytical faculty and his admirable skill in the verbal delineation of human character and its modes of living expression, conspire to make this portraiture one of the best that we have met with in a pretty extensive course of biographical reading.

We now glance at her position in literature. As a poet she wrote some pieces that must ever be remembered; among which we place "My Bird," "Watching" and "My Angel Guide." Of the last, the final stanza has been most frequently quoted, but

we concur with Professor Kendrick in the opinion that the third, fourth and fifth stanzas are the best. Each of these, as he says, furnishes a picture for an artist, and they are as faultless as they are exquisitely beautiful. The last two words of this poem, "gates ajar" have been adopted by Miss Phelps as the name of her well-known religious novel. Her biographer and critic pronounces her writing as thoroughly feminine. In mere vigor and grasp of intellect he would not class her with Joanna Baillie, Mrs. Browning and Miss Bronte, but still, he thinks she comes nearer to them in intellectual vigor than they do to her in womanly delicacy and softness. This is, no doubt, as far as impartial criticism can go; and those who seemed to regard her as altogether masculine in reasoning and in logical power are not sustained by facts. One or two examples of her argumentative feebleness must have come under the notice of the readers of her biography. In her later journal she maintains the past eternity of matter, without suspecting that such a position is as illogical as it is unscriptural. Again, in her controversy with a publisher, wherein she takes the right side and has a good cause, she needlessly shakes her reader's faith in her candor by denying, at the very outset of her reply, that her husband was, in the true sense of the word, a "public man;" whereas he was in the true and the very broadest sense of the word a public man, a man "who had filled a hemisphere and half a century with his deeds of sublime Christian devotion." We have cited these cases with no desire to disparage the strength of her intellect, but rather to confirm the position of her biographer that her intellect was admirably feminine, and to show the extravagance of those eulogists who have made her out to be something like a universal genius.

We cannot here reconsider the elements of her character as they have been elaborately set forth by Kendrick, Wallace and Wayland;—the strange transitions of her career, bringing out

as they did, her strongly contrasted and many-sided powers,—her union of qualities seemingly contradictory,—her poetic ideality joined to plain and efficient common sense,—her early years of poverty and mechanical drudgery, cheered by that light of the imagination which is beyond any that ever shone on sea or shore or cloud—at once a child of genius and a child of want, who, while starving alone in a cottage, can build castles far away, and people them with her own noble and royal guests,—the equal gracefulness and energy of her intellectual exertions,—the tenderness and delicacy of her sensibility, suggestive of the dew, the rose, the veil of vernal mist, but hiding internal fires ready betimes to ascend in a “volcanic enthusiasm,”—the rare compound of the feminine and the masculine, beauty and angularity, refinement and plainness, weakness and strength, fancy and reason,—timorous and loving retirement, yet, upon occasion, bold, independent and totally regardless of public opinion or what is regular and expected in society,—grave and earnest in purpose and in the general tone of her feeling, yet cheerful and hopeful,—of an exceptionally sensitive system of nerves, but capable of the valor of a heroine and the fortitude of a martyr,—predestinated, as it would seem, to live a maiden life, sequestered and absorbed in the creations of romance and poetry, or devoted to the pursuit and communication of scientific knowledge amidst the facilities and elegances of European civilization, she disabuses us by becoming a wife, a mother, a missionary among oriental savages, a student of a difficult language, which has inherited no beautiful literature and no profound philosophy,—of a dreamy, contemplative turn of mind, and still not a mystic, but seeking in the Holy Scriptures alone the ground of hope and the standards of faith,—yet after all, and to the very last, consistent in the manifestation of seemingly adverse or mutually destructive attributes: exhausting debility of frame obeying the promptings of a vigorous intellect; growing

more strong in mind while less and less able to move or even to breathe, and so forging arrows of life out of the very arrows of death. Whoever will diligently consider these characteristics, and gather them together in one view, may thereby learn many lessons in the mysteries of providence, the possibilities of human nature, and the science of life.

These sketches of the three Mrs. Judsons might properly wind up with a comparative estimate of the splendid trio. But we have room only to add Professor Kendrick's precious, weighty and ringing words concerning the congruity of the three marriages. "Ann Hasseltine more than met all the demands of Judson's earlier years of youthful and heroic action; Sarah Boardman shed the light of one of the most exquisite of womanly natures over the calmer scenes of his manhood; Emily, with a heroism not less devoted, with a womanliness not less pure and gentle, met his ripe culture, his keen intellectuality, his imaginative and poetic temperament, with gifts and acquirements which belonged to neither of those admirably endowed women."



Durga, Consort of Shiva.

CHAPTER XXIX.

EUGENIO KINCAID, THE BURMAN EVANGELIST.

Courage and Presence of Mind.—Birth-place and Early Life.—Conversion. New Testament the best guide to Baptism.—Studies for the Ministry. Offers himself for Missionary Service.—Settles as pastor and becomes a State Missionary.—Again offers himself as Foreign Missionary.—Goes out to Maulmain.—Success among Soldiers.—How long he intended to stay in Burmah.—In perils of Robbers.—First experiences at Ava.—Success in the city of the Golden Foot.—The Blessing of Infants.—Excursion to the northern part of Burmah.—A nest of Robbers.—Wading into the river to get tracts.—Descending the Irrawaddy.—In the hands of Robbers.—Banditti sitting in council concerning his death.—Escape and further sufferings among Robbers.—A mother beaten to death by order of a Robber Chief.—The young Cathayan helping him to escape.—His escape and flight through the jungles.—Return to Ava.—Forbidden to distribute any more Christian books.—Retires to another field.—Among the mountains of Tenasserim.—Goes to Akyab in Arracan.—Conversion of an aged Burman Teacher.—Chet-za, the Mountain Chief.—Mr. K. visits America.—Return to Rangoon.—Successes there and in Prome. Returns to America as an envoy of the King of Burmah, and a defender of some of the Missionaries.—Going back again to Burmah, labors in Prome and other Towns.—Final return to America.—Home in Kansas. His Death.—Mrs. Luther's testimony concerning Dr. Kincaid.

THE HEART of the writer was first fully enlisted in the missionary work of Mr. Kincaid while he and I were voyaging together in an ocean steamer, homeward bound, amidst winter storms. The cold winds and the occasional shipping of crests of surges kept us much together in the cabins. We had engaged three state-rooms, one for Mr. Kincaid, another for his wife and daughter, another for the writer. But we had not been long on the Atlantic before we encountered, at night, a wild gale, which loosened some of the fastenings of the deck in such wise that, in the morning, when Dr. Kincaid turned out of his bed, his feet were laved with unwelcome waters. Thinking this a favorable occasion to secure more of his company, I begged

he would, for the rest of the voyage, share my state-room. Consenting to this, we talked together much and variously. Many an incident of his missionary life did he relate (often in reply to my endless questions)—incidents beneath the dignity of biography, and not thinking they would ever get into print. I just now recall one of his narrow escapes from death; it illustrates the necessity of courage and presence of mind in every man who labors among wild tribes, as Dr. Kincaid did. He was one day traveling on foot through the brush and weeds of a jungle, when he chanced to see a robber, not far off, who had just levelled his gun at him. Dr. Kincaid instantly sprang into the face of the robber and seized him by the throat. The tiger-like bound of the missionary paralyzed the hand that was about to pull the trigger.



Eugenio Kincaid

Eugenio Kincaid was born in Wethersfield, Connecticut. He was the son of Noah Kincaid, a respectable physician, and his wife, whose maiden name was Lydia Hough. Both his parents were exemplary and highly esteemed members of the Presbyterian church. On his father's side he was of Scottish origin. While

yet a boy, his father with his family removed to Pennsylvania. At the age of sixteen he was led seriously to consider the moral state of his soul. He attended some daily meetings held by a travelling Baptist preacher, and before the close of the special services young Kincaid was numbered among the converts. As was natural to one educated as he had been, he now felt the need of further instruction about baptism. He asked the Baptist missionary for a book which might give him some light on the subject. The minister took out of his saddle-bags a small volume and handed it to him. Upon opening it, the young man found it to be a New Testament, and thinking the minister had made a mistake, returned it to him; whereupon the later, looking very earnestly at him, said: "Young man, if you want a better guide than the Holy Ghost has given, don't come to me." The young man then took the New Testament home with him, and read it with reference to the first Christian ordinance. He was not brought to decision without painful struggles, as well without as within. He had commenced the study of law with a lawyer of the Pædo-baptist faith. On the day following his baptism this legal gentleman informed him that he could no longer allow him the use of Blackstone and other text-books.¹

Denied all further assistance in his legal studies, and at a loss to determine what to do, he looked to the Lord for light, and took every opportunity to pray and exhort in religious meetings. In no long time he came to consider it his duty to pursue a course of study preparatory to the work of the ministry. Finding his way to the Institution at Hamilton (since grown to be Madison University), he completed his course and graduated in 1822. After finishing his studies, he offered himself to the Baptist Board of Missions, asking an appointment

1. This book is not to be over-weighted with notes, but we must here gratefully acknowledge our obligations to the "*Hero Missionary*," (a book now very scarce), by Rev. Dr. A. S. Patton, of New York.

to Burmah.¹ Through the counsels of one who regarded him as wanting in prudence (What could be more imprudent than to think of going to Burmah at that time?), the Board was led to decline his request. He then settled as pastor in Galway, N. Y., and labored there with success till 1826, when his heart became enlisted in favor of the flock of God scattered along the valley of the Susquehanna and in the gorges of the Alleghanies. Mr. Kincaid preached the Gospel in the then wilderness parts of Pennsylvania for several years, travelling during this period 20,000 miles, and planting a number of churches in those vast woodlands. As a pioneer missionary he sometimes met with that self-educated but successful revivalist, Elder Sheardown, whose biography has been published, and who, together with Mr. Kincaid, will long be remembered by the villagers of the interior of the Keystone State.

But still, Mr. Kincaid had not forgotten the heathen of Burmah; and at length the door was opened to him by the Board that had at first declined his services. He and his wife, along with Francis Mason and wife, were publicly set apart at Boston, in May, 1830, and embarked in a ship sailing directly to Calcutta. After an uneventful voyage of four months, Mr. and Mrs. Kincaid arrived at Calcutta. Thence they embarked for Maulmain, and commenced the acquisition of the language. Meanwhile he was engaged to preach on Sunday as well as on Friday evening, to an English congregation composed chiefly of British soldiers. The officers of a single regiment generously built a new and commodious house of worship, and within a year, about a hundred soldiers were converted and baptized.

In December, 1831, his wife, after suffering from several

1. Young Kincaid was first led to think of being a foreign missionary by hearing a sermon from the Rev. Luther Rice on the text: "*Let your light so shine*," etc. During his last sickness Mr. Rice rejoiced that the Lord had raised up such a man as Kincaid to take his place in Burmah.

attacks of diseases peculiar to the climate, departed this life, to the great sorrow of her devoted husband. Early in the Spring of 1832 he removed from Maulmain to Rangoon, where he took charge of the schools that had been established, and by the aid of native assistants maintained many of the public services of the mission. During the year of his sojourn in Rangoon, he was married to Miss Barbara McBain, daughter of an officer in the East India military service. Being one day asked by a Burmese officer of the government how long he intended to stay, he replied, "Until all Burmah worships the Eternal God."

The year following, he set out on a voyage of seven hundred miles up the Irrawaddy. He was accompanied by his wife and her sister, and by two native teachers. They soon found themselves exposed to attacks from robbers. Several times they touched at villages where plundering and murder had just been committed. In one instance they came very near being robbed, and possibly murdered. While towing the boat round a point in the river, a band of ten men approached them on the bank, all armed. At that same instant, two boats came towards them rapidly. The Burmans cried out, "Teacher, come quickly; the robbers are upon us!" His Burman boatmen fled, leaving only six besides himself to face twenty-three men, who were rushing rapidly towards them. The approaching robbers in the armed boats were ordered to stop. But as they continued to advance, Mr. Kincaid cried out to his men, "Follow me!" and rushing towards the approaching fiends, threatened them if they did not stop instantly. Just at that moment, a large Burman boat hove in sight and came down the river. This, with Mr. Kincaid's firmness, caused them to turn about and make off with all dispatch.

Mr. Kincaid gave away large quantities of tracts and portions of the New Testament whenever an opportunity was given; while he occasionally met with natives who had been awakened

by the light that had shone upon their minds out of these scanty pages. Thus, one venerable man he met had been converted, by the blessing of God, on the mere reading of the Gospel of St. John. At length they reached Ava, after a voyage of fifty-four days, and after having visited on their way about three hundred villages and cities, in most of which they preached the Gospel.



A Burmese Court of Justice.

His welcome in Ava was not warm. Many and great were his difficulties in getting the permission of the authorities to rent a house and to preach the Gospel. But at the close of the first year spent in Ava, a church had been planted. Among the natives baptized in the Irrawaddy, was one of the most popular preachers of Buddhism, Moug Kay. This man had first heard the Gospel from one of Mr. Kincaid's assistants, Ko San-lone. During the three following years of his residence in the golden city, he was permitted to preach Jesus to hundreds of thousands,

many of whom went so far as to abandon the worship of Gautama, while others openly declared their faith in the Light of the World.

About the year 1834 an event occurred which we would have gladly passed in silence. For twenty years after it occurred, nothing was said about it by any publication, and then one side of the story was veraciously told by authority. We think it would be well to outline Mr. Kincaid's share in it, as illustrating his courage and independence as a Baptist. Before he went out to Burmah there had come to be a custom called "The Great Blessing" observed by some of his fellow missionaries. Parents and other relatives of a new-born child were invited to a prayer-meeting for the purpose of commending it to God and imploring His blessing upon it. A name was sometimes given to the infant, but not generally. The meeting was sometimes held in a private house, sometimes in a place of public worship. Much as ever, the custom grew to be something like a sacrament. Mention was made of it in a printed list of the Christian ordinances, by way of appendix to the marriage service. For some time after his arrival, Mr. Kincaid remained in happy ignorance of this custom. But one Sunday, at the close of the morning service, whom should he see but a number of Burman mothers, with their infants in their arms, standing near the pulpit, requesting him to give their new-born children "The Great Blessing." He was surprised, and told them that he must be excused; but if they would come to church next Sunday he would tell them why he wished to be excused. On further inquiry he learned that a native teacher from one of the other stations, in his calls among the converts, had advised these mothers to make this request. On the next Lord's day, Mr. Kincaid preached on the Gospel ordinances, and took occasion to say that "The Great Blessing," as a rite, was practiced neither by the primitive Christians nor by the Baptist churches that had sent him out to

Burmah as their missionary. And it was through his protestations that the custom was everywhere abandoned.

Ava, being the capital of the empire, was visited by people from every part of Burmah. While making the acquaintance of some Shyans, from a province on the northern frontiers of the empire, he formed the design of visiting this people, and if possible, to extend his tour as far as the frontiers of Assam and the borders of China. This purpose meeting the approval of the brethren of the Mission, after much opposition from the authorities, he at length obtained a permit from the Government, and embarked January 27, 1837, in a boat provided and dispatched in his charge by the British Resident.

The voyage up the Irrawaddy was prosperous until the close of the third day; when happening to stop for the night at a small village, it was soon discovered that he was near a nest of robbers. Finding only one musket and one pair of cavalry pistols on board, he loaded them with care, and placed two Burmans on shore with the musket, to keep watch by turns. He then fastened the boat so that the party could push off at a moment's warning. With his pistol lying by his side, he sat and watched till day-break. The night being clear and still, he could overhear the robbers debating the question of capturing the strangers. About midnight a tall robber came down towards the boat, and when within forty yards the Burman guardsmen hailed him and advised him to stop. With an angry, coarse voice, he asked "Why?" "We are so directed," replied the Burmans. Then Mr. Kincaid added, "It will be unsafe for you to come nearer. I have heard your talk and witnessed your proceedings. We are peaceable people, seeking only the benefit of others, but shall not tamely fall into the hands of lawless men." After looking at the party for a few minutes, the robber returned, and the villagers remained together all night, talking, singing, drinking spirits and smoking opium.

On his way up the river he would stop at the villages, preach to the people, and distribute tracts and books. One incident, which occurred at a village of fifty houses, shows the advantage of adding the work of Scripture distribution to that of oral preaching. The party had stopped for the night. A number of the people having gathered near the boat, Mr. Kincaid, favored by a mild moonlight, preached the Gospel to them. After they had gone to their homes, and while all on the boat were asleep, Mr. Kincaid was roused by a low voice, saying; "Teacher, teacher!" Starting up, he saw a man standing in the water near the boat. He apologized for disturbing Mr. Kincaid, at that time of night. "I was absent," said he, "and when I returned, a neighbor read to me a tract about God. Learning where he got it, and fearing the teacher might be gone before day-light, I resolved to come at once." "It was very dark," says Mr. Kincaid, "but I could perceive by his voice that he was an old man. In a few words I explained to him the character of God and the provision He had made for the happiness of intelligent beings; and gave him a small book and two tracts. The poor old man went away, expressing many kind wishes, and saying that he desired to understand this. For the first time in his life he has heard that there is an eternal God, who made the heavens and the earth. For the first time in his life, he has in his hand the Gospel of peace."

At length, after twenty-three days, they reached Mogaung, the most northern city of Burmah. They were now about three hundred and fifty miles from Ava, and beneath the shadows of the Himalaya mountains. Before him was the vast wilderness which separates Burmah from Hindustan.

It was now Mr. Kincaid's daily question, "Shall I go forward or shall I return?" After making several excursions into the surrounding regions, and learning the extent and character of the population spread farther north, he concluded to turn home-

ward. Indeed, there was no alternative; for he found it impossible to procure either men to accompany him or provisions suitable for a longer journey.

After leaving the most northern city of Burmah, and committing himself again the waters of the Irrawaddy, Mr. Kincaid was exposed to perils and sufferings almost too painful to describe. On the way down the river he learned that civil war had broken out; and, as is ever to be expected in India at such a time, bands of robbers, more or less protected by one party in the strife, were overrunning the land, pillaging and burning villages, waylaying travellers, and often adding murder to robbery. At this crisis, the robbers had swooped down upon the villages that enliven the banks of the Irrawaddy; and after quartering themselves on the inhabitants, lay in wait on the shores to capture all such as were passing in boats.

When he had descended to a point about two hundred miles north of Ava, his native attendants began to say to him, "Teacher, the robbers!" They repeated this alarm so often, as the boat passed between dark mountains, that he had learned to pay little attention to it. But one morning, while he was lying and reading under the cover of the boat, the alarm was raised and repeated with such emphasis, that he turned and looked out. A boat full of armed men was nearing him. He told one of the boys to hold up the musket. He carried this by order of the government, no boat being allowed to go up or down the rivers without a Burmese musket. The robbers, seeing the boat was armed, went back towards the shore shouting. They repeated their visit and returned, shouting as before. Then, five or six boats full of armed robbers came down upon him rapidly, yelling in the most awful and terrifying manner. When they were within hailing distance, he said to them, "Come and take all we have got." The only reply was, "Sit down, sit down!" By this time there were no fewer than thirty muskets pointed at the

boat. He said to them, "I will not sit down!" knowing that if he attempted to sit down, they would have riddled him with bullets. He then said, "I am a foreigner, and the Governor has promised me protection. If you injure me, it will be at your cost." But they were not to be intimidated; they fired thirty or more bullets, some of which struck the boat, others skipped over the water. They then raised the most piercing and horrid cries, and rowed rapidly around him, encircling almost every part of his person with spears. He was encased by more than seventy steel points. He could not move without feeling these points. Meanwhile his crew had laid themselves down in the bottom of the boat on their faces, and were crying in the most piteous manner.

Mr. Kincaid was ordered into one of their boats, and was asked: "Where is your money?" They now began to beat his four men, and to plunder the boat of its contents. They also proceeded to strip him, and would have deprived him of every garment had he not made some resistance and demanded that he should be brought to their chief. Brought before the leader of the banditti, he begged he would restore to him some of his clothing to protect him from the cold dews of the night. He succeeded in recovering one of his jackets. This, with his shirt and pantaloons, was all the covering that was allowed him. He was then ordered to a boat under a strong guard, and informed that the banditti were sitting in council on the question of his release or his death. When the council broke up, the youngest of his Burman boys, a lad about sixteen, approached Mr. Kincaid in tears, saying, "The robbers have decided to behead you at sundown"—the time of day when all Burman executions take place. Mr. Kincaid now watched all the movements of the robbers with much anxiety. As the time for his execution drew on, he observed that they were engaged in a war of words, and, by catching a word now and then, he gathered that they were di-

vided in opinion about his sentence of death. Their quarrel over him grew fierce; they drew their swords and threatened to plunge them into each other. However, from some cause unknown to him, they reversed their decision, and went to a village a few miles up the river to plunder its inhabitants. They all joined the expedition; not a single man was left even to guard the prisoners.

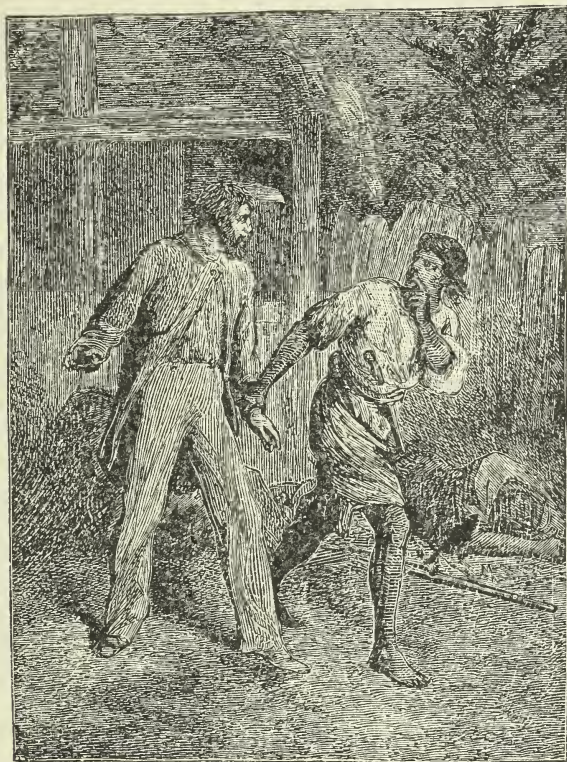
As soon as they discovered that they were left to themselves, they jumped into their boat, and, rowing out into the current of the river under cover of the night, made good their escape. They descended the river in peace until the dawn, when, approaching a village, they were greeted by terrific yells, and soon captured by bands of robbers. They stripped Mr. Kincaid of his garments, and began to tie his arms after the manner of Burmese criminals. But he resisted this treatment, told them that they should not tie him, that he never had been tied, and that he should resist being tied until death. Whereupon they set up a loud laugh and grinned awfully at him, but did not persist in tying him. Taking him ashore, they made a ring in the sand around the place where he stood, and told him for his life's sake not to step beyond it. An armed guard of fifteen or twenty men surrounded this ring. He remained there six days and nights, without any shelter from the scorching heat of the day or the cold, damp air of the night. His only food was begged of the women of the village, as they passed and re-passed down to the shore for water. His only covering was a pair of pantaloons and an old piece of sail-cloth.

During his stay among these banditti he daily witnessed the most lawless and cruel proceedings. Parties were sent off to rob the neighboring villages, and often, in the night, the sky would be lighted up by the flames of burning houses and hamlets. They commonly returned from these expeditions driving cattle, which they would roast, and pass the whole of the day in

feasting, drinking and smoking. Sometimes women and children were captured and brought into camp. These were examined in the presence of the chief, to learn where their valuables were buried, it being the custom of this people to put their gold, silver and jewels into jars and bury them in the earth, and so secure them against fire and theft. If the women refused to tell where their treasures were buried, they were beaten and tortured in the most savage manner.

One scene of cruelty, surpassing all the others, was witnessed by Mr. Kincaid: a mother of seven children, he saw beaten by a robber because she refused to answer questions to the satisfaction of the chief. She was taller than most Burmese women; she was of slender form, and had a countenance expressive of intelligence. She stood before her captors with noble dignity, and seven children were clinging around her. A stout, muscular robber beat her with a large rattan in the presence of his heartless chief. "Strike quickly!" the chieftain would cry out; and the robber would then lay on the rattan with vengeance. Her hair, falling down over her bare back, was soon clotted with blood, and her face was cut unmercifully. Every blow was so heavy that Mr. Kincaid expected it would be the last. Finally, her head fell on her shoulder, her eyes were fixed, her lips pale, and she rolled over on the ground. Death had at last released her. Her eldest child, a beautiful girl, who held the infant in her arms, and her five brothers and sisters, wept bitterly when they found their mother was dead. This girl laid the babe at her feet, and fell down upon the body of her mother, uttering the most piteous and piercing cries of anguish, saying again and again, "Mother, don't die and leave us!" There was no one to speak a kind word to these orphan children, no one to express the smallest pity. So far from it, one of these robbers violently kicked the poor child, bidding her to get out the way; and she fell over speechless on the ground. This was too much for Mr.

Kincaid; he was overcome with revenge. Rising to his feet, but finding himself tied, in a kind of despair he called him by every evil epithet he could invent. To tantalize him, the whole band burst out into a loud laugh.



A Young Cathayan Helping Mr. Kincaid to Escape.

But there was one young man among these robbers whom Mr. Kincaid thought he had seen before. At any rate, the young Cathayan's behavior to him was marked by kindness and respect. He gave him a compassionate look when he had an opportunity, and once secretly managed to slip a piece of money into his hand. Mr. Kincaid looked surprised, and motioned as if he

would return it. "Hush! hush!" whispered the young man; "you may want it." The captive now seized every occasion to exchange a few words with the young man. At last they fixed on a night that was thought favorable for Mr. Kincaid's escape, and, at the auspicious moment, the young Cathayan was to come and unbind the cords that fastened his hands and feet. The guard were in the habit of sleeping while on duty. The long marauding excursions they made every day prepared them to sleep very soundly. On the night of his contemplated escape, Mr. Kincaid purposely kept the guard awake till a very late hour, telling them about steam engines, railroads, and whatever else would be new and wonderful to them. Long after midnight, while all the guard were sleeping, and the captive was lying anxiously on the ground, the young Cathayan crawled to his side, unbound the cords, and then raised himself up a little to take another look at the guard. He saw that all were asleep, and whispered, "Go!" Cautiously Mr. Kincaid rose on his hands and knees to look and listen for himself. Some man was liable to awake at any moment. Hark! there is a break in the heavy snoring of one of the guard. Would the man wake himself up? No; he has commenced snoring as before. Now Mr. Kincaid rises to his feet, walks tiptoe outside of the guard, and picks his noiseless path until he is out of hearing, and then quickens his pace into a run until he is beyond the village, and near the thicket of the jungle. A thick fog resting on the valley favored his escape; and, as it began to lift in the morning, he had reached the thick woods of the mountain. He had not gone far up into the heights before he threw himself on the ground and returned thanks for his great deliverance. Weary and exhausted, he soon fell asleep, and, when he awoke, the sun was high in the heavens. He started up, and travelled all that day without water. At night he came to a stagnant puddle, and, after eating a little rice, he pushed away, with his hand, the

dark red scum from the water, put down his lips, and drank. Without rising, he rolled over on the ground, and slept until he was awakened by the sunshine of the morning.

At the close of the second day after he had entered the wilderness, as he was descending a mountain pass, he came into the plain, and saw, at a distance, a Burman cottage. Reaching the door, he was met by an old man, who, when he had heard his story, invited him into the house, and his wife set before him a large dish of cold boiled rice. Resting here during the night, he travelled nearly all the next day before he came in sight of any human habitation. Towards evening he reached a fountain near a village, and being warned by a woman who came to fill a jar with water, not to go any farther that night lest he should again fall into the hands of robbers, after partaking of some boiled rice which she brought to him, he laid down and slept till morning. Next day he came unexpectedly near a camp of robbers. They saw him, but probably thinking a tramp, with little covering except a piece of old sail-cloth, gave not worth pursuing, they allowed him to pass on. After another night's rest he pursued his course as before. He had, until now, been going eastward toward the country of the Shans, bordering on Western China; and, having been five days on his journey, he entered a more circuitous path, and bent his way towards the Irrawaddy. Just at nightfall he came out of the jungle near a little village, about five and thirty miles north of Ava. As the whole region was infested with robbers, he did not venture into the village, but went round it to a point on the banks of the river where women came for water, and he laid himself down in the sand, weary and hungry. He had not been there long before two women came with jars for water. Remembering that he had never been refused rice by any Burman woman, he asked of them food. Obtaining from them a large pan of boiled rice, he made what was, to him, a rich meal. He rested there for the

night, and, at break of day, started on his way. He had not gone far when he met with a Burman of his acquaintance, who, with the promise of an exorbitant price, was induced to carry him in his boat to the "City of the Golden Foot."

The four native brethren who had been taken prisoners with him contrived to escape, and returned to Ava some weeks later. They had mourned for their teacher as dead. Great was their astonishment and joy when they saw that he was still alive!

Scarcely had Mr. Kincaid reached Ava when he learned that the capital had undergone a revolution. Prince Thur-a-wadi had dethroned his brother, and was subjugating the provinces. Robbers were still everywhere threatening life and property. Seeking an interview with the new King, Mr. Kincaid was assured that he was not unfriendly to him personally; "But," said he, "I am now King of Burmah, and am therefore defender of the faith, and must support the religion of the country. You must give no more of Christ's books."

In these threatening circumstances, and fearing that the new Burman authorities would soon be involved in war with England, Mr. Kincaid temporarily turned his attention to more promising fields in the Tenasserim province. His account of his toilsome journey among the mountains of Tenasserim opens views into a land of wonders. "We set off," says he, "in Indian file, for more than three hours wending our way along a bed of a mountain stream, sometimes two or three feet deep. On either side the mountains rose to a great height. In many places the stream is filled with brush and fallen trees, over which we had to climb. This was not always practicable, and we were obliged to creep on our hands and feet for fifteen or twenty yards together. After reaching the head of this stream, we ascended the high range of mountains which stretch from north to south between the river Tenasserim and the ocean. We travelled about four hours amidst these wild, ragged moun-

tains, finding no other path than that made by wild elephants and tigers. This is their own often undisputed territory. Monkeys, too, range these wild regions in countless numbers. There is one kind very large and without tails. The Karens tell me they are very bold and savage, often attacking travellers if they find them alone. When surrounded by these animals, urging one another forward by the most deafening yells, the only security is in starting a fire, of which they, like other wild animals, are afraid."

After reaching the river Tenasserim, one hundred and forty miles above Mergui, he adds, "Our journey to-day, as yesterday, has been amidst the wildest scenes of nature, most of the way without the least evidence that any human being had been there before us. Half the distance we walked in the channel of a stream, having, some part of the way, a most welcome sandy bottom, with only a few inches of water. Tracks of the rhinoceros, elephant, tiger, deer, wild hog and monkey are everywhere seen. Their frequent and hard-beaten paths give one a fearful idea of their numbers. Vegetation is everywhere seen in all its wildest luxuriance."

The chief of the village which he now reached had visited him two or three times in Mergui, and for months before had been expecting his arrival. The chief had built a zayat, in which Mr. Kincaid preached. During his stay in the village he baptized four persons in the waters of the Tenasserim.

After finishing his explorations among the tribes of the Tenasserim, Mr. Kincaid, still finding the gates of Ava closed against him, turned his face towards Arracan. We next find him laboring in the city of Akyab, but making excursions to all accessible points to preach the Gospel and to baptize converts.

In May, 1840, Mr. Kincaid baptized three converts and found many more inquiring the way to Christ. Among these was a Burman patriarch of ninety. He had come into Arracan with a

commission from the King of Burmah, at Ava, as an authorized expounder of the sacred book of Gautama. The conversion of one who had grown gray in the service of Buddha, and his subsequent defence of the Christian faith, had a powerful effect at Akyab. While in that city he was visited by Chet-za, a remarkable character, known as "the great Mountain Chief." After the return of the chief to the mountains, he wrote a letter to Mr. Kincaid, signed by himself and thirteen petty chiefs, urging him to visit the mountains and preach to them the Gospel. In this letter is repeated the following tradition: "In ancient days God gave our fathers a good book, written on leather; but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against us."

Not content with writing this letter, the chief made another visit to Akyab, entreating him to come at once. Soon after the chief's return home, Mr. Kincaid, accompanied by the Rev. L. Stilson, set out for Chet-za's domains. Ascending the Ko-la-dan about seventy miles, they left Burmah behind them, and entered the land of the Kemmees. They next reach the mouth of the River Moe, and, after sailing its waters about six miles, they came to the place of their destination. Our space does not permit us to describe the welcome of the missionaries, and the steps they took to establish a station, afterwards known as the head-quarters of the Kemmee Mission. Subsequently, Mr. Kincaid made several visits to this people. Mr. Stilson studied their language, reduced it to writing, and so supplied them with a number of books. Among the converts was the son of the Mountain Chief, a young man who became noted for fervent piety and devotedness. Pleading with God for his countrymen, in every prayer one of his petitions was: "O Lord, send a teacher from America for the Kemmees!"

Having now been in Burmah more than twelve years, and the health of his wife requiring a change of climate, in 1843 Mr.

Kincaid made a visit to his native land. During his sojourn in this country he travelled through nearly every State, making the most thrilling appeals on behalf of missions, and preaching many very effective sermons. Besides these exertions he was instrumental in laying the foundations of the University of Lewisburg, Pennsylvania. With the assistance of the Rev. Dr. W. Shadrach, he succeeded in securing an endowment of \$100,000.

The chief cause of his prolonged sojourn in America was the distracted and unsettled state of the Burman empire. After long delay, the civil war in Burmah having come to an end, and men friendly to Christian missions being appointed regents, Mr. Kincaid prepared to return to his former favorite field of missionary labor. He arrived at Maulmain early in the year of 1851, and proceeded to Rangoon. At first the governor of the city subjected him to various kinds of persecution. But this ceased on the arrival of a royal message from Ava, the substance of which was that the American teachers should, if they wished, be allowed to come up to Ava; or, if they preferred remaining in Rangoon, they were not to be molested. During a residence of six months in Rangoon, a number of natives were converted under his ministrations. The baptism of four Burmans and five Karens he thus describes: "Our baptism took place between three and four in the afternoon, in the royal tank, a beautiful, clear sheet of water, nearly four miles in circumference. It has several finely-wooded islands, and is surrounded on three sides by groves, having a park-like appearance. Under the deep, dark foliage of a clump of aged trees, on a green bank sloping down to the water's edge, with the glittering spires of a hundred pagodas before us, we kneeled in prayer to Him who said, 'Lo, I am with you.' I cannot express to you my feelings, when these redeemed ones went down into the baptismal grave, rendering homage to Him who is 'the resurrection and the life.'"

In the midst of these successful exertions, the city was thrown

into a commotion by the arrival of a frigate and four armed steamers demanding, in behalf of the East India Government, a redress of grievances. During the negotiations that followed, Mr. Kincaid was of much service to the officials on both sides, as interpreter and adviser. But still he was subject to many insults and perils, caused in part by two Portuguese, the tools of a Jesuit, who made the governor believe that Mr. Kincaid was the instigator of the English invasion. From Rangoon, Mr. Kincaid passed to Prome, a city midway between Rangoon and Ava. By the assistance of the Quarter-master General, he obtained possession of two monasteries and a zayat in which to preach salvation. From Prome our missionary made excursions in different directions. The work of grace at Prome included an unusual number of Burmans. To the north-east and south-east extended the Karen field, where more than forty converts were baptized.

At last he was invited by the King of Burmah to visit the royal city. Hitherto, since his return from America, he had not considered it his duty to go up to the royal residence, now removed to Amarapura. After two visits to the court, where he was cordially welcomed, he was persuaded by the King to visit the United States as an envoy from Burmah, with a view to establish friendly relations between the two governments. As Mrs. Kincaid's feeble health demanded a change of climate, and as the King offered to pay all the expenses of the overland passage, Mr. Kincaid accepted the appointment. There was likewise another object to be accomplished by this visit to America. For some years serious misunderstandings had existed between some of the Executive Committee of Boston and a number of the missionaries. Besides, some of the missionaries were at variance among themselves upon questions of policy, fields of labor and such like matters. With a view to put an end to these misunderstandings, Mr. Kincaid was requested to proceed to

America, and by clear and full statements to vindicate the character and conduct of some of his fellow-missionaries. We do not now propose to conduct our readers over that old battle-field, to see what relics we can pick up, or to point out the places occupied by the belligerents, or to discuss the merits of the contention. Every important controversy has two sides, as had the fabled shield, golden on one side and silvern on the other. If two knights, although only a few feet apart, could contend with deadly weapons concerning said shield, should you and I, dear reader, wonder that these two parties, separated by the terraqueous globe, could not see things alike?

In whatever light we may view Mr. Kincaid's vindication (and it certainly was frank and fearless), all agreed in responding heartily to his addresses and appeals in behalf of foreign missions and the perishing millions of Heathendom. In August, 1857, Mr. Kincaid, leaving his family behind him, set out again for Burmah, by way of Great Britain, thence by the overland or mail route to Calcutta. After spending some days in that city, and having several interviews with Dr. Duff and other missionaries, he proceeded to the capital of Burmah to lay the message and gifts he bore from the United States at "the golden feet," make a report of the success of his embassy and obtain an honorable discharge from the royal service. But before going up to appear before the mortal King, he so far departed from ambassadorial usage as to attend first to the duties he owed as an ambassador for Christ, visiting the churches at Prome in the hope of affording them some comfort and encouragement.

After Mr. Kincaid had wound up the business of his embassy, he resumed his missionary work, the centre of which was at Prome. The year after his return, a young Buddhist priest was converted, and putting off the yellow robe of his order, put on Christ by baptism. The Khyens, a tribe resembling the Karens, living north of Prome, and probably of the same family as the

Ka-Khyens, now began to feel the influence of the Prome mission. The first of this tribe had been baptized by Dr. Mason, at Toungoo, in 1837. Two or three others had been baptized here and there previously to 1856, when it was reported that they had not been found very ready to receive the Gospel. But the tide had now turned; many of them came as inquirers, and several were baptized. In 1863 a Khyen assistant, in his zeal, left the province of Arracan, travelled over the mountains to the sea, a hundred and thirty miles, across pathless jungles, exposed to wild beasts, that he might make known the Gospel to the scattered members of his own tribe. Dr. Kincaid also made long journeys to distant places, travelling as far as two hundred and fifty miles north-east of Prome. In 1863, twenty-five were baptized. The mission having suffered much from the repeated destruction of their house of worship by fire, resolved to build one of brick. The first donation received for this object was given by a retired medical officer, once a resident of Burmah but at the time settled in Scotland.

On account of the illness of his wife, Dr. Kincaid was compelled to return to America in 1865, never to go back again to the jungles and mountains which had so long enjoyed his apostolic labors. The last years of his life were spent in well-earned repose on a farm near the village of Girard, Kansas. The old acquaintance or the curious traveller who turned aside to call upon him of a bright Summer's day would mayhap see the street door blocked open by a smiling image of the "Light of Asia." Other idols were perhaps made to serve the purpose of caryatides, with window-sashes resting upon their marble or wooden heads. Surrounded by such mementoes of his past labors, in the midst of loving friends, and venerated by all who knew the story of his life, he quietly passed away on the 3d of April, 1883.

Of the popularity of Dr. Kincaid among the Karens his American friends cannot form an adequate idea. Mrs. Calista Vinton

Luther, who knew and has pleasantly shown how great favorites her father and mother were among this people, cheerfully awards the palm to our hero. "Never," says she "was a Burman missionary so loved and trusted by the Karens as Dr. Kincaid. Like the dear teacher who had just gone from them" (her own father, Rev. Justus H. Vinton) "he had shown that he sought 'not their's but them.' Fearless and independent, while trusting and humble, he read in his commission: 'Preach the gospel to every creature;' and whether, on journeys among Burmans, he came across a Karen hamlet or a garrison of English soldiers, he never refrained from preaching Christ to them because he had not been specially 'designated' to them. His work was owned and blessed of God; and, besides the many trophies won from among the Burmans, he will meet in heaven hundreds of redeemed Karens who first heard the Gospel from his lips, to say nothing of the many others who were cheered and helped by his earnest words and example. Dear, noble old man!—the hero of a hundred fights,—his indomitable courage never failed him, whether facing the robbers in northern Burmah, or the governor of Rangoon, with his infuriated soldiery, or the terrors of the ecclesiastical council in Maulmain. Right was right, and duty was duty; and his voice was always heard on the side of truth. * * * No one on the heavenly shore will be more glad to meet Eugenio Kincaid, than his old comrades on the mission field. They had toiled together side by side for years; together they had won many a victory over the powers of hell; and together shall they, with that other grand old veteran, Jabez Swan, walk the golden streets, and thank God for permitting them to do and suffer for his cause."

CHAPTER XXX.

THE REV. GROVER S. COMSTOCK AND ARRACAN.

A Call for Six Men.—Birth and Early Training.—Studies and Practices Law. Conversion and Education for the Ministry.—The awakening of a Missionary Spirit.—At Mr. Wade's Burman and Karen School.—Marries Miss Davis.—Embarks with Fourteen Others.—Settles in Arracan.—Necessity of Skill in Argument.—Joins Mr. Kincaid in a Preaching Tour.—Trial in sending away Children to America.—Death of Mrs. Comstock and of two of his Children.—His Notes on Arracan.—His Tracts still Preach to the Karens.

“REMEMBER, Brother Kincaid, six men for Arracan,” were the last words of Grover S. Comstock to his fellow missionary, at that memorable parting when, with many tears, he bade farewell to his two children on board the ship that was to bear them and their protector, Mr. Kincaid, to America. These words were wafted to the United States, and were so often repeated from platform, pulpit and press, that they came to be fixedly associated with the name of Comstock.

This man of God was born at Ulysses, N. Y., March 24th, 1809. His youth was spent in study and recreation. His father, being a preacher of the Gospel, took great care that his son should have a sound body as well as a sound mind. His course as a student was uniformly creditable; he was graduated at Hamilton College, Clinton, N. Y., in 1827, and then studied law. He was admitted to the bar of the Supreme Court of the State of New York in July, 1830, and commenced practice at Rochester. He was a young man of dignified and attractive presence, being six feet in height, well proportioned, and of manly strength and bearing. He had been in practice but a few months when he, along with many others, was converted. He was one of the

fruits of the great revival which blessed Rochester in 1831. From the time he was converted he cherished the intention of bearing to the heathen the glad tidings of salvation.

Uniting with the First Baptist Church in Rochester, of which his father was then pastor, in no long time he went to Hamilton Institution (now Madison University), and there finished his course of theological study. Agreeably to his own desire and request he was appointed a missionary to Burmah.¹

About the time he finished his theological studies, Mr. Wade opened at Hamilton a preparatory school for the instruction of intending missionaries in the Burman and Karen languages. As eight persons, includ-



Rev. Grover S. Comstock.

ing Mr. Comstock and Miss Davis, whom he married, were

1. His convictions of duty towards the heathen are strongly expressed in a letter written two years before his embarkation for Burmah: "Last week," he says, "the Missionary Society of this county met here, and a blessed meeting it was. I do believe the Lord looked down upon it with approbation. The sermon, by Elder Leonard, was from the text, 'Say ye not there are four months and then cometh the harvest,' etc. The harvest indeed, appeared great and ready to be gathered in. When the necessity of entering into it with the whole soul was pressed upon the audience and the question asked: 'Who would sit at ease and leave a part of the harvest already ripe to the pitiless storm?' I could not but think, *I would not be the person.*"

designated for that mission, the school commenced under favorable auspices. Mr. Wade, himself a returned missionary, and two native assistants, Moung Shwa Moung, a Burman, and Ko Chetthing, a Karen, taught this curious school for nine months.

On the 30th of June, 1834, fourteen Baptist missionaries embarked on the same ship for Burnah and Siam. Among these was young Comstock and his wife. He married Miss Sarah Davis a few days before his embarkation. After a very long voyage the vessel arrived at Maulmain in December. Detained there for two months, waiting for a passage to Arracan, he was unable to establish himself in his field before March, 1835. Soon after his arrival, he made a tour in order to gain some acquaintance with his extensive diocese, in the course of which he preached the Gospel and distributed tracts wherever opportunities were given. At his station, Kyouk Phyou, he set up two schools, one in English. There were no missionaries nearer than Akyab, two hundred miles away, and the English residents at his station had no sympathy with his religious spirit or vocation. They invited him to their parties, but he declined almost all their invitations, on the plea that he could allow nothing to interfere with his missionary engagements.

The native school was taught by Mrs. Comstock, while her husband divided his attention between the English school, his necessary studies, preaching and conversing with the people. In the East the custom is for the natives to interrupt a preacher if they have any question to raise, suggested by any thoughts he has advanced. "I think," says Mr. Comstock, "the habits of thought which I acquired in my law days are of great benefit to me here. In talking with the natives it is necessary to be as circumspect as you would be in drawing up special pleadings. Everything must be stated, and in its proper order."

Early in 1839 he transferred his station to Ramree, on a large

island of that name off the coast, a town of eight thousand inhabitants. Although regarded by the natives as more healthy than his former station, yet from its situation, shut in on all sides by high hills, the heat of Summer was found intense and exhausting. In making excursions by water among the natives he was conveyed in a small native boat, a part of which was covered with leaves as a sleeping-place by night, and as a protection from the heat by day, "making a cabin somewhat larger than an American oven." In the Spring of 1841, he and his family paid a visit to Mr. Kincaid at Akyab. During a stay of about sixteen days, he joined Mr. Kincaid in a preaching excursion to a number of villages, and went as far as the old town of Arracan. Here they preached to large and serious assemblies, as well in private houses as in the open air.

In the natural course of events Mr. and Mrs. Comstock, like so many other missionaries, were compelled to prepare their hearts for sending their children to their native land. In a letter written in September, 1840, he says: "I asked Sarah [his wife] if she would not send Lucy. Her eyes immediately filled with tears, and she soon concluded that she could not go yet. Alas! it will be a sad hour when we part with our children to send them to America, but I see no way to avoid it; the missionary life is one of sacrifice from first to last, and could the enemies of missions look into our hearts at times—but I forbear."

In October, 1841, he touches upon the same painful subject. "Our children are learning much that we are very sorry to have them learn. Lucy and Olly must go to America, I think. We do not know yet, though, how they will go, or where they will live when they get there. Poor things! perhaps they will feel as Lucy M—, when she said to her mamma, 'Other little girls have their mothers, and I want mine!' However, I suppose they will suffer much less, and for a shorter time, than their parents will. Yet what is duty must be done."

The parting interview of the father and the mother with their two children is best described by Mr. Kincaid in one of the addresses he made after his return to America: "We were together one day at their house, when word came that the ship was ready to sail, and we must immediately prepare to embark. Upon the arrival of this message, which we had been expecting, Mrs. Comstock arose from her chair, took her two children by the hand, and walked with them to a grove of tamarinds near the house. When she had gone some little distance, she paused a moment, looked at each of her children with all a mother's love, and imprinted an affectionate kiss upon the forehead of each. She then raised her eyes to heaven, silently invoking a blessing on their heads, and returned to the house; and, delivering them into my hands, she said, 'This I do for my Saviour.'

"Brother Comstock then took his two children by the hand, and led them from the house towards the ship, while that tender mother gazed upon them, as they walked away, *for the last time*. She saw them no more on earth.¹ God grant that she may meet them in heaven! Brother Comstock accompanied his two children to the ship, which lay about two miles off on the bay. When we had gone on board and descended to the cabin, he entered one of the state-rooms with his children. There he knelt with them in prayer, laid his hands upon their heads, and bestowed a father's blessing upon them, tears all the while streaming down his cheeks. This affecting duty over, he resumed his usual calmness. He took leave of me with a gentle pressure of the hand; and I followed him to the side of the vessel, as he descended into the small boat which lay alongside, and

1. According to another account, the almost heart-broken mother now exclaimed: "O Saviour! I do this for Thee!" Another story is that Mrs. C. accompanied the little ones to the ship and handed them over the rail of the vessel. We follow Dr. Kincaid, who was a trustworthy witness of the affecting scene.

which was to convey him to the shore. Never shall I forget the words or the tone in which these words were uttered, as he turned up his face, still bedewed with tears, and exclaimed, as the boat moved away, 'REMEMBER, BROTHER KINCAID, SIX MEN FOR ARRACAN!'

"I never saw brother or sister Comstock after that. The very day we took a pilot on board off Sandy Hook, April 28th, 1843, was the day that sister Comstock died; and in one year afterwards, lacking three days, that is, on the 25th of April, 1844, brother Comstock followed her. Now they sleep side by side in the graveyard at Ramree, under the tamarind trees; and sister Abbott and her children are buried in the same ground.

"Ah! my Christian friends, could you have witnessed the parting of these beloved missionaries with their children;—could you have stood with survivors by the graves of the loved ones who lie buried on those heathen shores, you would then know something of what it is to make sacrifices for the missionary cause.

"Once more let me call upon this audience to remember the last parting words of the beloved Comstock! and then let me ask, in the name of my departed brother and of Jesus, the Master whom he served, shall we go back to that heathen land without SIX MEN FOR ARRACAN?"

About the time of the arrival of his two eldest children in America, Mr. Comstock was called to suffer even a heavier affliction. Mrs. Comstock herself was summoned to her heavenly home. She died after a week's unexpected illness. In less than three months later, their two youngest children followed their mother; and the widowed husband and the affectionate father was left alone. "June 12th," writes he, "at about two in the morning, my darling Robert breathed his last, after several hours of convulsive agony. He had been sick but three days. He was a remarkably intelligent and amiable boy, and was a great deal

of society and comfort to me after his mother's death. July 1st, my sweet babe left me, I doubt not to join his mother and brother in heaven. How I felt as I watched the dying struggles of those dear ones, prepared their bodies for the grave, and conducted the burial, you cannot fully conceive, nor can you imagine the feelings which thoughts of them sometimes excite in my lonely heart."

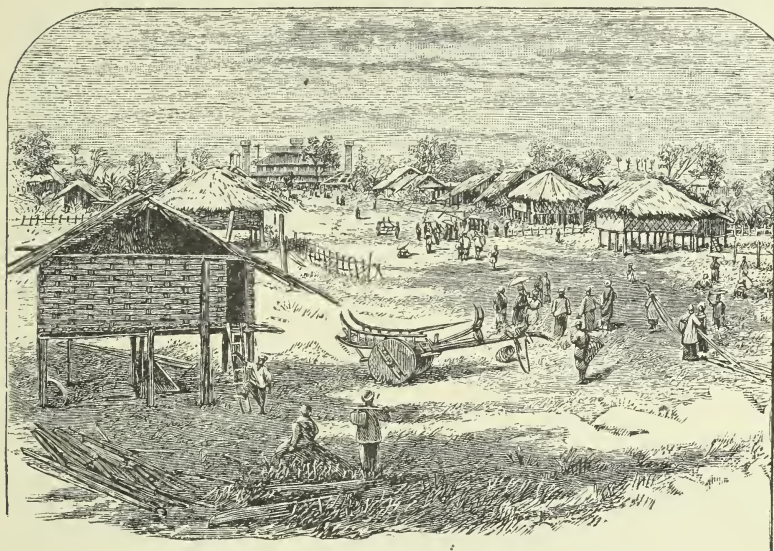
During the same Summer he suffered from severe sickness: but during the Winter his health seemed to rally. In the Spring following, however, while staying providentially at Akyab, he was seized with Asiatic cholera. This disease was checked; but a low fever ensued which proved fatal.

Thus died Comstock, at the age of five and forty, without realizing all the sanguine hopes with which he had left his native land. The little church at Ramree consisted of only nine members; six or eight more, however, had been converted and were waiting for baptism. Some few, in other parts of Arracan, had been led to Jesus by his ministrations. But still we should consider that young Comstock and his wife were much occupied sowing the seed for harvests which other missionaries were to reap and gather in. Mrs. Comstock had translated a "Scripture Catechism" and written "The Mother's Book," both useful manuals, while her husband had prepared the way for other messengers of the Cross by writing a history of the people, their modes of thought and of faith, entitled, "Notes on Arakan," published shortly after his decease in the "Journal of the American Oriental Society."¹

His tracts were widely circulated; and Karens who never heard his voice have been converted by reading his printed productions. To those who do not admit that the reading of the Gospel from the printed page is virtually preaching the Gospel,

1. Vol. I, No. 3, 1847. See also *American Baptist Missionary Magazine*, Vol. XXVII, p. 375.

we commend the following fact: A Burman, afterwards a Buddhist priest, was reading aloud "The Way to Heaven," one of Mr. Comstock's tracts. A Karen chanced to hear him, and begged he would come to his village and read those words to his neighbors. He did so, and the people flocked together to listen. They wept as they heard of a Saviour's love. They urged him to repeat his visit; and, though himself without inter-

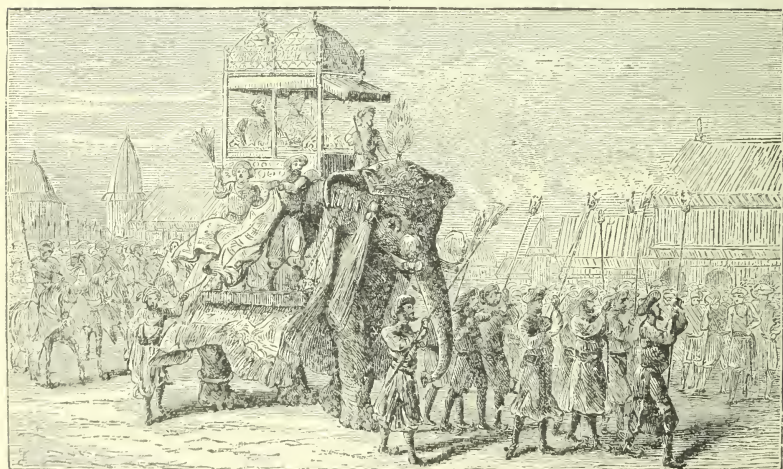


A Karen Village.

est in the theme, this idolatrous Burman went from village to village, reading the tract to deeply affected hearers, who, in return, loaded him with gifts. This fact was first published about eight years after the hand that wrote the tract "forgot its cunning." They that turn many to righteousness shall shine as the stars. Like the stars they may long be hid behind clouds and storms of the night, or be rendered invisible by the successive visits of the day. But they shine on still; and, were they immortal, like our missionary, it might be said of them that they shall shine on forever.



AN OLD-FASHIONED HINDU VILLAGE SCHOOL,



A STATE PROCESSION IN INDIA.

CHAPTER XXXI.

MRS. SARAH DAVIS COMSTOCK.

Born in Brookline, Massachusetts.—Early Conversion.—Offers Herself as a Candidate for a Foreign Mission.—Never Regretted her Resolution.—The Trackless Ways of Providence.—Embarks for Arracan.—The deadly Climate.—Her Sentiments about sending Missionaries' Children to America.—The Painful Surrender.—Her Knowledge of a Pagan Language.—Excelled in Discussion.—Her Sickness and early Death.—The subsequent History of the Arracan Mission.—Eight Missionaries followed Mr. and Mrs. Comstock.—The Labors of Messrs. Fink, Kincaid and Abbott in Arracan.

SARAH DAVIS was born at Brookline, near Boston, Mass., September 24th, 1812. Her pious mother trained her to early obedience and to habits of useful activity. Naturally she was frank, ardent and energetic; her excellent education brought these qualities under the control of patience, considerateness and a delicate regard for the feelings of others. Her conversion at sixteen caused to be gradually wrought into the elements of her character an enlightened sense of duty, humility, and a world-embracing benevolence. Her home was attractive; "she grew up as a tender plant, shielded from the fierce winds of temptation, and enjoying the choicest influences of society and friendship. Life spread out before her its rich parterre, and everything promised a career of sunshine and joy." But with her growth in grace increased her deep interest in the conversion of the ungodly and the salvation of the heathen. To such a degree did her compassion for the heathen and her sense of duty move her, that, without waiting for any clear indication of Providence, in 1832 she offered herself to the Board of Missions as a candidate for foreign service, to go she knew not where. She expected to go out to the East unmarried, and at the time she offered her services

she had no other prospect. And yet she had not taken this step hastily and thoughtlessly. "I have not," said she, "acted with that precipitancy which may justly be considered an ingredient in my character. No; my conduct is the result of calm, deliberate and rational reflection." As two years elapsed from the time of



Mrs. Sarah Davis Comstock.

the offer of her services to the time she embarked for Burmah, she had a long season in which to test thoroughly her motives, and, if she had found that she had acted from any romantic or fanatical impulses, to return to the paths of reason and prudence. From the very first, however, her resolution did not falter nor her heart faint. After she had been at work some years in Arracan, she thus writes to her foster-father:

"Though aware that

when I left you I lost a father's care, a father's counsel and a father's home, yet conscience tells me that in so doing I performed a duty which I owe to myself, the heathen and my God. And I *cannot* REGRET it."

We have said that, though Miss Davis heard the call of the Spirit to dedicate her life to missionary service and suffering, she

did not, at first, hear any voice of Providence telling her when, where or how she was to engage in her beneficent work. So far as she had matured any plan, it was, we suppose, to connect herself with some missionary family already in the field, and there labor as a teacher of heathen children. But it was to be otherwise ordered. At the time she was accepted by the Board, another candidate, the Rev. Grover S. Comstock was also appointed to a like foreign service. He was subsequently to become her husband. She afterwards passed several months in Mr. Wade's Burman and Karen school at Hamilton, New York. She was married June 24th, 1834, and sailed for India July 2d.

Mr. and Mrs. Comstock spent some time after their arrival in Arracan in searching for a proper place to establish a mission. This province had a worse reputation than any other for unhealthiness. The heated exhalations from the deposits made along the coast by the waters of the Bay of Bengal, and from the marshes and pools of the province, poison the atmosphere, and make it very fatal to foreigners. Our missionaries were compelled to change their stations several times in consequence of local causes of insalubrity, but they were determined to remain in Arracan.

In our sketch of Mr. Comstock we have seen how he and his wife suffered when called to separate from their children. Mrs. Comstock dwells on this pathetic subject in her letters; and her motherly way of handling it has done much to embalm her name in the memory of all evangelical Christendom. In one of her best letters, she says: "You are right in supposing that I have many anxious thoughts about my future lot, *how many* and *how anxious* no human being can ever know. I am not decided whether it is best to send them from me, or rather, from this country. From experience and observation, my own as well as that of others, I am convinced that our children cannot be properly educated and fitted for the greatest usefulness in this coun-

try; that I shall wrong my children, *seriously wrong* them, by suffering them to grow up, inhaling, day after day, and year after year, the fatal miasma with which the whole moral atmosphere of this country is so fearfully impregnated. On this point my *judgment* has long been convinced. Shall we, then, go home with our children, and see them educated under the genial influence of a Christian sky? Or shall we send them away, and commit their best interests, for time and eternity, to stranger hands, who do not, *can not* feel a *mother's responsibility*, however much and conscientiously they may strive to perform a mother's duties? As a general rule, I believe a mother's duty to her children is second only to her duty to her Creator. How far missionary mothers may be exempt from this rule, it is difficult to decide. A mother who has spent eight, ten, or twelve of her best years among the heathen, may be expected to be well acquainted with their language, manners, customs and habits of thought and feeling. She has proved herself their friend and gained their confidence and affection. She is, as it were, just prepared for extensive usefulness. At this period, shall she go and leave them, with none to tell them of Him who came to ransom their souls from sin and its penalty? Or, if another is raised up to fill her place, it must be years — years during which many precious immortals must go down to a dark, a fearful eternity, ere she is prepared to labor efficiently among them.

"I see no other way than for each mother prayerfully to consider the subject, and let her own conscience decide as to her duty. As for my own private feelings on the subject, after long, serious, and prayerful consideration, I have come to the conclusion that it is best to send our two eldest children to America in the course of another year, should a good opportunity offer. This decision, be assured, has not been gained without many tearful conflicts with maternal affection.

"You are right when you judge this to be the greatest cross

the missionary is called to bear. When we left forever the land of our birth, the home, sweet home of our sunny childhood, and all those beloved friends and relatives who were to us dearer than life, many thought we were making a great sacrifice. So it was. And deep and sincere seemed the sympathy that was evinced on our account. Yet the pangs of that separation are not to be compared with those which must rend that mother's heart who feels compelled to send from her fond embrace those precious little ones to whom she has been the means of giving life, almost in the infancy of their existence, too, with no fixed principles and habits, and without a hope of ever seeing them again. This surely forms the climax of a missionary's sacrifices. But if God, the kind author of all our blessings, require even this, shall we say, 'It is too much?' Shall we withhold even our Isaacs? No! may we rather strive to commit ourselves and our precious offspring in faith to his care, who has said, 'Leave thy fatherless children to me.' They are, in one sense, *orphans*. But if rendered so by what we feel to be obedience to our heavenly Father's will, will he not be to them a father and protector? Will he not more than supply the place of the most affectionate earthly parents?"

We have here quoted to an extent not equalled in this volume. But Mrs. Comstock's words concerning this subject have been treasured in many hearts as of more value than oriental diamonds. The generation of missionaries who first read them, with many natural tears, has passed away to the tearless and nightless land; and these letters are in some danger of growing too scarce for the coming heralds of salvation. There is one more paragraph which were I to refuse to quote I would be slow to forgive myself:

"You know not, you never can know, save by precisely the same experiences, what this heart of mine has endured in the separation (which duty, stern duty required) from our darling

children. The thought that they are gone, yes, gone forever from my view, and at their tender age, when they most need a mother's tender care and guidance; that they are orphans by the voluntary act of their parents, is at times almost too much for my aching, bursting heart to endure. Had not my Saviour, yes, and a compassionate Saviour, added these two words, 'and children,' to the list of sacrifices for his sake, I must think it more than was required."

Ah! well, "Light is sown for the righteous," and not seldom in a soil that is as dark as it is fruitful. And what harvests of light some of the sowers we read of are yet to reap!

Mrs. Comstock acquired a very good knowledge of the language of the natives, and her easy and correct use of it was often noticed by the natives with astonishment and admiration. She had much argumentative skill, and was often compelled to engage in discussions with men, which she managed with great judgment. Her family cares seldom permitted her to accompany her husband in his tours through the villages. But she was always desirous to go out with him when she could. The common disease of the climate, however, suddenly brought her to a pause in her benevolent career. For a few months before her sickness, we are told, her health had been unusually good, and her prospects of laboring long and successfully in Arracan were never fairer. Her illness was short and fatal. She died April 28th, 1843, at the age of thirty years, seven months and four days.

"If life be not in length of days,
In silvered locks, and furrowed brow,
But living to the Saviour's praise,
How few have lived so long as thou.

"Though earth may boast one gem the less,
May not even heaven the richer be?
And myriads on thy footsteps press
To share thy bless'd eternity?"

Such of our readers as have traced the steps of Mr. and Mrs.

Comstock, both ending their career so early, will naturally inquire whether the "six men for Arracan," for whom Mr. Comstock called so earnestly, responded to the call, and what befell the mission after these lamented young missionaries went to their home in glory. In 1845, after the death of Mr. Comstock, Mr. and Mrs. Stilson were the only missionaries left in the entire province. Nine years passed before the last of the six men desired could come to the rescue. Eight other missionaries and their wives subsequently came and occupied this field. Rev. Lovell Ingalls and his wife came to their help in 1846; Rev. J. S. Beecher and his wife in 1847; Rev. C. C. Moore and his wife in 1848; Rev. Harvey M. Campbell and his wife, also Rev. Harvey E. Knapp and his wife, in 1850; Rev. A. T. Rose and his wife in 1853; the Rev. A. B. Satterlee and his wife, also Rev. H. L. Van Meter and his wife, in 1855.

Messrs. Kincaid and Abbott, driven from their stations in Burmah Proper in 1840, had repaired to Arracan, a part of British India, the former settling in Akyab and the latter in Sandoway. But their labors were chiefly given to the Karens who had fled to them from Burmah Proper. Some notice of their exertions and successes will be found in our account of the Karens. The work of evangelization gradually centered at Sandoway, so that from 1849 the progress of the work in Arracan was for several years reported under that name. At length the centre of the mission was removed southward across the mountains and fixed in the district of Bassein. Thus the name of Arracan, once the brightest hope of American Baptists, ceased to be mentioned in the annual records of our missions. But we were not the first to retire from that pestilential field. As far back as 1837, Rev. J. C. Fink, of the Serampore Baptist Missionary Society, retreated from the same ground. He had labored at Akyab and Ramree, and not without some success; for when, in 1840, Messrs. Kincaid and Abbott went to Akyab, they found

there a native church of thirteen members, all of whom, save one, had been baptized five-and-twenty years before.

The lamentation is that Arracan has now no missionary; in other words, the conquests of the Redeemer are sweeping onward over other regions. Many a spot now silent and desolate yet tells of a memorable past, and remains as a monument of battles fought and won for the Son of God.

NOTE.—Recent intelligence shows that this mission has been revived. See Appendix.



Returning from a Sacrifice.



KO THAH-A.—One of Judson's First Converts, and long Pastor of a Native Church at Rangoon.

CHAPTER XXXII.

MR. VINTON AND THE KEMMENDINE MISSION.

A former Controversy about the Man.—His going to the Rescue of the Karens at Rangoon.—The Reign of Terror among the Karens.—Mr. Kincaid's Vindication of Mr. Vinton.—Birth and Education of Mr. Vinton.—Conversion and Call.—Embarks for the East.—A Revival on board the Ship. His Methods of Missionary Work.—Return to America.—The Effect of his singing Karen Hymns.—Mrs. Vinton and Ann Bestor's Five-franc Piece.—Frank's Chapel.—The Vinton Memorial.—Mr. Vinton's Exertions during the Famine in Burmah.—Buys a Ship-load of Rice.—Adventures on the Pony and the Elephant.—Sickens of the Jungle Fever and Dies on his return to Kemmendine.—Dr. Warren's views of the Uses of Corporate Poverty.—Late events Justify the Wisdom of Mr. Vinton.—The Karens pray for Freedom.—What Great Britain owes to American Baptist Missionaries.

BY MANY Baptists of this generation Justus H. Vinton is remembered as a kind of figure-head to an ecclesiastical man-of-war. They know little or nothing about the character of the man or his career as a missionary, and least of all, perhaps, concerning the occasion of the annual contention in which his name was so often mentioned. They recollect that a certain delegation was sent out to Burmah, clothed with authority from the Missionary Union to inquire into the facts of some cases of insubordination among the missionaries. They recollect that a council was held at Maulmain, in which the delegation took a leading part. It will be remembered that Mr. Vinton was charged with assuming too much responsibility in removing from Maulmain to Rangoon at the time of the breaking out of the second Burman war in 1852. In the sight of all theological martinets this was an unpardonable offense; for they would fain, I dare say, concur with those expositors on the sixth verse of Jude who think that the reason why Satan and his angelic followers were cast out of

heaven was that they left the posts which had been assigned them by the Almighty.

But facts gradually came to light which fully justified Mr. Vinton in flying to Rangoon in order to assist Mr. Kincaid in the relief of the Christian Karens, who were being slaughtered as being the secret friends of the British invaders,—and it was true that they had long been praying and hoping that the English would come and rescue them from the wrongs and oppressions they had suffered from the Burmans. When Mr. Kincaid sent for Mr. Vinton, every Karen village within fifty miles of Rangoon had been burnt; and five thousand Karen refugees were living in carts, and under trees, within seven miles of the same city. Their standing crops were burned, and their stores of rice were either seized or destroyed. The Burmans had tortured and killed men, women and children, with ingenious brutality and unspeakable cruelty. Two native preachers had been crucified. Some men had been slowly cut to pieces, joint by joint, or limb by limb, through successive days; others had been fastened to crosses, and then set adrift upon rafts, in order that they might be tantalized to death by the sight of cooling waters. Disease and starvation were daily thinning the multitude of homeless Karens, among whom were the members of seventeen native Baptist churches.

In going to the help of Mr. Kincaid, he went to administer to the necessities and miseries of these flocks, thus exposed to slaughter. His fellow missionaries in Maulmain all joined their voices to that of Mr. Kincaid, urging him to fly to the relief of these victims of revenge and madness. When Mr. Vinton reached Rangoon he found the Burmese part of the city in ruins. He and Mr. Kincaid obtained permission of the British commander to occupy two deserted monasteries as hospitals for the Karens. These monasteries were soon filled, while many of them camped out under the trees on the slope in front of the

great pagoda, Shway Dagong. They brought with them a great variety of diseases; and on the arrival of Mrs. Vinton, six weeks later, a hospital for cases of small-pox was built close to their own house, "so that they could better care for the patients who needed them most." As none but the Vintons and the Kincaids could understand the language of the Karens, or had much sympathy with their sufferings, they were called to an amount of exertion and toil such as they had never known before. Besides their ministrations in the hospitals, they frequently visited the thousands of families that were encamped near the city. On inquiry, they learned the fate of the missing Karen disciples. Many had fallen by the dagger of the Burman or been sold into slavery. Others had been driven at the point of the spear into the front ranks to fight against the British; a number of these had been killed, and upon their



Rev. Justus H. Vinton.

breasts had been found copies of the Gospels or fragments of other Scripture. Later, came to Rangoon those who had secreted themselves in their native mountains and jungles, subsisting upon roots and such game as they could trap.

These missionaries also found plenty of evangelistic work to do. "The hearts of the people," says Mr. Kincaid, "were softened like wax. The arm of the Lord was made bare, and the Gospel wrought mightily upon the people. We had a Pente-

costal season almost every week, preaching daily and every evening; male and female prayer meetings every week; baptizing converts every Sabbath." Mr. Vinton was not the man to wait six months for a formal permission from Boston before joining Mr. Kincaid at this great crisis in the affairs of a people who had been so ready to receive the Kingdom of God.

Mr. Kincaid, in his vindication, published in 1857, thus comes to the defense of his fellow-laborer: "Did 'Mr. Vinton go to Rangoon on his own responsibility'? One thousand Karen Christians called him to 'come over and help them.' Humanity, with imploring voice, called him; above all, the Providence of God, in clear and distinct language, called him to the work. Dare he sit still, and say to these suffering Karens, and to weeping humanity, and, above all, to the Providence of God, 'Let me first go and obtain permission from those who claim dictatorial power over me'? Dare he so insult the Providence of God, and mock the entreaties of God's suffering people? Shall we say that he is a *hireling*, and careth not for the torn and scattered flock. Did 'Mr. Vinton go to Rangoon on his own responsibility'? Shame! shame! on such gross and fabulous statements. Never, since the day that Paul was called into Macedonia, has there been a clearer case of duty to go in the name of Christ. Had it been my case, under similar circumstances, no opposition on the part of man would have been regarded as of the slightest moment. I would have brushed it as a cobweb from my path. What power is that which thrusts itself between the ambassador of Christ in a heathen land and the God of Missions? What power is that which claims to keep the consciences of men who are planting churches on heathen shores?"

The subject of this eloquent vindication was born in Willington, Connecticut, February 17, 1806. At the age of ten he was converted, and united with the Baptist church at Ashford,

Connecticut. Four years later came his inward solemn call to the work of the ministry. His struggles with conscience were painful, and for a time awakened the fears of his mother. Not knowing the cause of his despondency, she inquired what the matter was. He answered: "Mother, woe be unto me if I preach not the Gospel." At the age of twenty he entered the Institution at Hamilton, New York. While a student he preached in destitute fields, and partly supported himself by teaching schools. On April 9, 1834, he was united in marriage with Calista Holman, to whose memory her daughter, Mrs. Calista V. Luther, has paid so valuable a tribute in the attractive volume, to which we are much indebted, entitled "The Vintons and the Karens."

They sailed for Burmah in July, 1834, in company with the Wades, the Howards, the Deans and the Osgoods. Religious services were held on board, in which Mr. Vinton aimed at the conversion of the officers and crew. As the result of the divine blessing on the prayers and the sermons, the captain, the steward, the super-cargo, and a number of sailors, were brought to rejoice in their Redeemer.

Mr. and Mrs. Vinton landed in Maulmain in December, 1834. By studying Karen for a year at Hamilton, and during the voyage, they had become sufficiently familiar with the language to enable them to commence work within a week of their arrival. At first they travelled together, but they received so many invitations from distant villages that they found that they could not accept them unless they separated. Each, therefore, took a band of native Christians, and went from village to village, preaching the good news of salvation. After a fair trial of this plan, they adopted it, and, for nearly a quarter of a century, pursued it in their expeditions among the Karens.

From the time of his arrival until 1848, Mr. Vinton's labors were chiefly given to the Karens and Burmans of the district of

Maulmain, with occasional visits to Rangoon and Tavoy. When confined to the city during the rains, he labored among the British soldiers, or worked upon his Commentary, or his translation of the New Testament into the Karen. One rainy season he distributed eight thousand tracts in six weeks. He was instrumental in the conversion of many soldiers, and officers not a few.

By reason of ill health, Mrs. Vinton returned to America in 1848, accompanied by Mr. Vinton, who was now needed at home for the purpose of helping to re-kindle the expiring enthusiasm of the Baptists in behalf of missions. The income of the Missionary Union was so reduced, that in 1846 the Board discussed the question of relinquishing some of their missions. There was a deficiency of forty thousand dollars, and this went on increasing from year to year. Mr. Vinton travelled among the churches, making addresses and singing in the Karen the "Rock of Ages," and "The Missionary's Call." As a singer his popularity was very great. He had tested the effects of his sacred songs while a student holding meetings in destitute places. Once, during a vacation, he went into a parish in Connecticut where public worship was totally neglected. He went to the place and gave out an appointment to preach. When the hour of service came he found himself alone. He sat down on the church steps and began to sing; soon a crowd gathered, and were invited into the church. He preached so fervently that a large number were convicted, and a revival commenced which went through the whole community. Even in the jungles of Burmah, as his daughter Calista tells us, "his rich, full voice won the heart of many a wild Karen; and thousands of redeemed souls in glory to-day could testify that Mr. Sankey was not the first who ever thought of 'singing the Gospel.'"

The result of his appeals and songs was to add new fuel and

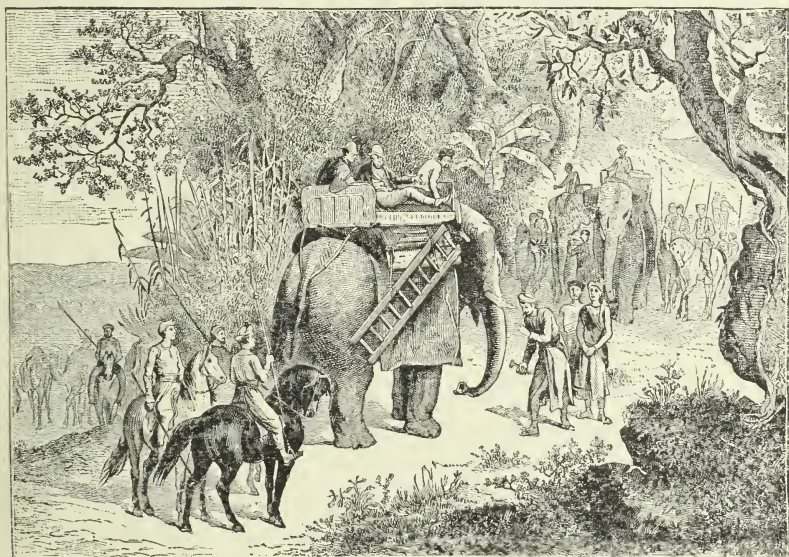
fire to missionary zeal, and to induce the sending out of fresh missionaries to the missions in Asia. Mrs. Vinton was likewise very successful in collecting funds to build a chapel in the Karen Mission Compound at Maulmain. The story of the little five-franc piece which grew to be a chapel, through the humble contribution of poor Mary Ann Bestor, is familiar to many of our readers. A five-franc piece had been given to the poor sister with which to purchase a warm dress for winter. Desiring to contribute something to the cause of missions, and yet fearing that if her gift were known she would be blamed, she concealed it in the toe of a pair of stockings which she had knit, and sent them to Mrs. Vinton with this message: “The contents of the toe are for the heathen.” When, in her travels through the United States, the incidents of this gift were told by Mrs. Vinton, many donations, large and small, were added to it, designated for Frank’s Chapel. There was so much fun mixed up with this particular contagion of beneficence, that we question whether it was giving “with simplicity.” Rom xii, 8. We do not write this croakingly, but the doubt crosses the mind like the shadow of a bird on the wing. Yet, after all, the chapel was not to be built in the “Newton” compound at Maulmain. Duty soon called Mr. and Mrs. Vinton to Rangoon, and so the donations providentially went to build the church at Kemmendine—a beautiful suburb of Rangoon, on a bold natural terrace overlooking the river. The land on which it is built was given by Lord Dalhousie, the Governor-general of India. It is a large brick edifice, and is now known as the “Vinton Memorial,” although while he lived it was always called “Frank’s Chapel.”

At the close of the war, pestilence was followed by famine. The land had been so desolated by pillage and fire that not only the Karens but even their Burman adversaries were dying of starvation. Rice sold for six or seven times the common price, and thousands of Karens, robbed of all their money, had eaten

their last meal of rice and were reduced to live on wild roots and herbs. As the Karens had learned to look to Mr. Vinton for healing in time of sickness, so they now went to him for some relief from starvation. He gave away the little store he had laid up for his school, and this led to the report that rice was to be had at Teacher Vinton's. When he had given out the last bushel of this grain he had in store, he went down to the rice merchants of the city and said: "Will you trust me for a ship-load of rice? I cannot pay you now, and I do not know when I can pay you; for I have received no remittance from America for more than a year. If you will let me have it, I will pay you as soon as I am able." They answered: "Mr. Vinton, take all you want. You can have a dozen cargoes if you wish." Thereupon he filled his granaries and outbuildings. Some of his friends were alarmed, and said: "Mr. Vinton, you are ruining yourself. You do not know the names of one-half the people to whom you are giving this. How do you expect to get your pay?" His answer was: "God will see to that." Nor was he mistaken. The Karens still remember him as their benefactor, and many a time when his name is mentioned they say, "He saved our lives."

In his inland tours, Mr. Vinton usually rode either an elephant or a pony. His account of the sagacity of the former confirms the reports of other missionaries. One day, while resting at noon in a Karen village and reading his Greek Testament, he called to one of his attendants to bring him some water. His elephant, standing near, heard the order, and, unobserved by Mr. Vinton, gravely stalked away to the village tank, and seizing a basin filled it with water; and, coming back, poured it upon Mr. Vinton's head, thus putting an unexpected end to his studies! And in passing through the woods, this elephant would clear the path of all such overhanging boughs as might strike and pull off his rider. The pony was less cautious in passing through the entangling jungle. On more than one occasion, when he

came to a low hanging creeper or trailing vine, he would drop his ears and walk through, while his rider, who perhaps was at that moment reading the Greek text concerning the Apocalyptic angel flying through the midst of heaven, would all of a sudden find himself lying on his back, and a switch tail disappearing in the leafage of the wilderness.



Elephant Travel.

After a preaching tour for a month among the Karen villages, he returned to Rangoon, in March, 1858, complaining of being very tired. As his pony's back was sore he had walked more than commonly; and he had been pioneering through an unhealthy region, never before visited by a missionary, among the mountains west of Shway Gyeen. Having surveyed the field, he selected central points for the location of six native preachers, who were afterwards abundantly blessed in their work. But the head of the Kemmendine mission brought back with him the

jungle fever, which in four days assumed a dangerous form. He died March 31st, 1858. A few minutes before he expired, the doctor asked him how he felt. He answered, "A little stronger." It was the opinion of Mrs. Vinton that he did not think of dying until he opened his eyes in glory.

His daughter is of the opinion that his heart had been slowly breaking under the misconstructions of good men; that it was impossible that a soul so sensitive and so tenacious of its friendships could pass through the scenes of 1854 and 1855, and the sundering of old ties, without receiving a mortal wound. Mr. Vinton refused to take any active part in his own defence, but he, along with Rev. Messrs. Brayton, Rose, Beecher, Brown and Harris, had withdrawn from the Missionary Union, on account of the action of the unsuccessful "Deputation," which we have already mentioned, and the subsequent action of the Board of the Union indorsing the action of the "Deputation."

We do not recall those unhappy events from any love of contention, or from the vain-glory of another Uncle Toby, rehearsing with his crutch the siege of Namur, at which he was wounded, but with the hope that the next generation of Baptists may be warned by our errors, negligences and misdoings. Yet after all, the action of the Board at Boston was, it now appears, less unwise than it probably would have been had not the society been held in check by a blessed debt. The recent language of Rev. Dr. J. G. Warren, one of the former Corresponding Secretaries of the Society, and perfectly acquainted with every stage of this controversy, is of too much value to lie sleeping in the breast of the *Watchman*:

"It was a God-send," says he, "that the Missionary Union was heavily in debt from 1850 to 1858. A large available fund might have been drawn upon, to chastise the home-workers and missionaries alike, and that, without the existence of a settled, perverse purpose on the part of the managers as a whole. A

few high-toned law-and-order men might have found ways to carry their own points, verily thinking that fidelity to their trusts compelled them to do so. Some of us remember how much we heard then about the reciprocal relations of employers and employees, and the importance of keeping those relations distinctly marked."

The time happily came when it was found that all, both here and there, were engaged in a common work, all employers and all employees, each class with distinct duties assigned to it by the churches and the God of the churches,—the sole source of supply, whether of men or money,—and that mutual watch-care, mutual supervision, mutual help, mutual love and confidence, are the only proper terms to give expression to the relations existing between the several actors. It is to be hoped that we have learned lessons that will live till some of some of us, old heads, are off the stage, if no longer. The debt at Serampore is also instructive. It is cause of rejoicing that events have justified the wisdom of Messrs. Vinton, Kincaid and their recusant brethren. The daughter and son-in-law of the Vintons have been long and profitably employed at home, under the auspices of the Missionary Union. Mrs. Luther says: "The present wise, temperate and enlightened policy of the Missionary Union, which has borne such wonderful fruits during the past few years, is far more aggressive than the measures which Justus Vinton contemplated, and for attempting which he was so severely censured by some of his brethren of that day." There is a far-sightedness in the soul which is fired and uplifted by the Divine Spirit, to which the wisdom that comes of learning, of business and of common sense cannot attain. Such a soul, mounting to great height on the wings of faith and charity, and guided by the far-sighted eye of hope, is God Almighty's carrier-pigeon. Whirlwinds and storm-clouds may cross its mysterious path, but it knows and finds unfailingly its swift way home.

Great Britain owes much to the American Baptist missionaries for preparing the way for her conquests in Burmah, and notably to our missionaries to the Karens. Before the mission was removed from Maulmain to Rangoon, one day, we are told, Mrs. Vinton was startled by the question: "Mamma, is it wrong to pray for war?" "Why?" was the cautious reply. "Because we are tired of being hunted like wild beasts; of being obliged to worship God by night, and in the forest, not daring to speak of Jesus, except in a whisper. O Mamma! may we not pray that the English may come and take away our country, so that we may worship God in freedom, and without fear?" "Yes, you may," she answered; and, from that day, this one petition made a part of almost every prayer that went up from hundreds of Christian Karens. And they confidently expected that their prayer would be answered.

The Karens were, it will be remembered, living in a state of almost slavish subjection to the Burmans, and as the former had been taught by their priests and prophets the doctrine of non-resistance, the Burmans, on the least provocation, took advantage of their peace principles to slaughter them in the most cowardly and diabolical way. They were forbidden to read, and the Karen disciples could neither possess nor distribute parts of the New Testament without keeping them concealed from the reach of their persecutors. As late as the year 1851, the year the second invasion of the British commenced, the Burmese Viceroy of Rangoon told Mr. Kincaid that he would instantly shoot the first Karen whom he found able to read.

When, therefore, four British war steamers appeared before Rangoon, two or three Karens, who seemed mere loungers, but had daily watched on the old pier for the coming of their avengers and liberators, stole out of the city under cover of night, and, making for the jungles, they passed rapidly along paths known only by themselves, from one Karen village to

another, arousing the head men, and warning the hamlets scattered among the mountains. Many of these oppressed people were, as we have seen, driven at the point of the spear into the Burman ranks to fight against their deliverers. But we are told that not a bullet from a Karen musket ever struck a British soldier. The Karens either fired into the air and deserted in a body to the enemy, or else fell, pierced by the bullets of the men for whose coming they had so long prayed and waited.

As in Hindustan Baptists had saved the British from general revolt and massacre, so in Burmah they brought the wild mountain tribes (ever the most difficult to conquer) into subjection to the religion of Christ, and so made them the first to welcome and the most serviceable in establishing, in a part of Burmah, English law and liberty.



Indru, King of Minor Brahmin Deities

CHAPTER XXXIII.

MRS. VINTON AND THE KARENS.

A very sick girl Baptized for the Dead.—Her Unexpected Recovery.—Exertions to obtain an Education.—Excels in the Study of Languages.—Prepares for Missionary Service.—Birth-place and further account of her Sickness.—Goes to Mr. Wade's School at Hamilton.—On Landing in Burmah commences Work at once.—Her Methods of Ministering to Soul and Body.—Perils among Robbers and Tigers.—Anecdote about the Hopefulness of the Vinton Family.—Visits England and America.—Return and Death.—Mrs. Vinton's Visitations of her Diocese.—Mrs. Vinton's Vision of a Tree Rooted in the Skies.

“**T**HIS IS our sister's first communion, and probably it will be her last. We now receive her into the church militant: she will soon be in the church triumphant.” Such were the words of Elder Grow, of West Woodstock, Connecticut, to the church, as he gave the hand of fellowship to a very sick girl of eighteen, who was about to receive the Lord's Supper, administered at her own earnest request. Expecting to die soon, she had just been baptized. On a cold day in March, she was carried in a sleigh to the water's edge, and, supported by the Elder on the one side and a deacon on the other, she entered the water and was baptized. The service seemed to her friends like a funeral. But she began to recover from that day; and the next morning she arose from her bed without assistance, for the first time in more than two years. Her physician, not a Baptist, cheerfully adds his testimony to the fact that her recovery dated from the time of her baptism. We need scarcely add that baptism was not designed to be a healing ordinance.

After being thus unexpectedly restored to health, she inquired with prayer and self-examination in what way she could pass her

life to the best purpose; the result was that she resolved to devote herself to the work of foreign missions. As her father could not afford to send her to an academy, she employed herself in teaching; and when she had earned a little money, she spent it in going to school and then returned to teaching. Thus by her own exertions she made a very superior preparation for a missionary life. Having a faculty of readily acquiring languages, she was so well acquainted with Latin, Greek and Hebrew at the time of her marriage that her husband, although well educated for the Gospel ministry, found her far in advance of himself in the knowledge of those tongues.

Calista Holman was born in Union, Connecticut, on the 19th of April, 1807. She had been very active and energetic as a child, but in her sixteenth year she was attacked by an illness which reduced her to



Mrs. Calista Holman Vinton.

helplessness. She was unable to rise from her bed without help, and left her room only when she was carried in a chair. The Holy Spirit was pleased to make her affliction a means of grace. Elder Grow says: "I was invited to visit her. She was brought in a chair into room where I was, to relate her experience. Such an experience I never heard before nor since. Her mother asked me if it would not injure her to be baptized. I answered, 'Just according to her faith.' She herself believed it to be her duty, and requested me to baptize her."

Going back to the point where Miss Holman is preparing herself for missionary work, we find that she repaired to Hamilton for the purpose of studying the Karen language under the instruction of Mr. Wade, assisted by a native convert, who had formed a class, a member of which was Justus H. Vinton. This school existed for one year only, when Mr. Wade brought it to a close, and she again turned her thoughts towards Burmah. About this time, in 1834, Mr. Vinton and Miss Holman were married; and three months later, in July of the same year, they set sail for India in company with eight or nine other missionaries.

Within a week after her arrival she joined her husband in travelling from village to village, preaching the Gospel to those who had never heard it before. They had studied the language for only a year and about four months, but, being accompanied by a native assistant, they went forward with confidence and much usefulness.

When both had acquired a better knowledge of the language, and of the vast destitution, they resolved to go forth separately and so answer twice as many calls as before. Mrs. Vinton, we are told, would start in her little boat, accompanied by a few of her school-girls, and spend the entire dry season in travelling from village to village along the rivers, telling in her own tender, womanly way the story of redemption to the crowds who gathered around her. To this work she joined the ministration to the sick, so needful among a people who had no correct ideas concerning the human frame and its diseases; to it she also joined the repetition of the maxim so necessary to observe in a hot climate, that "Cleanliness is akin to godliness."

These expeditions were not unattended with danger. Several times, as she notes, a tiger had come and taken cattle from under the open native house in which she was sleeping, and but for the hand of God the beast of prey might have leaped upon

the veranda and taken one of the unconscious sleepers. In one village she visited, tigers had become so bold through hunger that they would go up a ladder ten feet high, seize a man in the house and carry him off. The nation, being often in a state of revolution, was as often infested with robbers, who roamed about attacking defenceless boats and villages, in order to carry off women and children into slavery. This peril made the villagers so timid that the approach of a stranger was the signal for escape to their houses or into the jungles beyond them. A ladder or notched stick being the usual means of entrance to their homes, the native women would no sooner catch a glimpse of Mrs. Vinton, than they would retreat to their houses and pull up the ladders after them.



An Unwelcome Visitor.

Mrs. Vinton, in spite of her courage and perseverance, had spells of melancholy, and was, in general, far less hopeful than her husband. Their gifted daughter, Mrs. Luther, has illustrated this difference between the two in a very playful and vivid manner. Sometimes she would imagine that disease of the liver, that curse of India, had made her its victim, and after putting her house in order and arranging everything for the last time, she would go into the study and talk over the probability of her death, and the necessity of having all business in readiness for

that solemn event. He, however, would laughingly say: "My dear, it is not your liver that is affected; it is your *brain*. Depend upon it, the trouble is there." By some pleasantry, or other diversion, he would drive away the darkness, and so bring her to laugh at her own gloomy delusions. She used to tell a story to confirm her saying that "a Vinton never can see trouble ahead."

"Mr. Vinton and his sister Miranda would plan an expedition on horseback. I would say, 'Why! there is no use in sending for the ponies; it is just going to rain.' 'Oh, no!' Miranda would say; 'look at the blue sky,'—pointing to a little break in the clouds away in a direction precisely opposite to that from which the storm was approaching. I would lead her around to the other side of the house, and show her the heavy, black clouds coming up from the south-west, boding a perfect downfall. 'Yes, yes!' she would say, 'that looks like rain by-and-by, but there is time enough for us to get our ride before the storm. Besides, it may blow over. What do *you* think, brother?' 'Oh, yes! we'll go, by all means. It doesn't look near so black as it did. Put on your habit, and we'll be off and home again before it rains.' Before the riding habit could be donned, the wind would be blowing a hurricane, and the rain coming down in torrents; but those two would appear as unconcerned as if it were all a part of their plan. If I said, 'You see I was right about the rain,' Mr. Vinton would answer, 'Yes, my dear, you are always right; but wait a moment. This storm will be over soon, and then our ride will be all the more pleasant for the rain.' Yet I could see that it had set in for a storm that would last all night. The only satisfaction I ever received was, 'Well, Miranda, it will be all the brighter to-morrow, and we will take a longer ride then.'"

After an absence from their native land for fourteen years, Mr. and Mrs. Vinton returned in 1848. It was during this visit

that Mrs. Vinton collected money for "Frank's Chapel," the story of which, although equally pathetic and amusing, is too long for a place in this volume. After an absence of about two years, we find them again in their missionary field, and Mrs. Vinton was about to erect "Frank's Chapel," at the Karen mission-compound in Maulmain, when she, with her husband, was unexpectedly called to transfer her field to Rangoon. Our sketch of Mr. Vinton will afford an adequate account of her employments and trials in that scene of discord, confusion and misery.

In 1858 she was left a widow, but continued the mission work among the Karens with unabated zeal. She continued her exertions four years longer, when her sickness, and that of her daughter Calista, demanded that she should again return to America. They embarked accordingly in October, 1862. On their way they passed some time visiting among their friends in England. Among others, Mrs. Vinton visited Mr. George Müller, of Bristol. In his orphan house, and other benevolent operations, she took a deep interest. After Mr. Vinton resigned his connection with the Missionary Union, he and his fellow recusants lived much more by faith than they had done previously. Indeed, they were compelled in a great measure to confine their requests for daily bread to God only. And relief, as they received it in answer to prayer, as narrated by them, reads very much like Müller's "Life of Trust," or "Sinner Saved" Huntington's "Bank of Faith."

In due season Mrs. Vinton returned to Burmah, where she was now cheered by the presence and co-operation of her son Brainerd, and afterwards of her daughter Calista, who returned from America as the wife of the Rev. R. M. Luther. By-the-by, these two missionaries last mentioned were ultimately compelled to return to America by reason of ill-health. Mr. Luther settled at Bennington, Vermont, whence his wife, possessed of much of

the adventurous spirit of her mother, visited many of the villages and cities of New England, addressing meetings of the Baptist sisterhood on the subject of missions. She is now doing a similar work in Pennsylvania and other Middle States. We may add, that it is from her fascinating little volume, "The Vintons and the Karens," that we have drawn whatever is most readable and most memorable in this outline of the character of Mrs. Vinton.

Little remains for us but to bid Mrs. Vinton a final farewell. During her last sickness her friends would, at times, speak to her of her possible recovery. Her uniform reply was, "No, no! My work is done: I must go. I cannot any longer stay away from the bright scenes which have awaited me so long. I am no longer needed here. And now I must rest." On the 18th of December, 1864, a bright and beautiful morning, at eleven o'clock, she gently, peacefully passed away.

The best thing we have met with in her memoirs, is her own account of a timely, significant and very encouraging dream. We have, in our recollections of Dr. Kincaid and Mr. Vinton, mentioned the effects of the "Deputation" and the council at Maulmain. She had gone to sleep with her mind full of anxious forebodings caused by the action of the Deputation. It seemed to her as if nothing was left for her and her husband to do, except to relinquish the mission, and either bury themselves in the trackless wildernesses of the Karennee, or, worse than this, to return to America.

She dreamed that she stood before a mighty tree, shapely and beautiful, with wide-spreading branches. While she stood gazing at it, a party of men came, and, with stern determination, attacked the noble trunk with axes, saying to each other, "Let us cut it down!" The work of destruction went on, until the trunk was nearly severed, when all except one withdrew, and stood at a little distance to watch its fall. The last few strokes

were given, and the trunk was severed; but, to the astonishment of all lookers-on (and of the dreamer) the tree did not fall. While she was wondering at this, and looking upwards, a voice was heard saying: "*The tree is rooted in the skies. It cannot fall. It is rooted in the skies!*" Then she saw that the upper branches were buried in the clouds. And ever after she comforted herself with this vision, and the words that explained it.



Vishnu on his Serpent Couch.

CHAPTER XXXIV.

THE KARENS OF THE GOLDEN CHERSONESE.

The Ophir of the Ancients.—Hebrew Origin of the Karens.—Traditions.—Language.—The Karen Prophet and his Sealed Book.—The Karens did not Worship Idols.—Dr. Kincaid's Testimony.—The Prophets, Priests and Elders.—Davis' Pain-killer.—The Sacrifice of Roosters.—Divination. A Hog Tearing up the Sacred Book.—Traces of Fetichism.—Dr. Judson originated the Work among the Karens.—Ko-thah-Byu.—Wade and Mason.—Exodus of the Karens to Arracan.—Revival.—Women's Work among Them.—Abbott and Sandoway.—Henthada.—Shwaygyeen.—Red Karens.—Dr. Mason's Triumphal Excursion.

THE KARENS of India are tribes inhabiting the mountains and hills of a region extending from Thibet on the north to the Isthmus of Kraw on the south, and from the Chinese Sea on the east to the Bay of Bengal on the west. This part of the world is now called Farther India; in the time of Ptolemy (an Alexandrian geographer of the second century) it was termed the Golden Chersonesus, which included India beyond the Ganges. According to Josephus (Ant. viii. 6, § 4), this was the Ophir whence Solomon imported gold, silver, ivory, apes and peacocks. By the way, Max Müller, who has very unwisely neglected the study of Hebrew, has hastily asserted that the names for apes, peacocks, etc., are Sanskrit words transferred to the Hebrew. But this he has not been able to prove; on the contrary, it has been demonstrated that the Hebrew word *Koph* was used in Egypt to signify a kind of ape as early as the reign of the widow of Thotmes II., at or before the time of the Exodus; so that, in spite of Professor Müller, the word may have been employed by Noah in the ark and by Abraham before he left Mesopotamia.

We concur, however, with Max Müller that Ophir was a place in India. The Greek word *Souphir*, used by the Septuagint translators for Ophir, was understood to signify India. The ancient Hindus gave the name to a region which corresponds with the modern Pegu. The river Maubee signifies in the Pali "The river of gold," and Shwaygyeen means literally "The gold siftings." The decision of this question is curiously connected with the fact, which has been established almost beyond contradiction, that the Karens are of Hebrew origin. Rev. Dr. Mason, of Burmah, and Dr. Macgowan, of China, have maintained this position by showing that many of their traditions are not of Christian or Mahometan or pagan origin, but are chiefly from the Old Testament. The latter (long a resident in China) very justly contends that the absence of circumcision and the use of swine's flesh among these tribes do not militate against the hypothesis of their Hebrew origin. The Jews in China have found the rite and prohibition very burdensome, and so much condemned by the Chinese that they seem quite willing to discard them altogether.

It is also pretty well established they were the first or aboriginal inhabitants of parts of Burmah. They have, many of them, the tradition that they came originally from the North; but as they have undeniably long associated with people of Mongolian origin, who, like themselves, were driven to the mountains for security, this tradition would naturally grow out of the similarity of some of their words, customs and superstitions to those of the northern tribes of the Mongolian race. But the more probable view is that their forefathers came from Palestine by sea, and were engaged in the commerce that was established with Farther India by Solomon of Jerusalem and Hiram of Tyre. The Jews had colonies in China long before the Christian era, and they were likely to have still more flourishing ones on the eastern shore of the Bay of Bengal, at the great seaports at which

they could hear from home once in three years. And when they were dispossessed of their maritime homes, and driven to the mountains, they entertained the hope which ultimately became a tradition, that their deliverers were to come by sea, not by land.

There are many things among these tribes to remind one of their maritime origin. In listening to their traditions, one seems to be giving ear to sea-shells that still murmur of their native waters. Sau-Quala, in an address to the Governor-General of India (which lay unpublished till 1876), gives one of the traditions in these words: "Great Ruler! The ancestors of the Karens charged their posterity thus:—'Children and grandchildren! if the thing comes by land, weep; if by water, laugh; it will not come in our days, but it will come in yours. If it come first by water, you will be able to take breath; but if first by land, you will not find a spot to dwell in.'" Should we set aside the theory that the ancestors of these tribes came from Palestine by way of the sea as early as the time of Solomon, we could adopt the hypothesis that they were at a later day carried into Egypt, and thence, following the line of commerce between Egypt and India, they sought in the Chersonesus a place of refuge and traffic. Or they may have gone eastward along the path made by Darius, when he carried his conquests to the Indus, and even Alexander, a hundred and forty years later, when he advanced across the Punjaub to the river Sutlej. By either of these roads they would be brought to the Himalayas, and along this highway they could have easily reached the mountains of Burmah.

The Jews made their appearance in China during the Han Dynasty, as early as 200 B. C., only a hundred and twenty-six years after Alexander's expedition to India. The Mongolian families, that probably fled before the ravages of Genghis Khan and Kulai Khan, into the mountains of Burmah, brought with them those

rites of Shamanism to which the Hebrew families were partly induced to conform. At what period the Karens were driven to the mountains of Burmah and confined to them, we cannot determine. Whether Mongolian or Karen clans first became the inhabitants of the high rocks is not a question of present urgency. Certain it is that the Hebrew faith of the latter has been corrupted to some extent by the superstitions of the former.

One evidence that these tribes are the children of Abraham is apparently trivial, and, yet it is of no small importance. It is the inability of the Jew to laugh heartily and to appreciate the playfulness of humor. The average Karen is so devoid of humor as to be unable to appreciate a joke of any kind. The only exception to this observation we have ever found is in the narrative of Mr. O'Riley's adventures among the Red Karens, or the tribes inhabiting Kàrennee, whom Dr. Dean considers a fragment of the Chinese family of nations. As none of the females had never seen a white foreigner, they were at first frightened at him, and their fear was followed by loud laughter. Our Hiberian author gives this as a proof of their abject barbarism. But we have known very highly cultivated people whose groundless terror ended in a hysterical laugh. We therefore still wait for proof that the typical Karen has any genuine humor. If any such commodity be found any where among them, it must be attributed to an intermarriage with the Chinese or the Shans. There is occasionally a sad and crippled attempt at wit in the writings of Heine, but of real humor there is none. He has been cited as a witness in behalf of the possibility of humor in a Jew; but to cite him is not fair play; for he was of Hebrew parentage only on his father's side.

There is one thing we have discovered which looks like some of those rabbinical inventions which have a ludicrous side, although those old Hebrew teachers, in their awful gravity, probably did not detect it. It is their tradition respecting

cursing a man without cause: such imprecation, we are told, will roam about in search of the person to whom it applies; and if unsuccessful, the Lord of land and sea, the God of heaven and earth, is displeased, and says to the curse, "There is no reason why thou shouldst hit this man; he has done no evil; go back to the man that sent thee."

We may here say that we began to investigate the origin of the Karens with a deep conviction that they probably were not of Jewish nationality. There have been so many futile attempts to show that remnants of the Lost Tribes have been discovered in Nestoria, Africa and South America (and where not?), that we considered it highly improbable that these mountain tribes were the children of Abraham. But stubborn facts have by slow degrees gained the day. We are not surprised, therefore, that Rev. Dr. Mason should have said, in his last years, "Their Jewish origin was doubted when I first propounded the theory, but I think it very generally accepted now." The Chinese missionaries, who are best situated to judge of the probabilities of the case, very generally adopt his views.

These mountain tribes speak a language radically the same, although it is divided into many dialects. The Red Karens appear to have the most doubtful claim to belong to this race. They have lost, if they ever had, the name of Jehovah, while the Sgau Karens have kept it in memory. The latter pronounce it *Ywah* or *Yuwah*, while the former call the Supreme Being *Eapay*. Some of these clans, it would seem, must formerly have had commercial intercourse with the Miautse, or hill-tribes of China.

As was natural to a people of Hebrew memories and anticipations, there grew up a persuasion that their lost book of religion would some day be restored to them by a man coming to them from the West. This traditional expectation rendered them quick to seize any plausible bait. And accordingly, about

twelve years before Mr. Boardman's arrival, a Mahometan, or, as others say, an Englishman, had left in the hands of one of their own prophets a book, which was to be considered as sacred. The Karen prophet, ignorant of its contents, carefully wrapped it in muslin, and enclosed it in a basket made of reeds, which was then covered over with pitch. He, and all the people of his village, firmly believed that a teacher would yet come and explain the contents of the mysterious volume. The honesty of this Gentile seer is proved by his conduct as soon as he heard that Mr. Boardman had arrived at Tavoy. He came with the chief of his tribe to the missionary, to obtain his opinion respecting the character of the book. As they had not brought the mysterious object of their veneration with them, Mr. Boardman proposed that they should return to their village and bring him the book itself, that he might look into it and judge of its contents. After some days the prophet returned bearing the mysterious volume and followed by a numerous train.

All seemed to think that salvation hung on the decision of Mr. Boardman, and were wrought up to a pitch of very excited expectation. On unrolling the muslin and taking out an old, tattered, worn out volume, the prophet crept forward and reverently presented it to the missionary. It proved to be the Episcopal Prayer-Book, bound up with the Psalms, printed at Oxford, England. The prophet, an old man, on hearing Mr. Boardman's decision of the character of the book, considered that his office was at an end; and, at the suggestion of one of the native Christians, he disrobed himself of his prophetic dress and gave up the heavy cudgel or wand which he had so long borne as the symbol of his sacred vocation.

Very remarkable it is that these tribes should have so long resisted all temptations to worship the images of the nations by which they are surrounded. An eloquent passage in one of Mr. Kincaid's addresses sets this fact in an advantageous light:

“When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents or huts, clothed with the skins of beasts, and in dark forests of oak practicing the most cruel and revolting forms of heathenism, the Karens stood firm on *the great truth* of one eternal God, the Creator of all things and the only rightful object of adoration. From age to age they chanted songs of praise to Jehovah, and looked, as their songs directed, towards the setting sun, whence white men were to come with the *good book* and teach them the worship of the living God. Buddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world—propounding a system of morals admirably adapted to carry the understanding, while it fosters the pride and arrogance and selfishness, so deeply seated in fallen humanity—reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away forever—surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and having a ritual as gorgeous as Rome papal—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendor, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism which darkens every part of this vast continent, is a great and unfathomable mystery of God’s providence. They have seen the proudest monuments of heathenism rise around them—many of them glittering in the sun like mountains of gold, and in their construction tasking the energies of an empire; still they chanted their unwritten songs, and looked toward the setting sun for the white man to bring the promised book of Jehovah. They have seen royal families rise and fall, age after age, and yet their faith has never failed them.”

The sacred persons among the Karens are prophets and priests.

The prophets, or *Weis*, utter oracles which are communicated to them while they are in a state of ecstasy. When one is approached by a consulter, his first object is to throw himself into a trance. He writhes his body and limbs, rolls himself on the ground, and often foams at the mouth in the violence of his paroxysms. When he is satisfied with his condition he becomes calm, and makes the prophetic announcement. They do not favor any form of witchcraft, although they profess to see the departed souls of mortals, and to have power to call them back to this world, thus restoring the dead to life. They also profess to have eyes to see spirits that are to others invisible, to tell what they are doing, and even to go to Hades, and there converse with the spirits of the dead. In the life of Mrs. Helen M. Mason, there is a notice of one of these prophets whom the Rev. Dr. Mason met among the Pwo Karens. In one of the Christian grove meetings, he began to mutter and sing, and fell down amongst the people as if in a fit. He was carried into a house, where, after the service, the missionary found him singing, with his wife holding a light beside him; for she said without the light he would certainly die. He and his wife were afterwards converted, as was the prophet who had the custody of the mysterious book.

The priests are called *Bookhahs*. Not pretending to prophetic powers, they are chiefly employed to take the direction of religious ceremonies, and to preside as masters of sacred feasts. They offer up the fowls, hogs, oxen or buffaloes, and present the oblations of rice or other vegetables. Curiously enough, among the Bewés, women are priestesses; men being strictly forbidden to take any part in the sacrifices.

The *Elder's* office is rather civil than religious, and yet he takes a part in the worship of ancestors, and is the interpreter of the common or unwritten laws relating to religion as well as domestic and tribal concerns. More than this, he maintains a

reverence for ancient traditions, and is expected to teach the young people to do good and avoid evil, according to his barbarous notions of morality. "A village," says Dr. Mason, "without an elder would be like a parish in England without a clergyman." In divination by the bones of fowls, the elder is master of the ceremonies and is the recognized interpreter of the augury.

The use of medicine was unknown among them until our missionaries taught it. Believing that malignant demons are the cause of all diseases, they thought that they were reduced to the necessity of offering sacrifices to them in the hope of removing their wrath. Some of the more barbarous Karens formerly utilized some of our medicines in a woeful way. Dr. Mason heard of one tribe that used Perry Davis' *Pain-killer* as an ingredient in the manufacture of gunpowder.

The common barn-door fowl is by some tribes of the Karens connected with certain superstitious customs. The same was true of many nations of antiquity. The Persians, Greeks and Romans used it for the purposes of divination. It was a chanticleer that assured Thémistocles of his victory over Xerxes, influenced the decision of Romulus in choosing the site of Rome, and inspired Numa Pompilius. He was offered up in sacrifice to Æsculapius by those who had been cured by him; and even Socrates, though so wanting in reverence to the gods of Greece, and about to die of poison, requested that one of these fowls be offered to the god of the healing art. In China and Japan he is also held in a manner sacred. The Karens practise a kind of divination by the bones of fowls. Once a year a national festival is held among the Bewé tribe, of which this species of divination is a most important part. The fowl is killed, and blood from its bleeding head is dropped on the forehead of the oldest man of the family. The forehead of each elder is to be smeared with the blood of a separate fowl. Then the priest

(*Bookhah*) addresses certain words to the elder of the family and to the fowl, and good or evil is prognosticated. It is called the fowl of Moklar or Indra, it being thought to be the favorite bird of this ancient Aryan god.

Rev. Dr. Mason and Mr. O'Riley quote the following legend about this superstitious regard for the barn-door fowl: In ancient times God gave the Chinese a book of paper, the Burmese a book of palm-leaf and the Karens a book of skin or parchment, each containing His written law. The former nations took care of their books and diligently studied them, but the Karens did not sufficiently value their copy; and leaving it in an insecure place, a hog tore it into fragments, which were afterwards picked up by the fowls. They came to the conclusion that as the fowls had eaten up their book they must necessarily contain all the knowledge that it contained. Hence fowls came to be recognized as the depositaries of the lost law, and have ever since been consulted through the medium of their bones. This kind of superstition obtains among the Miao-tze or hill tribes of China, who in many points resemble the Karens. Very probably the worship of ancestors, which once prevailed among some of the Karen tribes, goes to show that the latter are of Mongolian origin.

Among the Bewés Mr. Mason found a sort fetichism according to which either good or evil beings, and hence miraculous powers, were believed to inhabit certain stones. Mr. Cross also found that some believed in a Karen Ceres or goddess of the harvest. No images of her were worshipped. She was an invisible sprite or fairy, who was supposed to sit on a stump and watch the growing corn. Offerings were made to her in a little house built for her residence, in which two strings are put, in order that she may bind the La or departed soul that may enter the field.

Dr. Judson was the first to consider the Karens as among the people whose conversion he was to seek. Soon after his arrival

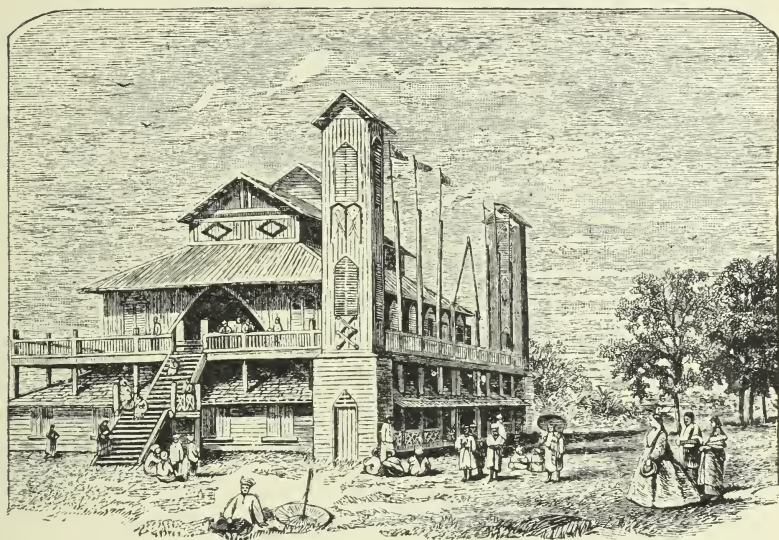
at Rangoon he saw small parties of them pass his residence. "Who are these?" inquired he. He was told that they were called Karens, that they were wild men, seldom entered a town, and shrunk from intercourse with Burmans. But his earnest inquiries about them awakened an interest in the minds of some of the Burmese converts. During the Burmese war one of the converts, finding a poor Karen bond-servant at Rangoon, paid his debt and thus became according to law his temporary master. At Amherst on Sunday, April 22d, 1827, two days before the death of his little Maria, Dr. Judson had three new inquirers, among whom was this bond-servant—Ko Thah-byu, who was predestined to become the "Karen Apostle" of whom we elsewhere give some particulars of great interest and profit.

The mission to Tavoy was the most successful in reaching the Karens. At first two natives were sent from village to village, reading and explaining the Gospel, while Ko Thah-byu went everywhere preaching the kingdom of God. Mr. Mason was busy going from village to village distributing parts of Scripture. The result was that at the close of 1833, less than three years after the death of Mr. Boardman, one hundred eighty-seven Karens had been baptized. Dr. Wade arrived at Tavoy in 1835, and reduced the language to writing; and a printing press was established there in 1837.

In 1857 Dr. Mason returned to Toungoo. Two additional tribes of Karens, the Bghais and the Pakus, at this time received the Gospel. In the beginning of 1858 twenty-seven villages of Bghais had received Christian preachers and teachers. The missions of which Toungoo is the centre have two associations. One of these, the Paku Association, at its meeting in 1876 reported messengers from sixty churches, including a membership of more than two thousand Karens.

In 1884 there were connected with the mission at Toungoo 140 churches, with a membership of 5,064.

The mission in Arracan, it will be remembered, began at an early day to evangelize the Karens of the neighboring mountains. In 1835 Mr. Comstock gained access to a tribe called the Khyens, a branch of this people. The missionary exertions of Messrs. Kincaid and Abbott in Arracan were at first chiefly directed to the Karens who came to them over the mountains from Burmah Proper. When they first entered Arracan, in 1840, they considered it as a land of temporary retreat from despotism,



School for Karen Girls, Toungoo.

but the former went to Akyab, to labor among the native Arracanese; the latter to Sandoway, where he could communicate with the Karens who lived eastward beyond the mountains. At Akyab Mr. Kincaid was for a time much occupied in rallying the church planted there many years before by Mr. Fink. In 1841 he visited Chet-za, the famous mountain chief, and his Kemmee villages. Soon after, Mr. Kincaid was obliged to return temporarily to his native land. As for Mr. Abbott, as soon as he arrived at Sandoway he sent two of his native assistants beyond

the mountains to inform the Karens who had known him at Rangoon of his whereabouts, and to invite them to visit him. Accordingly many of the assistants and their converts came across the mountains to Sandoway. The passes between the British province and Independent Burmah were guarded with jealous care; yet large numbers of Karens, familiar with every path and in the habit of tracing them by night, visited Mr. Abbott. Some of these he baptized; in 1841 he baptized one hundred and ninety-three. About fifty others remained to pursue studies preparatory for the ministry or for teaching. In 1842 he visited the Karen villages scattered along the eastern frontier of Arracan, and during an absence of only thirty-one days he baptized two hundred and seventy-nine. These had been converted and instructed by three native assistants with whom he was well acquainted. Within the period of five years after his arrival at Sandoway, Mr. Abbott, or his native assistants, baptized more than three thousand. In the single year 1844, he and his assistants baptized two thousand and thirty-nine. In four months of that year, in Pantawan district, two native preachers baptized one thousand five hundred and fifty.

This revival had been preceded by persecution and mortal sickness. During the Winter and Spring of 1843 the Christian Karens were driven from Burmah Proper by threats of imprisonment and enormous fines for worshipping God and publicly studying the Scriptures. Indeed, many were seized, beaten, chained, imprisoned and robbed of their entire possessions. More than two hundred families fled to Sandoway for refuge from the storm of persecution. The acting British Commissioner of the province supplied them with food, allowing them a year in which to make their payments, without interest. The same year the cholera prevailed in Arracan to such an extent that several villages were nearly depopulated. In three of these, churches had been established. The Karen refugees also suffered severely from this Asiatic scourge.

The reflections of Professor Gammell on the calamities that visited these Karen Christians are well worthy of a place in this volume. "Seldom," says he, "do the checkered pages of missionary history record a more affecting instance of persecution for conscience's sake, than that which was thus visited on these simple-hearted Christian Karens. Hunted down like birds upon their own mountains, beaten with stripes, loaded with chains and shut up in prisons, their infant faith was subjected to trials which that of Christians even in the most favored lands might not always endure unharmed. Yet they wavered not. They abandoned their villages and their cultivated fields. They sacrificed their property, they gave up their country, and perilled their lives; but they would not resign the faith and doctrine whose power they had experienced. They would still worship God, even though they were obliged to do it beneath another sky and in a strange land. Their ultimate fate lends a still darker hue to their sufferings. In the Summer after their arrival, just as they had become settled in their new villages and were beginning to enjoy the blessings of freedom they had so dearly won, the cholera began to waste the country, and hurried these emigrant Karens by hundreds to the grave. In the panic which it created many fled across the mountains, back to the persecuting land which they had left; while many more, uncared for and unknown, perished in the jungle, victims of the pestilence they sought to escape."

But dark as was this night of their affliction, such Karens as lived through it saw that it was followed by a matchless morning. If, before, they had doubted the mercy of the Lord (and they had seen much to shake their weak faith in Him), they could certainly find no cause to doubt it any longer. The revival that followed was without a parallel in the history of Protestant missions, and tidings of it went all over the Christian world, like angel voices proclaiming victory!

In 1849, the Sandoway mission reported that five thousand Karens had been baptized. There were four missionaries and forty-four native assistants laboring in this promising field. "It is worthy of remark," says Rev. Dr. S. F. Smith, "that the first disciple baptized in Sandoway, in 1843, was converted through the instrumentality of Mrs. Abbott. In the whole history of missions, woman's work has held a place of distinguished honor. Women have often been the pioneers both in propagating and accepting the Gospel. It has been so from the beginning. The station at Chumerah, once the seat of a flourishing church of ninety-one members in the days of Dr. Judson, never had a male missionary. A brave sister, Miss Cummings, lived and labored there alone, and gathered jewels for Christ's crown, and died; and, though the church was afterwards scattered by the removal of its members, the record of her work is in the history of missions, and is registered on high. The Burman catechism, prepared by Mrs. Judson and translated into Siamese, was the beginning of the work in Siam. The first convert baptized in Amherst, consecrated as the scene of the death of Mrs. Judson, was a Burman woman, in April, 1827. The first baptism in connection with the Shan mission, was a Burman woman. So it was in the early days of Christianity. The church in Samaria grew, under God, out of the warm-hearted zeal of the woman at the well of Sychar. The church in Philippi, the first on the continent of Europe, counted Lydia of Thyatira as its first member.

From Sandoway, the chief seat of this mission was afterwards removed to Bassein, a district inhabited, in part, by some 84,000 Karens. In the year 1848 there were more than 4000 baptized Karens in connection with this mission. In 1866 there were among the Pwo Karens of this district more than forty Christian villages, with a population of eleven hundred avowed disciples of Christ. Their churches are now self-supporting; and they

have commenced a foreign mission among the Ka-Khyens, a people dwelling a thousand miles away.

The mission in Henthada is chiefly Karen. The Burman department of that district was long since almost totally eclipsed by the glory of the Karen department. According to the report of 1878, there were 1790 Karen converts, and only 254 Burman disciples. The labors of the Rev. B. C. Thomas at Henthada are worthy of a larger space in the records of our missions than



Karen Normal School, Toungoo.

has ever been awarded to them. These churches, by the way, have been trained to systematic beneficence. The Rev. D. A. W. Smith shows the effect of this custom in the following happy parallelism: "There is no creaking to the door which is in constant use, nor will there be any croaking among those who habitually give."

The Shwaygyeen mission is likewise Karen. It was commenced in 1853 by Rev. Norman Harris. Mrs. Harris died during the first year of her residence among this people; and the second Mrs. Harris, formerly Miss Miranda Vinton, died in 1856. Mr.

Harris, returning to the United States in 1861, was requested by his Karen disciples to return to them, and nearly a hundred dollars sent him to help pay his passage. These Karens have refused "grants in aid," or government allowances to support their schools. They say, with good sense, "if we eat our own rice, we shall relish it the better, and have no one to complain of us." According to the report of 1884, there were 1042 church members among the Shwaygyeens.

The Red Karens, or Kayas of Karennee, in Upper Burmah, have but lately begun to receive the Gospel. Dr. Mason visited them in 1859, and was the first missionary that was ever among this people. He translated and printed a catechism in their language, and had assistants and schools among them. In 1875 it was reported that eleven Kaya converts had been baptized. At the meeting of the Paku Association in 1876, a missionary to the Red Karens was ordained. Messrs. Vinton and Bunker, when they visited this people, were hospitably welcomed, and encouraged to persevere in their efforts to convert them.

The accounts we have received about the character of the Kayas are somewhat contradictory. Dr. Mason says that, in spite of all the savageness that is imputed to them, they are by far the most civilized of all these mountain tribes. They make both a spirituous and a fermented liquor, and yet Dr. Mason did not see any intoxicated Kaya; while drunken Shans, whose religion strictly forbids the use of such drinks, passed the place of his sojourn daily. A considerable part of the population he found to be slaves; but slavery here, it seems, exists in its mildest form. He saw very little difference between master and slave. He found them civil and good-natured, and questioned the truth of the stories told of their ferocity. On the other side, Messrs. O'Riley and McMahon, British Commissioners who have travelled among the Kayas, concur in representing them as unrelenting in their ferocity, impulsively and savagely cruel, as totally disregarding life in the absence of any controlling power,

and marked by such a lack of mutual good faith as to contradict the proverb, "there is honor among thieves." Aside from their not being cannibals, these writers deny that they are more civilized than the most barbarous tribes of Africa. Such is the conflict of evidence in this case, that we must have more testimony before we can arrive at proof.

While waiting for fresh witnesses, we may gain some collateral light from the beliefs and customs of the Kayas. As for betrothals, the Red Karens never betroth their children during infancy. In this they differ from many of the other tribes. They believe, it seems, that parties who marry do so in accordance with an engagement into which their spirits enter in the presence of God before they were born. As for funerals, unlike some of the other Karen tribes who burn their dead, they bury the mortal remains in a grave six or seven feet deep, over which a miniature house is erected. When, however, a chief dies, he is buried with the utmost secrecy; for the Red Karens have a tradition that if the Shans or Burmese succeed in securing the head of a deceased chief, they will be able to conquer the Karennee nation and reduce it to slavery.

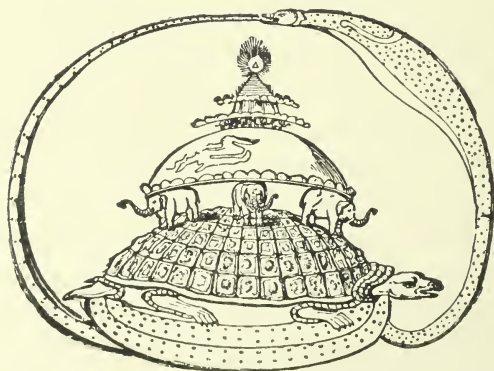
They have a tradition that they were once a kingdom having a capital called Hotalay, or the "gold and silver city." The site of this city is supposed to have been in the vicinity of the ancient Pagan capital of Burmah. Colonel McMahon thinks it identical with Mien, the city of golden and silver towers, which is mentioned by Marco Polo. The tradition further relates that the Burmans destroyed their capital with all their cities and villages, and drove them out of the land along with certain Chinese and Western foreigners who resided among them.

Dr. Mason reported that in 1868 there were among the Karens sixty-six native ordained pastors and evangelists, three hundred and forty-six unordained native preachers, three hundred and sixty native churches, with a membership of twenty thousand. Upon Dr. Mason's return to Toungoo in 1857, he says: "My

course has been like a triumphal procession. * * When I stand on these mountain tops in Christian villages, and see now two, and anon three, and then five other clusters of Christian habitations, I feel like the Queen of Sheba when she said, 'The half was not told me.' Were the Missionary Union to become bankrupt, and all the missionaries to return home, work would go on without our aid, as certainly as the dawn increases to the perfect day." A writer in the *Madras Observer of India* stated that in October, 1868, a gentleman not in sympathy with the Baptists, but a great traveller, performing his journeys on foot through Burmah, said that at one time, while amongst these Karen districts, "he found himself for seventeen successive nights, at the end of his day's journey through the forests, in a native Christian village."

One cannot trace the marvellous triumphs of a pure Gospel among these and other mountain tribes, without feeling that there is no poetical extravagance in the words of Isaiah, when he exclaims: "How beautiful upon the mountains are the feet of him that bringeth good tidings;" and no exaggeration in the words of Cowper when he predicts that mountain tops shall

"From distant mountains catch the flying joy."



Hindu Conception of the Universe.

CHAPTER XXXV.

REV. DR. FRANCIS MASON.

Birth-place and Early Experiences.—Self Education.—Travelling through the United States.—At Canton, Mass.—First and Second Marriage.—Goes out to Tavoy.—Baptizes Thirty-four Karens.—The Dying Boardman.—Shooting the Falls of the Tenasserim.—The Scenery of Tavoy.—A Karen Village Described.—The Mission Cemetery at Tavoy.—His Life of Ko Thah-byu.—A Tribe which Tattoo the Faces of Girls.—Compiles a Karen Bible.—Studies Natural History.—Dr. Mason's Character.—Later Accounts from Toungoo.

IN THE year 1799, the same in which William Carey commenced his mission at Serampore, there came into York, one of the oldest cities of Europe, a little boy who has since become of considerable note, Rev. Francis Mason, D. D., M. R. A. S. His parents were poor, and the earliest thing he could remember was a bar across the cottage window, which kept him from crawling out into a gentleman's garden. His grandfather was the founder and pastor of the Baptist church in York. His father became heir to an estate worth a thousand dollars a year; but he was too poor to commence the expensive law-suit necessary to obtain the property. He was brought up to the trade of shoemaking, and while following this calling was brought into the company of a very brutal class of workingmen. Thus, one of the journeymen with whom he worked at Hull, though his wife was a very quiet, sober woman, used to boast of his striking her once with his fist on one side of the head and as she reeled and was about to fall he struck her another blow on the other side and she stood erect again. He so nicely balanced the blows that they neutralized each other. Francis' father was a preacher, an advocate of Reform, and addressed with much eloquence out-

door political meetings. He once tried to introduce written sermons, but his hearers cried them down as "cold pudding."

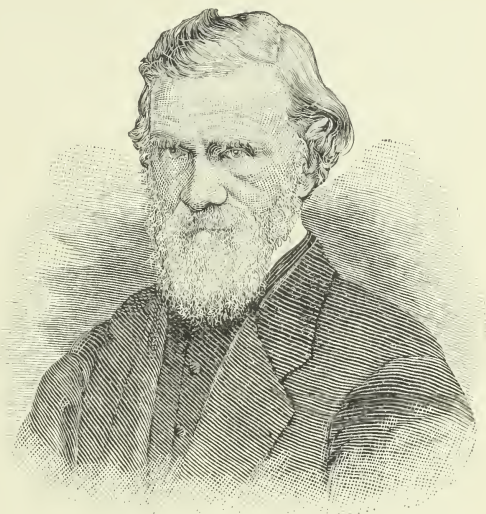
Young Mason's love for mathematics was awakened by an old book he opened at a book-stall at Hull. He went home and begged his mother to buy it for him, and in two weeks she saved enough money to purchase the book. He afterwards mastered Euclid and made considerable progress in the higher mathematics. In 1818 he came over to Philadelphia, and from that city went to Cincinnati, still working at his trade. In 1821 we find him in St. Louis, where he remains till 1824. Then he takes up his "kit and boodle" and descends the Mississippi to New Orleans. Thence he sails for Boston, where he arrives in 1824. At Randolph, Massachusetts, he meets a Baptist minister who, in a private interview in 1825, convinces him of his personal need of a Saviour. Marrying the same year, he settles as a shoemaker at Canton, a manufacturing village fourteen miles southwest of Boston. He obtained a good hope in 1826, and in the year following he was licensed to preach the Gospel. While pursuing his theological studies at Newton, his wife, who had been the instrument of his conversion, sickened and died! In 1830 he married Miss Helen M. Griggs, of Brookline, Massachusetts, and with her embarked for Burmah on the 26th of May. His fellow voyagers were Rev. E. Kincaid and his wife.

At the outset of his missionary career, it was his lot to become a conspicuous figure in a scene of general and memorable interest, the baptism of thirty-four Karens in the presence of the dying Boardman, who had been carried on a cot-bed to the banks of the river where Mr. Mason administered the ordinance. The latter had arrived in November, 1830, and had accompanied Boardman on his last tour among the Karens. In January of the year following Mr. Boardman commenced another tour, in fulfillment of a promise he had made to the Karens. He was so feeble, however, that he had to be carried on a bed, and at the

end of his journey, on the third day, he was manifestly sinking. But he could not consent to return until the candidates for baptism were examined and he saw the ordinance administered. As Mr. Mason and other friends were about setting out to carry him in a boat back to Tavoy, he passed peacefully to his reward.

Within the limits of the province of Tavoy are about fifty villages, and it was Mr. Mason's business for the first two years to walk through all parts of the country with a native assistant, dropping a word of exhortation, a tract, or some part of Scripture in the midst of every Burmese family in Tavoy.

Mr. Mason afterwards extended his travels to the Karen villages in Mergui, where as yet there had been no missionary. In the prosecution of these labors he often went out to sea in an open boat, and was repeatedly



Rev. Francis Mason, D. D.

stranded. He likewise labored much on the river Tenasserim, which he traced from near its mouth to its source in the highest mountain of Tavoy. This river has numerous rapids, on descending which his party usually took their baggage off the rafts and carried it down to the foot of the falls by land, sending the rafts over empty. Weary of this process, they once tried the experiment of going over without unloading, but when they got among the rocks and foaming waters, the raft rolled over

up-side-down, and threw them all off. However, they contrived to seize the bamboos, and were all carried down into the deep eddies below. As they had taken the precaution to tie on all the baggage, nothing was lost. They did not make this experiment a second time.

The scenery of Tavoy is much admired, by reason of the variety of hill and dale which continually pleases the eye of the traveller. The mountain streams are now rapid, and now shallow. At one time you hear the quiet murmur of the brook, again it is the wail or prolonged plaint of cascades, making their way among obstructing rocks. Somewhere in his writings, Dr. Mason compares them to young daughters of Niagara crying after their mother. Another novelty of this region is the situation of some of the Karen villages. One of these was Palow, which Dr. Mason found very difficult of access. It is literally embosomed in mountains, which have but a single narrow gorge, through which foams and roars a wild torrent. The easiest way to it is by crossing two lofty spurs of the range, following up the course of one stream and descending by another that is a tributary of the Palaw river, and falls into it a few miles below the village. The stream you ascend, often falls in cascades of more than fifty feet at a single leap. In going around these cascades, your path is from rock to rock, like ascending the steps of a tower. At the highest point is a level space or piece of table-land, covered with an impenetrable under-growth, so that you now find no possible path but through the waters of the stream, which is often several feet deep. When you begin to descend on the other side of the mountain, you are in the utmost danger of stumbling and falling at almost every step. The missionary seldom goes down these mountain sides without receiving a variety of bruises. But when, we are told, the highland vale is reached where the wild Karens, like the hornbills, have perched their nests, a scene of sur-

passing grandeur and beauty is presented, where the lover of rural sights and sounds may have his soul flooded with the melody of nature; melody piped from the jutting rocks that frown above him, down to the springing crinum at his feet.

Dr. Mason was a naturalist, and not a few of his descriptions of the scenery of Tavoy and Burmah can only be understood by such readers as are acquainted with several branches of natural science. We give one example, which is a part of his account of the trees that adorn the mission cemetery at Tavoy, where rest the mortal remains of his second wife and of Mr. Boardman:

“The grove of large trees looming up in the centre are *mesuras*—sacred with the Buddhists, for they believe that Arematàya, the next Buddha, will enter the divine life while musing beneath its hallowed shades. The flower of the *mesura* is large, resembling the rock rose, and is very fragrant. * * * The grandees of Ava are said to stuff their pillows with dried anthers of the flowers on account of their fragrance. * * The delicious odor of their blossoms gave them a place in the quiver of *Camadeva* or the Hindu god of love.”¹

Mr. Mason learned a language with great ease. He mastered the Sgau Karen and the Pwo Karen; he afterwards wrote a grammar of the two dialects for the use of the missionaries. For a few years he taught a theological school at Tavoy, for the Karen preachers. He usually employed the rainy season either in teaching or in translating, while the dry season was occupied in travelling and preaching among the Karen villages. In 1837, he published Matthew's Gospel in Karen. In preaching excursions, he was sometimes accompanied by Ko Thah-byu, the first Karen convert, of whom we shall elsewhere give a particular account. Mr. Mason wrote a memoir of the Karen Apostle.

1. The festival of Cama or Camadeva, was formerly celebrated every Spring by the Hindu women of Udepour, with peculiar enthusiasm. One of their hymns adores him as the god of gods. See the hymn beginning, “Hail, god of the flowery bow!”

The book had a considerable sale. One edition was exhausted in India, another in America; while the learned Professor Hengstenberg translated it into German. The history of the British edition of this little book shows how publishers sometimes hearken to the calumniators of authors. The London Tract Society brought it out, and it was selling all over the British Empire, when some one told the committee of the Society privately that the statements in the book could not be depended upon; so they ceased to publish it. "But," says Mr. Mason, "every statement of facts is unquestionable. Most of the work was read in manuscript by my associates in Tavoy and approved before it was put to press. If such an unfounded report was intended to injure the author, it was a signal failure; because the book was a decided success, and if not true, then it establishes my character as a writer of fiction; and a successful writer of fiction usually stands higher in the republic of letters than a writer of truth."

North of Prome are settled a good many of a singular tribe, the Khyens, who tattoo the faces of their girls. While in Tavoy, Mr. Mason baptized the first of that tribe. While visiting some of the Karen villages he found it convenient to go out to sea and then turn into some of the small rivers that descend from the mountains. When on these excursions he sometimes found encamped at the mouths of the streams parties of Selungs, the Karens of the Sea, who live in their boats. They are distinct from the other tribes of India, and are of the same race as the Sandwich Islanders.

In 1846 Mrs. Mason died, and he sent his two little girls to America. Sickness soon after compelled him to think of abandoning his mission. But after a voyage to Serampore his health was so far restored that he went back as far as Maulmain, and commenced the translation of the Old Testament into the Karen language. He had already, in 1843, translated the whole New Testament.

In 1847 he was married, by Dr. Judson, to Mrs. Ellen Huntly Bullard, widow of Rev. E. Bullard, and daughter of Rev. S. Huntly, of New Hampshire. She was a lady of many accomplishments and great industry. Two of the steel engravings in the attractive memoir of his second wife, Mrs. H. M. Mason, were engraved from drawings made by her pencil. She was afterwards much blamed for teaching the Karens her own peculiar views, and so leading a number of the churches into heresy. She is now residing in Rangoon. For a time, Dr. Mason, blinded by his partiality, was unable to detect any dangerous errors in her teachings; but in 1870 his eyes were opened, and he began to oppose the extravagant opinions of his wife. Now using his influence to heal the divisions which had so long afflicted the Karen churches, he was permitted to see many of them forsaking false doctrines, and returning to unity and concord.

In 1853 he completed his translation of the whole Bible in the Sgan Karen. For the last six years this great work had absorbed all his time and strength. When this Bible was published it was highly approved by competent critics; yet, after all, his own opinion was that it needed revision, and to this end he suggested the appointment of a committee of missionaries to revise the translation for a new edition, and thus make it the translation *of the mission*, and not of Dr. Mason. This advice shows at once his humility and his round-about common sense.

Mr. Mason had now been twenty years in the missionary field. He had of late years been in poor health, and it was not unfrequently while lying on a sick bed that he had been able to carry forward the translation of the Bible. Attacked with dangerous sickness, in 1854 he embarked for his native land. He left the mission in Toungoo to the pastoral care of Sau Quala, a native preacher who had been converted by the first sermon of Ko Thahbyu.

After an absence of three years, in 1857, Mr. and Mrs. Mason

returned to Toungoo. He travelled among the Karens on the back of an elephant, attended by groups of the natives, from twenty to fifty, to dig a footing for the elephants on the steep sides of the mountains, or to cut paths for them through the bamboo-thickets. Growing weary, however, of seeing him move so slowly, they made for him a bamboo palankeen, in which they carried him from village to village. At length he settled among the Bghais Karens. After making himself acquainted with the language, he translated and printed Matthew, Genesis, the Psalms, and a few of the minor Epistles. In 1859 he visited the Red Karens, being the first missionary that had ever trodden their soil. He translated a catechism into their dialect.

It was his opinion, as we state more fully elsewhere, that the Karens were the descendants of a colony of Jews who had, before the Christian era, been driven from China. He found that their traditions were exclusively of Hebrew origin. More recent research has confirmed his theory.

Dr. Mason's diversion, while on his preaching tours, was the study of the natural history of the regions through which he passed. When he encamped for the night, or was detained by partial sickness, his Karen friends would bring to him specimens of the birds, fish, insects and plants which belonged to the vicinity. Out of these and similar studies, occasionally pursued, grew a very instructive volume on "Burmah, its People and Natural Productions." He was ever making new attainments; he was beyond sixty when he learned the art of printing and taught the Karens to print. He taught his disciples to turn off printer's work equal to that of the Bengal Asiatic Society. The works of science and art which he prepared and printed, show his concern for the intelligence as well as the piety of the Karens.

Ill-health at length laid him aside from service, and he died among the Karens, March 3d, 1874, aged nearly seventy-five years.

In his autobiography, "The Story of a Workingman's Life," etc., he states a fact which ought to teach young ministers to labor and to wait, or rather to labor so diligently that work shall leave but little leisure for waiting. Observing that God has put great vitality in seeds, and that, after a forest has been cleared of large trees, young plants spring up of a widely different species, from seeds that lay in the earth for many years, he cites a case showing an analogous vitality in the words of Scripture. A native Karen was baptized at Prome in 1860. While Mr. Boardman was preaching in Tavoy, this native, who then resided there, gave not the slightest indication that he was a believer; and yet, after Mr. Boardman has been dead more than thirty years, he comes forward and confesses that he believed the Gospel when he heard it from his lips.

A striking parallel might be drawn between the life of Francis Mason and that of William Carey. We can only call attention to one point of resemblance. Like Carey he was always looking towards "the regions beyond." And this was equally true of his intellectual progress and his adventures into new and remote missionary fields. That passion for advancing which caused the Germans to call Blucher "*Marshal Forwards*" fired the soul of Mason with an unquenchable and steady glow. If at any stage of his career sickness or other necessity occasioned delay, no sooner did he regain his liberty than he redoubled his activity and push. In this respect he was like the river Tenasserim, the course of which he was the first to delineate: after it has been retarded in its wider and almost level channel across some plain, it makes all haste to plunge headlong down the rocks, as if to redeem its character from the least suspicion of its being a motionless lake.

The history of the Toungoo mission since the death of Dr. Mason will now be briefly given. In 1875 Mr. and Mrs. Cushing returned to the United States by reason of ill health. During

their absence two Shan preachers, speaking the Burman language, visited among the villages of Toungoo. In this expedition they met one chief who commanded his people to assemble at the zayat to hear the tidings of salvation. The people came accordingly, and for many days the zayat was thronged with attentive hearers. In the year following, one hundred and forty Burman villages were visited. Among these, nineteen villages were found destitute of a Kyoung, or house for the priests of Guatama. In 1876 Mr. Crumb came to re-inforce the Karen department of service. The Woman's Missionary Society also sent additional teachers for the Toungoo schools. There are now (1884) connected with the Karen departments of the Toungoo mission, Rev. E. B. Cross, D. D., and wife, and Miss F. E. Palmer, laboring among the Pakus; Rev. A. Bunker and wife, Miss H. N. Eastman and Miss E. O. Ambrose, among the Bghais; Rev. A. V. B. Crumb and wife, among the Red Karens.

In the Paku department there are sixty-three churches and 2,564 members; in the Bghai department there are seventy-seven churches and 2,500 members.

In the work of evangelization, the Red Karens received their first native preacher from the Paku department. In 1876 the Paku Association ordained a missionary for Karennee. There are now five or six native preachers travelling through this wild region. Like the negroes of Africa, the Red Karens believe in witchcraft. One of the native preachers, Pebboo by name, has been driven out of Karennee because it has come to be believed that he is the chief of those who are possessed with evil spirits. Those who are condemned for witchcraft are shot. One of the converts, accused of witchcraft, was shot at three times while fleeing from Karennee. He was compelled to leave his family among his enemies, where they are liable to be sold as slaves, or shot.

Dr. Cross says that the largest association he ever attended

was the Paku Association, which was held at the village of Khla, February 6th, 1884. He never saw so many Karens together on any occasion before. The people were remarkably well dressed, orderly and quiet. It cost the church in Khla, to feed the people who were present, about 986 rupees. They had prepared seven buffaloes, besides a great number of bullocks, to be slaughtered; but when some messengers heard of this, they objected that it was dangerous to partake freely of such food where so many were present. The association, therefore, voted to thank the Khla people, and ask them not to slaughter the buffaloes. The church in Khla then cheerfully provided other food. All the Red Karen churches beyond the British frontier belong to this association.

They are a branch of the Chinese family. "This," says Dr. Dean, of the Chinese Mission, "should encourage us to prosecute the work till the laborers from the western frontiers of China shall meet those who entered by the south and east, to shake hands on the interior plains or western mountains of the empire, and mingle their songs of triumph to our Emmanuel."

So much for the Karen department of Toungoo. As for the Burman department, one of the omens of hope is found in the decay of the monastic schools, which are being superseded by the schools supported by missions and by the government. Rev. F. H. Eveleth more than once mentions the difficulties which he encounters. "It is," says he, "much like forcing a sailing-vessel through the Straits of Gibraltar against a head wind." Thus writes he in 1883; in 1884 he says: "We have worked old mines, and have done some prospecting in new ones; but the ore is not yet fully separated from the soil, and, to the eye of the faithless, we may appear to have expended our strength for naught. Yet, to the miners, there have been hopeful glistenings in the dark here and there."

CHAPTER XXXVI.

MRS. H. M. G. MASON.

Her visits to the Mission Cemetery at Tavoy.—From Brookline, Massachusetts.—The Revival in Boston.—Mr. and Mrs. Farwell, of Cambridge. Miss Griggs Marries Mr. Mason.—Goes out to Tavoy.—The Karen Prophet.—Her Description of Burmese Votaries of Gautama.—The Death of Gautama as Described in Burmese Books.—Mode of Travelling among the Karens.—Parting with her Children.—Married and Single Missionaries.—A Native Doreas.—Mrs. Mason's Sickness and Death.—Her Peculiar Qualities.

WHEN Mrs. Mason reached Tavoy Mr. Boardman's mortal remains had been laid to rest in a spot once sacred to Guatama, in the shade of the fragrant Camadeva. But his widow loved to accompany Mrs. Mason to that bower where she showed her a vacant space next to her husband's tomb, for her own final resting place. But the narrow space is still vacant and is destined to be vacant forever. She was to be buried upon "The Rock of the Sea." She also showed Mrs. Mason the little bamboo hut which Mr. Boardman had erected and fitted up with a table, a chair, a Bible and a hymn-book—a cell of prayer where he daily retired and prayed into existence the Karen mission.

In later years Mrs. Mason, herself a mourner, laid there under the green turf her Henry and her Stella, and there she spent days of fasting and prayer. There she took her little Lucy Ann, and other children with her, on their birthday, to pray for and with them.

During the first three years of her residence at Tavoy she was blessed with the companionship of Mrs. Boardman, but when the latter left for Maulmain the mission house was for a season

almost as lonely as the mission cemetery. "Lucy Ann," writes she, "has scarcely smiled since little George left us." As Mr. Mason was often absent in his tours among the Karens, she knew many lonesome hours. Hence she many a time resorted to the mortuary bower for communion with God; and there she was finally laid to rest. "It was meet that where she had so often agonized in prayer, she should be composed to her quiet sleep."

Helen Maria Griggs was born in Brookline, near Boston, Massachusetts, December 22, 1806,—the birthplace of Mrs. Comstock. She was baptized and joined the Baptist church in Roxbury, August 11th, 1822, the Baptist church in Brookline not having been formed until 1828. She was converted, it would appear, in answer to the prayers of her pious mother at a time when her daughter was very sick. Feeling an indescribable anxiety that her Helen's life might be spared, she begged the Lord to make her a new creature, and at the same time gave her to Jesus unreservedly; so that when her daughter told her that it was her duty to go to labor among the Burmese, much as she loved her she dared not object; "For," said she, "I felt that the Lord had raised you from a sick bed and enabled you to hope in his mercy; and to Him it was your duty to consecrate your days." A curious instance of way the peace of God passes understanding is given in one of her mother's letters to her: "About the time of a revival in Charles Street church, Boston, S—— and E—— were for a time a heavy burden upon my mind; but one Sunday, while listening to a sermon from Dr. Sharp, these painful feelings suddenly left me, and *never returned*. For more than a year I was unable to account for the change, but when S—— related her experience to the church, she remarked that the first gleam of hope which she felt was on *that very day*, while hearing Dr. Sharp's discourse!"

Miss Griggs was of the large Griggs family in Brookline,

Mass. It is of English descent, and has offshoots in Illinois. Of this family were the late wife of Rev. Dr. Magoon, and the late wife of Deacon Chase, of Boston. Mr. Griggs, the Chicago publisher, is of the same stock.

When Miss Griggs offered her services to the Board, she intended to go out to India unmarried and alone. As at that time no maiden lady had been sent out, the abstract question of sending her, or any other maiden lady, had first to be discussed in the meetings of the Board. True, Mrs. White had before gone to India in the family of Mr. Hough, but she was a widow. However, the question was decided in her favor, and on the 14th of December, 1829, she appeared before the Board for examination, and she was accepted as a missionary. Francis Mason, then a student at Newton, had often met her at the residence of Deacon Farwell, in Cambridge, whose obscure back parlor became a place of resort for many Christian workers, who found in the sympathy and generosity of the deacon and his wife a timely and abundant co-operation. Among those who occasionally visited Mrs. Farwell, to assist her in carrying forward her endless projects for doing good, were four young ladies, all of whom afterwards became missionaries in Burmah; among these was the subject of our cabinet sketch. After a courtship of about five months, Mr. Mason and Miss Griggs were married May 23, 1830, and embarked the next day. Another missionary couple sailed with them—Mr. and Mrs. Kincaid. After a voyage of one hundred and twenty-two days they landed at Calcutta. After reaching Maulmain Mrs. Mason was so unwell as to render it inexpedient for her to go forward to Tavoy. But the sickness of Mr. Boardman, which had hastened Mr. Mason's departure from America, now required him to proceed to his assistance without delay. During Mr. Mason's absence she received the sad intelligence of Mr. Boardman's death; and forthwith wrote to him the following words: "Your introduction to the mission

work will, I imagine, leave an impression upon your mind never to be effaced. Your visit to the jungle must have surpassed in interest any previous event in your life. Were you not disposed to cry out, as you stood by brother Boardman when dying, 'My father, my father! the chariot of Israel and the horsemen thereof?' For it seems to me his dying *at mid-day in the field* must have been to you more like a translation than dying does under ordinary circumstances."

The Karens were now as a field of golden grain waving a welcome to the sickle. Messrs. Boardman and Mason found the way among the Karens prepared for them by the forerunner who was afterwards, in the Memoirs of Mr. Boardman, very unjustly described as "an old sorcerer."¹ He was, in fact, a Gentile prophet, such as were formerly found the world over. Having been thrown into jail at Tavoy on the charge of "praying and teaching others to pray for the arrival of the white foreigners," he was one day visited by an Englishman (possibly connected with some trading vessel), who put into his hands a book which he could not read, saying: "Take this book and observe its precepts." It was a copy of the Book of Common Prayer, with the Psalms, printed at Oxford. Totally ignorant was this Englishman of the fact that there had long been among the Karens the tradition that the "Book of God" would be brought to them by the "white foreigners." He was also ignorant of the fact that this Karen prisoner had already acquired great influence among the Karens of Tavoy and Mergui as a religious teacher, assuring them of the truth of the tradition above-mentioned, and, wherever he went, assembling his followers and telling them that God once dwelt among them, and that He had departed to the West, but that He would return. "When God returns," said he, "the dead trees will blossom again; the tigers and serpents will become tame; there will be no distinction between

1. We here give Dr. Mason's account of him.

rich and poor; and universal peace will bless the world." We relate elsewhere how he preserved the mysterious book; how it became an object of superstitious worship, and how this prophet brought it to Mr. Boardman. We wish here to state with emphasis the fact that this Gentile prophet was the forerunner to the conversion of the Karen nation; so that, wherever Messrs. Boardman and Mason went, the cry was raised and spread throughout every village: "The white teacher has come! The great teacher has come with the Word of God!"

Mrs. Mason's health was always imperfect, but whenever her strength permitted she took a very active part in the Mission, more particularly in the schools. When she entered the field there were but three jungle schools in operation, but there grew up in later years twelve schools. All of these were, to a great extent, in her charge. She gave instruction to the teachers, supplied them with books, pencils and all necessary articles. She sometimes visited them in their districts, and occasionally instructed such of them as were able to pass some time at Tavoy.

Mrs. Mason likewise took a lively interest in her husband's evangelistic work. "One morning," writes she, "I went away about sunrise with Lucy Ann [her infant] in my arms, to a tank back of the town, where I witnessed the baptism of a Karen man and his wife, who are about sixty years of age; and subsequently twelve others were baptized."

Some of her observations in her unpublished correspondence are full of light respecting the nature and tendency of Buddhism. "I took an excursion," writes she, "a few days ago along a winding path in a mango orchard, to the sacred part of the town. I saw two women worshipping a colossal image of Gautama. Before them four lights were burning, while they prayed in Pali [the Latin of the Buddhists]. When their prayer was ended they rose and burst into a loud laugh!" In another letter she says that as she walked out one evening, she saw four women

prostrate before a large image of Gautama, praying with all their might for silk dresses, jewels and attendants.

Among her unpublished papers we find the following narrative of the death of Gautama, ¹ translated from one of the hundreds of lives of the Light of Asia which are scattered all over India: "Rushina is celebrated as the place where Gautama entered Nigban. The account of his death is as follows: Knowing that the time of his nigban was near, he retired to a mango grove. A goldsmith invited him to a repast, but before he partook he called him aside and said to him: 'If any pork is to be served, let it be served to me only, and bury the remainder of the dish in the earth.' The goldsmith did as he was desired, and, having eaten the pork in the presence of his disciples, he soon began to feel its noxious effects, and immediately repaired to Rushina to make ready for his departure. He there said to his disciples that it was in his power to prolong his life to any length he chose, by going to certain holy places and permitting himself to be entreated to live longer. But these places were distant, and he did not choose to go to them. He therefore prepared himself for Nigban. The spot he chose was in the midst of four splendid *Sal* trees, on the banks of a beautiful river. Here, after delivering his last testament, he laid himself down and passed into Nigban, while the *Devas* [shining ones] showered upon him thousands of odoriferous flowers.

Mrs. Mason acquired such a knowledge of the Burmese and Sgau Karen languages, as to teach and write in both. In travelling among the Karens, she was carried in a common chair supported by bamboos, from which she was once precipitated on the rugged sides of a mountain, at the risk of her life. Sometimes she found that the mountain paths could only be followed on foot, at least part of the way. In one of these

1. For a loan of these papers we are indebted to the generosity of a worthy daughter of Mrs. Mason, Mrs. Sarah Potter, of Brooklyn, N. Y.

excursions she had to walk nearly seven miles, through an uneven tract of mountain woodland, now passing over a stream with no crossing but a log, and now up the steep bank, where she kept herself erect by clinging to the gnarled roots that jut from the ground. In some of these excursions she was accompanied by her little daughter, who was borne by a native in a sack swinging behind him.

The kind and helpful ways of the Karen converts are illustrated by many an incident in the lives of Mr. and Mrs. Mason. Thus, in one of her excursions to Pyee-khya, retarded by head winds, the boat did not reach the landing, half a mile from the village, till the twelfth hour of the night. Mrs. Mason therefore slept on board, and the first sight that met her eyes in the morning was more than a hundred happy Christian faces, male and female, looking down upon her from the high bank. No sooner was the signal given for removal, than one picked up a child, another a box, a third a bundle of bedding, and so on. So rapid were their movements, that the boat was emptied all at once, as if by magic. Another occasion was while paying a visit to a little Karen church that had been gathered by a Karen, who, being able to read Burmese, had obtained a portion of the Scripture in that language, and had met every Sunday a number of Karens, his own people, in whose hearing he translated the Scriptures into their own tongue. "They did everything they could," says she, "for our comfort. Rice, eggs, fowls, plantains, sweet potatoes, papayas and sugar-cane were piled around in votive offerings."

Ever intent on the salvation of the perishing, many of the pupils in her schools were converted through her prayers and exhortations. The revivals that blessed the Karen churches, through the preaching of Messrs. Mason, Kincaid and Vinton, were occasions of great joy and rejoicing to her. But sorrow came. Her greatest sufferings were occasioned by the pain of parting

with her children. "We have heard," writes she, "of the tortures of the Inquisition; but I do not know that any could exceed this *self-sacrifice*. When I was leaving my children, Lucy, who was old enough to understand something of her loss, clung around me, saying, 'Other little girls have their mothers, and I want mine.'" When she left her children in America in 1838, few had obtained any knowledge of the perils of trying to educate children in Burmah. Consequently the calumniators of Mrs. Mason and other missionary martyrs were more ignorant than malicious. Strange as it now seems, it was necessary to defend her in the newspapers against the charge of having "no more affection than a Sandwich Island mother." But when Mrs. Comstock parted with her children in 1842, the announcement was made in the public prints under the head of "The Noble Mother." "Such," exclaimed Dr. Mason, "was the change in public opinion in four short years?" Whatever Mrs. Mason may have lacked, she certainly was not deficient in maternal affection. Read a few of the lines she addressed to her youngest child on shipboard during her return voyage:

"Heaven shield thee, tender little rose,
As thy soft beauties spread;
And temper every wind that blows
To thy defenceless head.

"Sweet flow'ret! might the storms of life,
But spend their wrath on me;
Glad would I bear their wildest strife,
And smile to think of thee."

Then, as now, was discussed the still open question whether missionaries should go out to the East married or single—a question never to be settled beyond further debate, for the simple reason that no general rule as to the matter will answer to every example. Thus, Miss Miranda Vinton was for twelve years a very efficient maiden missionary, and yet concerning her Mrs. Mason quotes this important remark, made to her by one of the

missionaries of Maulmain: "Miss Vinton is a jewel to the mission, but it is not every pious person that is prepared to endure alone the toils and trials of missionary life." Even she afterwards married. As for single men, we quote a remark Dr. Malcom made to his mother on his return from his travels in India. It is marked by that admixture of quaintness and common-sense which caused the Rev. Doctor's words to be so often quoted and applauded in conversation. "I have," writes his mother, "seen Dr. Malcom since his return; and he says that 'a wife is as necessary to a missionary as a candlestick is to a candle—to hold it up, and keep it from falling down or melting away.' Surely, then, I ought to be willing that you should labor in so great and good a work."

Mrs. Mason's example of benevolence had a powerful influence on her Karen disciples, insomuch that, at the time of her death, she left in many a village native women who, in their more obscure and narrow fields, were patterns of Christian charity. One married woman, Naughapo, "Daughter of Goodness," was one of Mrs. Mason's favorites, who shared largely in her instructions. She became a woman of uncommon energy and beneficence. She became the Doreas of her native glen, clothing the naked, feeding the hungry, and in many ways befriending the poor and the afflicted. And she proved true the Scripture, that he that soweth bountifully shall reap bountifully. "Passing through the place," says Dr. Mason, "some ten years after Mrs. Mason's last visit, I found her dwelling on the declivity of the hill, overlooking an extensive garden containing almost every fruit tree that natives value, with many fine flowering trees and shrubs; and beside it the murmuring cascade leaping like a playing fountain, and pouring forth its eternal harmony. But Naughapo had not forgotten the source of these comforts. Her house was still full of the motherless, the sick and the homeless. My Burman servant had remarked on stopping, 'This is a pleas-

ant place—a *fearfully* pleasant place!’ I took occasion to say to her and her husband, ‘If God were to call you from your garden to the grave, would you not feel alarmed.’ ‘No, indeed,’ they replied; ‘*we do not consider that anything we have is our own. All, all, is God’s!*’ The day before I left, a Hindu peddler had called with his tempting fabrics; but though this good woman was in poor habiliments, yet she had only *one rupee* for purchases, while, on the following morning she, with her family, put *thirteen rupees* into my hands for the mission treasury.”

As a help to her husband, Mrs. Mason became the admiration of all her acquaintance. Was he to make a tour to the jungles? She prepared everything for his journey, and without noise or fuss, so that he was often surprised to find his entire outfit in readiness at a time when he was just beginning to deliberate how it was to be provided. She was likewise skilled in the difficult art of obtaining neatness and elegance at very small expense. But, alas! her public exertions, joined to her many domestic avocations, were too much for a constitution that was never vigorous. She must needs do everything. In one of her voyages home with her children, she refused to take a servant with her, although she was the only female on board. We need not wonder therefore, when we are told that she did not die of disease, but sheer debility. She did not fully consider that she ought not think of accomplishing as much in the enervating climate of Burmah, as she could safely have done in her native land. In her last sickness, she would call out in her slumbers the names of her children that had gone before her. Calm and unruffled peace pervaded her mind. Once, in pain, she observed in Hebrew, “*Moth taumoth,*” (“Dying thou shalt die”). She desired to die and join her glorified Redeemer. Once she said, “The desire to depart is above everything else.” Again, she said, “The desire to depart becomes more intense.” Her last words to the Karens were, “Tell them to *strive* to get to heaven;

that the kingdom of heaven suffereth violence, and the violent take it by force!" "Tell them," she continued, stretching out her poor, withered arm, with an energy such as she manifested on no other occasion, and in tones so loud and sonorous that Dr. Mason was startled, "Tell them to *lay hold* on eternal life." The Lord came to Tavoy and took her to Himself October 8th, 1846.

She was remarkable for mildness. During the sixteen years of their acquaintance, her husband never once saw her manifest any anger. Her voice was *ever* soft, gentle and low.

This evenness of temper is usually found associated with the passive and negative virtues, in those who are wanting in courage and clear notions of what is just, generous and noble. How is it that we here find it in combination with a keen sense of right and wrong, with energy, self-denial and greatness of mind? The grace that was sought and found in secret prayer explains the mystery. The season of her life most rich in spiritual blessings was one when she took only about half of the usual amount of sleep, and knelt so often and so long that her knees were blistered. "Times without number," says Dr. Mason, "have I awakened in the silent watches of the night and found that she had stolen away from my side, and was holding earnest communion with God. Her silver whispers, her bosom swelling with suppressed 'groanings that cannot be uttered,' would awe me into stillness, lest a motion should indicate that her hallowed converse with the Holy One was observed. She struggled with the angel of the covenant and prevailed; he blessed her, and she dwelt in Beulah."

Mrs. Mason was an uncommon Christain. Her honored husband did not claim for her that she was the best of Christians, or that she was better than a good number of her sisters at home and abroad. Only she was not such a Christain as is ordinarily found in our churches.



A MISSIONARY'S GRAVE

CHAPTER XXXVII.

WADE, BINNEY, ABBOTT, BEECHER AND CARPENTER.

I.—Rev. Dr. Jonathan Wade, Missionary to the Karens.—The first Hamilton Student.—Goes out to Burmah with Mrs. Judson.—Preaches at Maulmain.—At Rangoon.—At Mergui, Wadeville.—Frequent Changes among Missionaries.—Mr. Wade's Burmese and Karen School at Hamilton.—The two Native Preachers that Visited the United States.—**II.**—Rev. Dr. J. G. Binney, the Karen Instructor.—A native of Boston.—Settled in Georgia.—Goes out to Burmah as an Educator of the Karens.—President of Columbian College.—Transferred to Rangoon.—Enlarged Institution at Kemmendine.—Returning to America, Dies and is Buried at Sea.—**III.**—Rev. Elisha L. Abbott of Sandoway.—Descent.—Arrival in Burmah.—Follows Ko Thah-byu.—Marries Miss Gardner.—First Tour.—Out-door Service at Night.—Mau Yay.—His Character.—The Young Chief of Kyootoo.—Persecution of the Converts.—Jesuits at Work.—Mr. Abbott's Narrow Field.—Finds the Karens Migratory.—Persecution Tried the Souls of the Converts.—School for Native Preachers.—Imprudent Exposure of Health.—Death of Mrs. Abbott.—Mr. Abbott's Return to America.—Goes Back to Bassein.—Final Farewell and Return Home.—His Early Death.—His Eloquence in the Karen Language.—His Advocacy of Self-support and its Effects.—**IV.**—Rev. J. Sidney Beecher.—Place of his Birth.—Education.—Proposes to go West.—How he was Led to the East.—Marriage.—Voyage to Burmah.—Accompanies Mr. Abbott on a Six Weeks' Tour.—Driven to Sea in a Common Boat.—His Labors on the Coast of Arracan.—Persecution.—Sudden Death of Mrs. Beecher.—Trial for Insubordination.—Why he went to Bassein.—Return to America.—Joins the Free Mission Society.—Goes Back to Bassein.—Sickness.—Sets out for Home.—Dies in England.—His Faith in Prayer. Dr. Peek and the Deputation.—**V.**—Rev. C. H. Carpenter.—Educated at Harvard and Newton.—Goes out to Rangoon to Assist Dr. Binney.—Transferred to Bassein.—Tour to Siam.—Sickness of Mr. and Mrs. Carpenter.—Visits the United States.—Goes Back as President of the Rangoon College, but Returns to Bassein.—Returns to America again in 1880.—Bible School Wanted.—Need of Education.—Karens Require Leaders.—Ko Bike's Predestination.—Camp Meetings in the Bassein District.

THE Rev. Jonathan Wade, D. D., was born in Otsego, New York, December, 11th, 1798. He was the first young man that applied for admission at the Hamilton Theological Institu-

tion. He completed his course there in 1822. He and his wife went out to Burmah in company with Mrs. Ann H. Judson, in 1823. Unhappily they arrived at Rangoon just before the war between the Burmans and the English. We relate elsewhere the terrible dangers to which Messrs. Wade and Hough were exposed, on the appearance of the British fleet before that city. When Dr. Judson established his mission at Maulmain, Mr. and Mrs. Wade also settled at that place; the latter, along with Mrs.

Boardman, establishing there a school for girls.

In 1827, Mr. Wade preached the Gospel in a zayat situated about half a mile south of the mission house, while Dr. Judson preached in another nearly two miles and a half north of it, in a populous part of the city.

In the Fall of 1828 Mr. and Mrs. Wade made excursions into the neighboring villages to diffuse the knowledge of salvation; he



Rev. Jonathan Wade, D.D.

preaching publicly and she talking about Jesus more privately to native women. Early in 1830 they removed to Rangoon, where they remained several months, instructing the native preachers. Going to Maulmain on a short visit in April, he induced Dr. Judson to return with him. After remaining in the city two or three weeks, Dr. Judson resolved to go up the river as far as Prome. An account of his reception there will

be found in the sketch of Dr. Judson. By reason of Mr. Boardman's rapid decline, Mr. Wade returned to Maulmain in August. The duties which devolved upon him there were very arduous. He preached six times in Burmese and three in English every week; read all the proof-sheets and corrected all the works of the native copyists, besides superintending the general concerns of the station. At this juncture he was greatly cheered by the arrival of Messrs. Kincaid and Mason.

In the hope of restoring Mrs. Wade's health, which had long been declining, a voyage to the United States was projected, and accordingly, in 1831, Mr. and Mrs. Wade embarked for Calcutta. The ship was overtaken by a succession of violent gales, which lasted several days and drove them into a port on the coast of Arracan. While here Mrs. Wade's health was so much improved by the change of air that they resolved to return to Maulmain, and, by the advice of the brethren, went to reside temporarily at Mergui, a city situated a hundred and fifty miles south of Tavoy. They remained here about six months; during which time five persons were baptized and organized into a church. They were then summoned to Rangoon to take the place of Mr. Jones, who now removed to Siam.

While residing at Maulmain, Mr. Wade, with native assistants, had made an excursion to a place about eighty miles distant, and had for the first time baptized some Karens. In September, 1831, Dr. Judson visited the place and, finding it without a name, temporarily called it Wadeville. He baptized twenty-two in the vicinity.

In 1832, Mr. Wade, having once more gone to Maulmain for medical advice, was induced to remain in order to take charge of the native department. "Much time was lost," says Secretary Peck, "and great disadvantages incurred in the prosecution of their work, by the frequent necessity they were under of removing in this manner from place to place. But so small was their

number that they were obliged to go where their services were most needed, and thus many buds of promise were blighted for want of the continual care of the cultivator." Mr. Wade now occupied himself with the pastoral care of the native church and with translations into the Karen language. But the failure of his health compelled him to leave his work. In 1832, he suffered from ten attacks of liver complaint, and set out for the United States, accompanied by Mrs. Wade, three children of the late Dr. Price, and two native converts, one a Burman, the other a Karen. The year 1833 he spent at Hamilton, New York, in the instruction of intending missionaries, and re-embarked for Burmah in July 1834, in company with a reinforcement of eleven missionaries.

The two native converts, during their visit to the United States, found time to make a tour to the South, accompanied by the Corresponding Secretary of the General Convention. They left New York in April, 1834, for Charleston, South Carolina. They then proceeded to Augusta, Georgia, where they were met by the Rev. Mr. Jones, of the Cherokee Mission, with two converts of that tribe. Here were from opposite sides of the globe four heathen converts who were preachers of the Gospel. They then returned north as far as Hartford, Connecticut. In the course of their journey, many small donations were made to Ko Chet-thing, designed for his own personal benefit. But just before embarking for Burmah, he requested the Treasurer of the Board to exchange this money for Spanish dollars. This done, he exultingly held up his purse, and said: "This no Ko Chet-thing's money; this Jesus Christ's money." He had formed a resolution, which on his return he fulfilled, of building a zayat with it, wherein to preach to his countrymen.

A letter from Mr. Wade, written on the return voyage, contains some notices of the deportment of these native preachers, which are very satisfactory. "The Karen," says he, "whom you know,

was so humble, steadfast and zealous in doing good while in America, that we might almost literally say that he was unblameable and unrebukable before God and man; but the grace of God has abounded in him more and more." Of the Burman, Moung Shway Moung, he says: "It was with great satisfaction that I saw him coming into my cabin one day, with humility and penitence depicted on his countenance, and heard him voluntarily acknowledge how unworthy he considered himself of having a place among the disciples of Christ, mentioning in particular his ingratitude for all the kindness which we and Christians in America had shown him."

The literary labors of Dr. Wade have been of the greatest importance. It was by him that the Karen dialects, both Sgau and Pwo, were reduced to writing. His



Moung Shway Moung.

Karen Thesaurus, a work in five volumes, is a monument to his patient study and knowledge of the language. To the revision of this great work, Dr. Wade gave his last days in this world. His purpose was to make this Thesaurus, or Lexicon, of the same value for the Karen language as Dr. Judson's Dictionary is for the Burman. He had finished the words under the letter O; and, six days before his death, on rising to the labors of another morning, he called for his slate, that he might proceed with his work, preparing his material with great care,

to be afterwards copied by a Karen assistant. Mrs. Binney (in whose family he lived after the death of Mrs. Wade) remonstrated with him, saying that he was unable to labor. He yielded to her remonstrances, and never took up the work again. He had spent fifty-seven years in missionary service.

He died at Rangoon, June 10, 1872, of cancer on the lip, at the age of seventy-three years and six months. Such was his malady that for months he looked death steadily in the face. To the end his mind remained clear, and it was vigorous till within a few days of his departure. In several different stations and in diverse departments of labor; in Rangoon, Maulmain, Maubec, Matah, Tavoy and other places, he toiled with perseverance in his Master's service until he was called home to heaven.

II.

The Rev. Joseph G. Binney, D. D., was a native of Boston, Massachusetts, where he was born December 1st, 1807. After completing his collegiate and theological studies he settled in Savannah, Georgia. In 1843 he was appointed by the General Convention to go out as a professor in the new theological seminary for the Karens. On the records of the Convention he is mentioned as belonging to the South. Dr. Binney opened the seminary at Maulmain in May, 1845. The first year he had thirteen students, all native preachers. The seminary grew in numbers and in the range of the studies pursued. After teaching about five years he was obliged to return to America on account of the ill health of Mrs. Binney.¹ While in America he served for a time as pastor in Elmira, New York, and Augusta, Georgia. He then accepted the presidency of Columbian College (now University), Washington, D. C. He resigned this office in 1858 and returned to Burmah next year, when the seminary was removed to Kemmendine, a district in the city of Rangoon. He commenced his lectures with eighty students. The seminary

1. See Appendix, 6.

was very prosperous, and a collegiate department was added to it. The labors of Dr. Binney in the different departments, joined to the preparation of numerous text books, undermined his constitution, and he was compelled to return once more to his native land. His short sojourn here seemed partially to restore his health, and he therefore, in the Fall of 1877, set out to return to his favorite field of toil, but on reaching the Indian Ocean, on the 26th day of November, he died and was buried beneath its waves.

III.

Elisha Litchfield Abbott, the Apostle to the Karens of Bassein, was born in Cazenovia, N. Y., on October 23d, 1809. He was a descendant of an old Yorkshire family. Educated at Hamilton, he embarked for Burmah



Rev. Elisha L. Abbott.

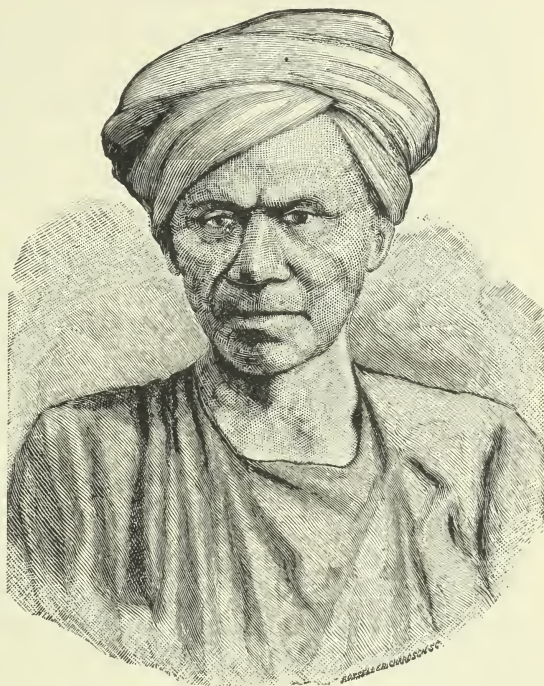
in 1836 and arrived at Maulmain February 10th, 1836. He commenced his missionary life at the age of six and twenty. Soon after his arrival he was attacked with jungle fever with such severity that at one time his life was despaired of. While convalescent he sojourned for a season on Balu

Island, where he commenced the study of Karen. In the Autumn of the same year he accompanied Rev. Messrs. Vinton and Howard on a tour through an extensive district, in which Ko Thah-byu was the first to herald salvation. In the vicinity of Maubee, about thirty miles north of the city of Rangoon, he witnessed the baptism of a hundred and seventy-three of the converts of "the Karen Apostle." He was married to Miss Gardner, in Tavoy, April 2d, 1837, and proceeded with his wife to Rangoon to labor among the Karens, where he learned that only one of the large number baptized the previous year had apostatized. Here he set out upon a course of Bible instruction to native preachers. The Burman authorities had forbidden the Karens to possess books or to learn to read; but in spite of this prohibition several hundreds learned to read secretly in their own homes. Rumors of war, and the hostility of the Burmans to the Karens, made it prudent for the Abbotts to retire to Maulmain on the 10th of August. After an absence of three months they returned to their field to spend the dry season in travel among the natives. Memorable was Mr. Abbott's first tour to Kyootoo, in the Bassein district, after three days' travel through the wilderness. In this old village, now in ruins, he first preached the Gospel to the Karens of Bassein. On Sunday, December 24th, he discoursed, with a few pauses, from ten in the morning until after midnight. His own account of the evening service is one of the best in missionary literature. This meeting was for the benefit of those companies of Karens that had travelled all day from distant villages, hastening forward without eating lest they should not arrive in time to see and hear the white missionary. "We had," says he, "commenced singing a hymn, the people still flocking in, when the cry was heard, 'The house is falling!' It was not very strong, but I should think it would contain two hundred with safety. The people hastened out, spread a mat on the ground in the open

field, upon which I sat, and themselves gathered around and sat on the ground. A few old men sat near, who would question me when they did not understand. All around was the darkness and stillness of night. Not a cloud obscured the heavens, which were spread out over our heads as a beautifully bespangled curtain. In one hand I held a dimly burning taper; in the other the Word of God. The firmament on high showed God's handiwork in the creation of the world: the Bible in my hand taught the wonderful story of its redemption by Jesus Christ. Midnight had long passed away ere the assembly dispersed, and then they withdrew reluctantly."

Near this place was planted the mother church of Bassein, whose pastor, Mau Yay, was

the first man in all the district to learn to read Karen. Being the oldest of the pastors in Bassein, honest, fearless, of great energy and sound judgment, he is a born leader, and on all public occasions is put forward as the mouth-piece of his



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Mau Yay.

brethren. He usually wears a turban, ill-arranged; around his neck hangs an old silk handkerchief, with a little money tied up in one end and his keys dangling from the other. If the weather is cool he wears two or three coats, one over the other. He is the president of the native Home Mission Society and among the foremost in the advocacy of the principle that the Karen churches ought to support their own pastors. "He is a gigantic man for a Karen, but gentle as a child. At the time of the English attack on Bassein, his life was sought by the Burmans; and it is said that the cross on which he was to be hung was actually constructed. His zeal in all good enterprises is unbounded."

Other Karen leaders, of like spirit, although of less natural eloquence and force of character, did Mr. Abbott educate. Among these was Shway Weing, the young chief of Kyootoo. One day he begged books of Mr. Abbott to conceal on his person, but the latter refused to give him any, remarking, "But yesterday those heavy fetters fell from your ankles: should you now be found with books in your possession, you would certainly lose your head." "Should so much sooner get to heaven," was his reply.

The first Karen converts were often accused of rebellion, and they often professed the Christian faith at the hazard of their lives, and sometimes in peril of death by crucifixion. The followers of "The Light of Asia" were as merciless as the Inquisitors of Spain. One day three Karens were executed on crosses in the most brutal manner. Besides being nailed to the cross, each had a thick pointed stick about two feet long hammered down his throat.

Not only Buddhism, but Jesuitism, appears to a great disadvantage as seen in Mr. Abbott's mission field. These Jesuit priests took every opportunity to seduce the Karen converts from the faith, and even went so far as to bribe the natives to

become their proselytes. Whenever Mr. Abbott or his assistants were temporarily absent from their stations, these emissaries of Rome renewed their artifices, and in some instances with too much success. These natives, being at first very ignorant, were more easily deceived by sophistry and dazzled by spectacular effects. In 1854 about seventy of these proselytes were said to have once been members of our churches. But as the Karens grew in intelligence they were less easily beguiled, and the Jesuits received but few of those who had been connected with our churches, except such as had been excluded from fellowship on account of immorality. These were cordially welcomed into the cage of unclean birds. During the last twelve years these attempts at proselyting have been few.¹

Mr. Abbott worked at a great disadvantage, because his labors were much confined to those Karens who fled for refuge to Arracan from their native hills in pagan Burmah. The eastern coast of the Bay of Bengal was under British dominion, and though its climate is one of the most insalubrious in the world, the Karen refugees found here an asylum from Burman cruelty. In 1841 one-third of the European residents of Arracan died of fever and cholera. In 1843 the small-pox swept off the people of Sandoway in large numbers. The prevalence of contagious and epidemic diseases is among all barbarous peoples an inducement to move from place to place. Some of the largest Karen villages, not only in Arracan, but in the Maulmain and Tavoy districts, have been abandoned from this cause. But in Mr. Abbott's time a fierce persecution also made the Karens unusually nomadic. Many times it was unsafe to hold meetings or administer baptism, except under cover of night. Mr. Abbott asked one of the candidates for baptism, in the presence of a large congregation, to testify before God that he would endure

1. "Self-support in Bassein," by Rev. C. H. Carpenter, pp. 92, 102, 104, 112, 115, 125, 149, 206, 235, 312.

unto death. The Karen hesitated. Mr. Abbott pressed him for a reply. He bowed his face to the floor and wept. He then raised his head, while tears rolled down his cheeks, and said, "I think, Teacher, I shall *not* deny the Lord, if he gives me grace. I can say no more."

During the rainy season of 1842, Mr. Abbott assembled about thirty of the native assistants at Sandoway for Bible instruction. He considered that it was essential to see all these men together once every year, and instruct them for several weeks. Mr. Abbott was a very industrious educator of his native preachers. Of ardent temperament, he was not always prudently careful about his health. Once the Executive Committee sent him the request that he would abstain from all unnecessary exposure of his health. He replied that he could not avoid such exposure unless he spent most of his time in interpreting providences, and cites a case in which, in spite of all admonitions, he made a long journey to meet his Karen assistants; and though he had an alarming cough, and had lost the power of speech, and his wife accompanied him to see him buried in the jungle, he met his disciples and preached to them day and night for twelve days. He considered that he had done no more than his duty, and that it was by the special interposition of divine providence that he had been enabled to perform these laborious tasks.

On the 27th of January, 1845, Mrs. Abbott fell asleep, after an illness of four days. Her sorrowing husband has left a just and affecting tribute to her memory.¹ Mr. Abbott returned home in 1845, with symptoms of consumption, bringing with him his motherless children, who found an excellent home with an aunt in Fulton, New York. He made eloquent addresses in New York, Boston, Philadelphia, Cincinnati and elsewhere, to develop a missionary spirit among the churches, and returned to Arracan, by way of England and Egypt, in 1847, in good time to do a

1. Self-Support in Bassein, pp. 178-181,

cold season's work among the Karens. He resumed work with his accustomed zeal and self-forgetfulness, laboring with great diligence and success until 1852, when his pulmonary complaints forced him to bid adieu to his dear Karens and depart for America. The farewell scene is said to have resembled that of St. Paul parting with the elders of Ephesus, and his last words are still well remembered. He lived to return to his native land, and lingered here for two years; and on the 3d of December, 1854, his spirit passed from Fulton, New York, and entered the land of unfading day.

He died young—at the age of forty-five years, one month and ten days. It is the opinion of his biographer, Mr. Carpenter, that the disease which ended his life was not carried with him to Burmah. It was, he thinks, “the direct result of years of exposure, overwork, anxiety and grief.”

The eloquence of Mr. Abbott, while preaching in the Karen language, was impassioned and of captivating force. Mrs. Binney describes the extraordinary effects of his farewell sermon at Maulmain in words which we wish we had space to quote in full: “He knew the people as well as their language. I was accustomed to listen to good instructive preaching in the Karen, but had supposed that the language itself, perhaps, did not admit of that thrilling eloquence by which I had seen American audiences held as if spell-bound; and it was generally supposed that the Karens were apathetic and not easily moved. Mr. Abbott gave us other and truer ideas of the power of the Karen tongue to produce deep emotion, and of the susceptibility of the Karen mind to receive such emotion. * * * As he rose to speak, his heart was too full for immediate utterance; but he soon obtained the mastery, and brought before his hearers the most vivid panorama of their past, their present and their hoped-for future. * * * At the close of a sermon of nearly two hours, during which we took no note of time, or of aught

else save the thrilling thoughts presented and the occasional sobs, which could not be wholly suppressed, he sat down entirely exhausted."

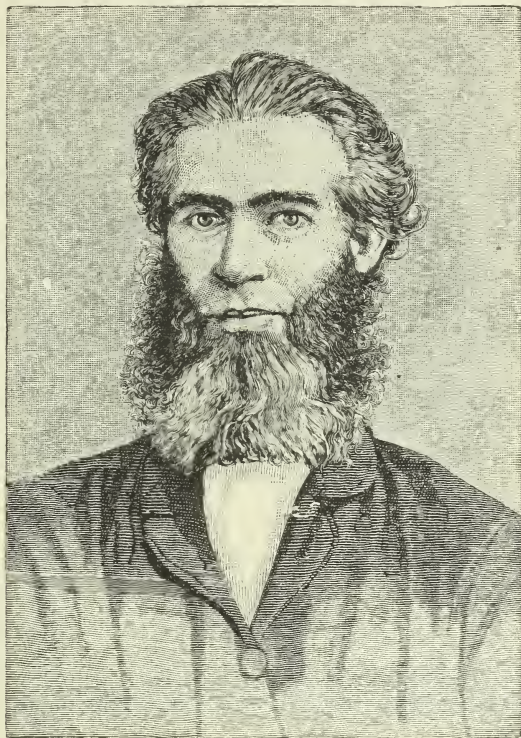
His day was one of ingathering. On one occasion he baptized seventy-five Karen converts. In a single year one of the native preachers baptized fifteen hundred and fifty. Before he went home to his reward he was enabled to establish fifty churches.

To Mr. Abbott is due the merit of having been the most earnest advocate of the principle that the Karen churches should support their pastors. In this respect he was in advance of the missionary laborers, secretaries and boards of his day. As early as the third year of his missionary exertions, he began to agitate the subject. It became the burden of his prophesying; it was the refrain of many of his letters, his addresses, his talks. He considered the system of supporting native pastors with foreign money as too well calculated to attract mere hirelings into the service, while it failed to make the churches independent and self-reliant. The result of his position is that the Bassein churches have come to be foremost as examples of the system of self-support.

IV.

John Sidney Beecher was born at Hinesburg, Vermont, February 19th, 1820. While pursuing his studies at Hamilton, he contemplated giving his life to the service of Home Missions, and being among the foremost who were pledged for that work, he was chosen president of the "Western Association," a band of theological students who were looking westward for fields of labor. But the returned missionary, Mr. Abbott, came to the seminary in quest of an associate. He was led (how, we know not), to make overtures to young Beecher; and requested him to think and pray over them until the Saturday evening prior to his departure. Says Rev. Dr. G. W. Anderson, his class-mate, "Brother Beecher came to my room in great perplexity. 'I

have never,' said he, 'thought of going to the Eastern field. I cannot decide to go without consulting Miss —— and I have not the slightest idea of her views on the subject.' I suggested writing to her, but she was in Chicago, and it would take more than a week to get her answer. Finally he thought of a lady friend of his affianced who might have heard something that would help him to a just view of her feelings. He left very soon, and returned in half an hour." "Did you see Miss ——?" inquired Mr. Anderson. "No, I did not," was his reply. "Just look at this!" He then showed Mr. Anderson a letter he had just received from the lady in Chicago—a letter which had come at an unusual time and by an unusual route.



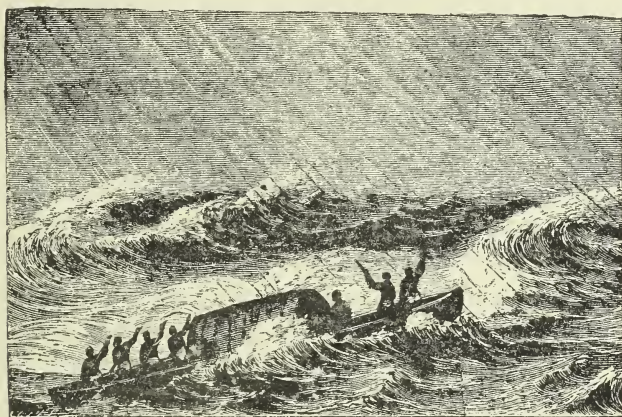
Rev. John S. Beecher.

She had been invited by Miss Lyon, of the Mount Holyoke Seminary, to assist her in teaching for a few weeks. Against opposing circumstances she had finally decided to go, and added to her letter these words, substantially: "I think we ought always to go where duty calls; and if at any time you should come to think it your duty to go to an Eastern field,

"I should lay no obstacle in your way." "There, Anderson," said he, "what do you think of that?" "I think," rejoined Mr. Anderson, "you have precisely the answer you wanted; and I think you may justly say this is the finger of God."

That evening he called on Mr. Abbott and consented to go to Arracan. In 1846 he was ordained, and united in marriage with Miss Martha Foote. He and his wife arrived at Sandoway in December, 1847, soon after Mr. Abbott, and just in time to accompany him to Ong Khyoung, about a hundred miles southward on the Arracan coast—a place where he had engaged to meet the native preachers. This tour occupied six weeks. Mr. and Mrs. Beecher had arrived in Maulmain about a year previously, and had there given themselves to the study of the Karen tongue. Under the guidance of Mr. Abbott, Mr. Beecher was gradually fitted to take up the work which the great pioneer was so soon to lay down. Mr. Beecher possessed great independence and firmness, but was soon convinced that the peculiar policy of the senior missionary was the wisest, and adhered to it to the end of his days. After Mr. Abbott's final return to America the superintendence of the Bassein mission passed into his hands. In his excursions he was exposed to all those perils which attend primitive modes of conveyance. In 1852, while the Beechers were attempting to reach Thehrau, the place appointed for the Association that year, they were driven out to sea in a common boat without a deck, the hinder part only being protected by the usual awning. They set out from Ong Khyoung and had at first a gentle breeze, but an east wind arose which drove them from their course and prevented them from returning to land. The boat was so tossed about that the boatmen could not stand without holding fast to the framework of the awning. After being driven seaward for four hours, the boatmen, fearing that they would be driven so far from land as to suffer from want of provisions, if not from the violence of the waves, cut away the boat-cover.

This left Mr. and Mrs. Beecher exposed to the burning sun. As the daylight faded the wind died away to a gentle breeze, but as the wind was still unfavorable, they were until the third day at evening in getting to Gwa, the nearest land they could make. Here the Beechers had to wait some time for the boatmen to rest and to have the boat repaired. The delay occasioned by this storm defeated the main object of the voyage.



Rough Boating.

The field of Mr. Beecher's labors was now mainly confined to a line of twelve villages, on or near the Arracan coast, extending from north to south about a hundred and seventy miles. The great centre of the mission, however, was Bassein, separated from these villages by the Yoma mountains. In 1852 the British invasion let loose upon the Karens many bands of Burmese robbers. Threatened by a body of two thousand of these, the Beechers retired from Sandoway, and took refuge on the island of Ramree. After passing the rainy season here, Mr. Beecher, leaving his wife and child on the island just mentioned, went to Bassein, which the British forces had meanwhile taken by storm. On his way he touched at Rangoon, and was glad to learn from Mr. Vinton that the Karen churches in the Rangoon district had

adopted the principle of self-support. To-day they stand second only to the churches of Bassein in this respect.

Mrs. Beecher, while returning to America, died unexpectedly, and was buried at sea, March 3, 1854. The loss was a heavy one to the mission, as well as to her husband. Her consecration to missions was without any reservation, and it was this, expressed in one of her letters, that had fixed Mr. Beecher's determination to devote his life to foreign evangelization.

Misfortunes very often come two by two. While Mr. Beecher was mourning the sudden death of his yoke-fellow, he was put on trial for insubordination. He had been sent by the Board to Sandoway, and had accordingly made that place his headquarters for six years, while serving the Bassein Karens. But when the town of Bassein, and the region formerly occupied by the Karens of Arracan, had come under the British dominion, the members of the Arracan churches left for their old homes east of the Yoma mountains. Mr. Beecher thought he ought to follow them. Trustworthy fellow missionaries and the Karen pastors were of the same opinion. As he could do nothing more in Sandoway, and as the instructions of the Board, addressed to him in 1846, permitted him to go "to Bassein, if accessible, or wherever he shall find the most fitting place for doing his assigned work," he now considered himself at liberty to remove to Bassein as the proper base for future operations.

At this crisis Mr. Beecher resolved to visit America. Smarting under what he felt to be the unjust censure of the Executive Committee, yet supported by the formal approval of the Bassein Mission, he embarked February 19th, 1855, and arrived at New York September 28th. On his homeward voyage, an official letter passed him recalling him from the field. When he landed, therefore, though he then knew it not, his connection with the Missionary Union had come to an end. During his visit to his native land, his friends arranged for his return to Bassein under

the auspices of the Free Mission Society, some account of which the reader will find on other pages.

Mr. Beecher and Mrs. Helen L. Beecher returned in 1857, and arrived in Bassein on the 17th of September. Repeated attempts to put other men in Mr. Beecher's place proved unsuccessful. The Karens regarded him as the legitimate and worthy successor of Mr. Abbott, and as such coöperated with him. There were but few natives who still stood by the then policy of the Missionary Union. Among these was Rev. J. P. Salmay, who, after spending more than seven years in America, returned in 1862. Having resided so long far away from Burmah, and compelled to judge from one-sided evidence, it was natural, yet provoking, that he should not concur with Mr. Beecher and his friends, to whom he owed all his education and his opportunities for extensive travel.

Our missionary now addressed himself with renewed enthusiasm to the spiritual and intellectual cultivation of his field. The year 1858 was memorable for the erection of the Karen Mission House, and in 1860 he opened the Bassein Sgau Karen Normal and Industrial Institute. In 1866 he was attacked with what was supposed to be consumption, and positively advised to leave Burmah without delay. He accordingly embarked for England, and reached Plymouth September 14th, with seemingly improved health. He took rides daily, and enjoyed calls from the learned Dr. Tregelles and a few other friends. He was very weak, but peaceful and happy. At this time he received a resolution from the Executive Committee in Boston, cordially and unanimously inviting him to return to the service of the Missionary Union. It gave him much pleasure, and he even indulged the hope of going out again to Burmah under their auspices. On the 21st of October he fainted, as was supposed; but he never revived. His spirit had gone home ere his friends were aware of his departure. His lungs were believed to have

"It is easy," says Rev. Mr. Carpenter, "to be wise after the event." It is due to the Board to say that they resolved to send out to Burmah a deputation of our very best men. Some whom they urged to go refused, and the two eminent men who went would have gladly staid at home. It is likewise due to the memory of Rev. Dr. Peck to add that he finally became convinced that the policy which bore his name was a mistaken one. An enlightened compassion for the perishing really seemed to dictate that this controversy should be confined to the parties immediately concerned, but in this case it served as a needed revelation of character and policy.

V.

The Rev. C. H. Carpenter, so well known as a missionary to Burmah, and the historian of the Bassein Karen Mission,¹ was born in 1835, and was educated at Harvard University and Newton Theological Institute. Appointed a missionary in July, 1862, he sailed in the following Autumn for Burmah. He arrived at Rangoon in May; where, with Mrs. Carpenter, he was received into the family of Dr. Binney. He became an assistant in the Karen Seminary at Kemmendine, near Rangoon, and when, in 1865, Dr. Binney retired from the institution, Messrs. Carpenter and Rev. D. A. W. Smith took the entire superintendence of its affairs. After the return of Dr. Binney, in 1866, Mr. Carpenter continued his connection with the seminary, while Mr. Smith removed to Henthada. In November 1868 the first telegram ever sent from the rooms in Boston to the Baptist missions in Asia bore this message: "Carpenter transferred to Bassein and Smith to Rangoon." As he had also received from the Bassein Karens an urgent invitation to become their leader in place of the lamented Thomas, he considered it his duty to

1. Self-Support, as illustrated in the History of Bassein Karen Mission. (Rand, Avery & Co., Boston 1883.)

transfer his labors to Bassein. At this station his labors were attended with very marked success. Compelled to leave his field for a season on account of failing health, he set out on an exploring expedition to Siam. He crossed the boundary between British Burmah and Siam at a point known as "Three Pagodas," and found his way to the governor of the Pwo Karen district of Phrathoowan. With his native assistants he visited in one of the river valleys forty-three villages, and gained access to more than a thousand households. The number of Karens in the country through which he travelled was estimated at fifty thousand.

In 1872, Mr. and Mrs. Carpenter were compelled, on account of ill health, to return temporarily to the United States. Long marches on the feverish Arracan coast, night-watches, with many anxious cares, had, in the course of three years and a half, made Mr. Carpenter an invalid. His wife's health was also seriously impaired. Mr. Carpenter returned to Burmah, in April, 1874, as President of the Rangoon Baptist College. Soon after his arrival he became convinced that it ought to be removed to Bassein, and sent to Boston a request to be permitted to transfer the institution. The Executive Committee having decided the question in the negative, Mr. Carpenter resigned his position in March, 1875, and again established himself in Bassein. He was convinced that he could do more to advance the interests of education among the Karens, as a people, in Bassein, without the college and without pecuniary aid from America, than he could do in Rangoon at the head of the college, backed by the treasury of the Missionary Union. In Rangoon he was cut off from Karen intercourse and support, while he regarded the metropolis as a bad place in which to train Karen preachers for humble, self-denying work in their native jungles and mountains. The school in Bassein was of indigenous growth, while the college in Rangoon was an exotic. The report of the first

year's exertions presented many facts to inspire hope and confidence. The number baptized during that time was two hundred and eighty-two. The following year was marked by hard work and attended with some peculiar trials. He reported that in the stations under his charge there were eighty-five churches, one hundred and fourteen native preachers and 6,366 church members.

In 1880 ill health again obliged Mr. and Mrs. Carpenter to leave Burmah. He is at present (1884) residing at Newton Centre, Mass., trying to collect funds to endow a Bible School at Bassein in the vernacular language. Forty thousand dollars are thought to be needed for the support of the principal and for other necessary expenses. The natives pledge themselves to build a suitable house for the principal and buildings for the school, and to give rice year by year sufficient to sustain all the pupils. Mr. Carpenter and his native assistants consider such an institution as absolutely necessary to the Christian growth and fruitfulness of the mission.

Our missionary is persuaded that the Karens would have more fully realized the hopes of the first missionaries had they been provided with the aid which was essential to a thorough Christian education. While he rejoices in the progress the Karens have made in pecuniary independence, he laments that they are still wanting in moral and intellectual independence. They still need to be led by missionaries from America, and they have almost always failed whenever they have attempted in their own way to carry the Gospel to the regions beyond. "Thus far, in almost every instance," says Mr. Carpenter, "in which they have attempted independent missions—as in Upper Burmah, in 1859; towards Zimmay, in 1863; later in the Meklong valley of Siam, and beyond Zimmay to Lakon, in 1881—their efforts have well-nigh come to naught. Long journeys have been made successfully; money for the journeys has been forth-coming, and

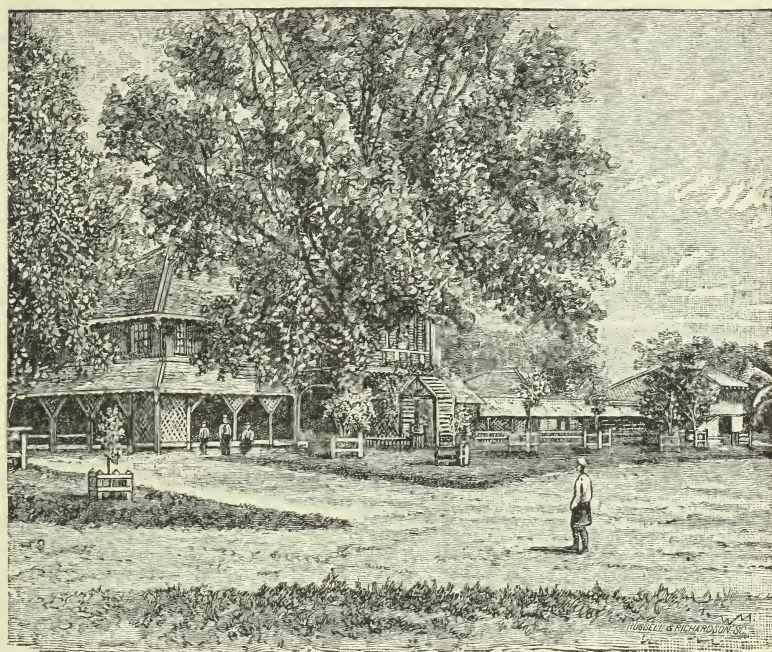
abundant enthusiasm at the start : but of the home-coming, and of the spiritual results what can we say !”

On the other hand the success of their attempts at self-support is most extraordinary. Many will remember how Ko Bike, of Maulmain (there were two of this name), came forward to meet a deficit in the missionary treasury, remarking, as he did so, that he regarded himself as “foreordained to make up deficiencies.” From Mr. Carpenter’s account of the Bassein Karens, it clearly appears that they believe themselves predestinated to do something more than this.

It is an omen of hope that our missionary contemplates the introduction of annual gatherings, much like the camp meetings of our Baptist fathers. “We have,” says he, “long had it in mind to institute each season, after harvest, a series of what may be called revival meetings in convenient jungle centres, in the hope of calling down upon this people, who seem to be rather unsusceptible to emotion, a more than ordinary measure of the Holy Spirit’s power. A meeting of days, devoted exclusively to prayer and the exhibition of divine truth in its more pungent forms, would be something new in Bassein; and if wisely and prayerfully followed up, we believe that great good might be accomplished.” We have observed that in other foreign fields there is a deepening conviction that revival means and methods are suitable as well for heathen as for Christian lands.

Mr. Carpenter’s volume, already mentioned, is of much interest and value, notably the chapter devoted to the discussion of the system of extending foreign patronage to Karen preachers. Messrs. Abbott and Beecher, in their endeavors to bring about the adoption of the favorite system of self-support in the Bassein district, were sometimes reminded by the Karen pastors of their district that, in the Maulmain district, the Karen preachers received a support from America, and that the Karens of Arracan or Bassein were as much entitled to foreign aid as were

those of Maulmain. Mr. Abbott blames Dr. Judson for commencing this system by giving foreign aid to his Burman and Karen assistants, and for refusing to adopt the system of self-support, and so at once making hirelings of his assistants, and setting a bad example to other missions. We have not sufficient space in which to discuss these differences. It should, however,



Girls' School-House, Bassein (Paid for mainly by Karen Christians).

be said in apology for Dr. Judson, that all the previous missions in India had acted on his system, and had found it to work well. He had to lay foundations, and was at first so circumstanced that he considered it wise to give wages to his Burman assistants. Among his reasons for so doing, one was this: The Buddhists make a merit of works; if, therefore, we ask frequent contributions from the natives, we may inculcate wrong notions

of the freeness of the Gospel. It ought likewise to be remembered that many of the native assistants whom Dr. Judson at first supported by foreign stipends were itinerants or evangelists who had not as yet gathered any native churches. But the theory of the Bassein missionaries presupposes the existence of such churches. When Dr. Mason asked Mr. Abbott what was to be done in such a case, he replied by saying that such itinerants were of no service. When Dr. Binney was urged to exchange the system of foreign patronage for that of self-support, he replied that it ought to be done, but with his present work he could not commence what might demand much of his attention, at perhaps unexpected times; he must, therefore, leave matters as they are until he has more time and the circumstances are more favorable. If all things were considered, we would find it difficult to disapprove the action of Dr. Judson and of the Board that concurred with him in his opinion of this business.¹ They attribute the success of Mr. Abbott's experiment of self-support to "Providential circumstances that were peculiarly favorable." As with the child just setting out in life, and the feeble colony just landed, so with the new mission; the question of parental aid may be the question of life or death. At a later stage the formation of habits of self-support are, perhaps, necessary to the growth of courage, the exercise of liberty, and the best use of all energies and resources.

1. See Appendix, 5.

CHAPTER XXXVIII.

THE TWO KAREN APOSTLES.

I.—Ko Thah-byu.—When he first Appeared above the Horizon.—Early Clouds.—Baptism.—Necessity of Native Firmness.—Early Excursions among the People.—His Ignorance of all but the most Essential Truths.—Unsuccessful as a Pastor.—Accompanies Mr. Boardman and Mr. Mason.—Visits Kanyoon.—Work in the Maubee village.—Ruling Passion Strong in Threatening Death.—His Work among the Karen Refugees at Sandoway.—His Ungovernable Temper.—His Great Efficacy and Success.—**II.**—Sau-Quala.—A Child of Adversity.—The Meaning of Quala.—Converted by Ko Thah-byu's First Sermon.—His Betrothal.—A Collection of Traditions.—Refuses Office under Government.—Yields to Temptation.—His Repentance.

KO THAH-BYU, since known as "The Karen Apostle," first makes his appearance as an inquirer of whom Mr. Judson took note before he removed from Amherst to Maulmain. He had been a robber and a murderer. He had at length become the slave of a Buddhist master at Rangoon, but had been redeemed by a Burman convert who had heard the missionaries say that they wished to become more acquainted with the Karens. His temporary master presented him a tract from which he gleaned his first ideas of the Christian religion. We hear of him accordingly as one of Mr. Judson's anxious inquirers at Amherst April 22d, 1827.

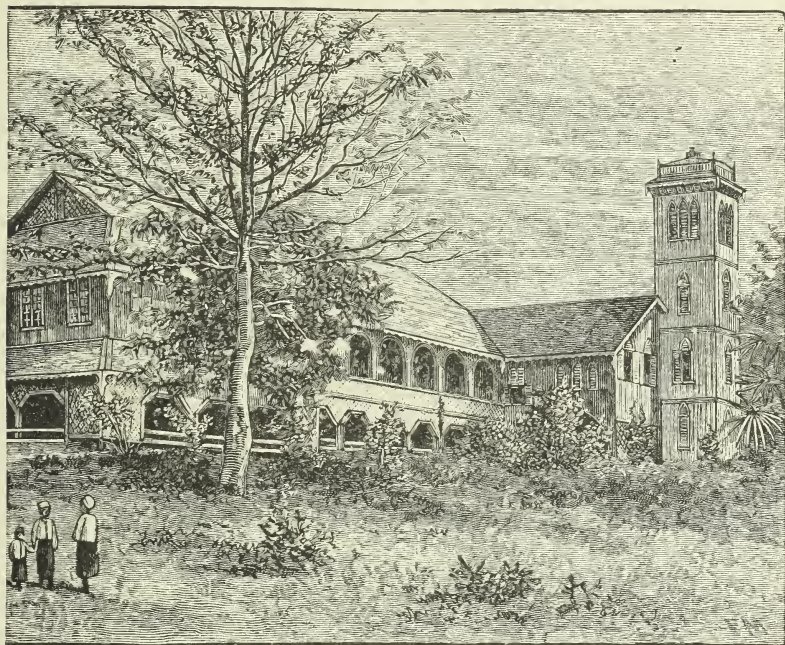
His progress was at first very slow. The Christian Burman transferred Ko Thah-byu to the family of Mr. Judson as a house-servant, and when the mission was removed from Amherst to Maulmain this Karen accompanied him thither. Mr. Judson now became better acquainted with Ko Thah-byu. He found him rude and passionate as well as wanting in energy, and yet showing some signs of being the subject of divine grace. By slow degrees light dawned upon his mind and warmth gained

access to his heart. The influence of the religion of Jesus gradually appeared in his daily conduct. At last he began to pray, to deplore his sinfulness and to look in faith to the dying Redeemer. Mrs. Boardman, in a letter written in January, 1828, describes him as a Karen, a poor man who had been for some time in the employ of Mr. Judson. She thinks he will probably soon be baptized. That pride of race which is said never to die with a Burman made the Burmese converts at Maulmain slow at first to acknowledge the right of the poor despised Karen to be admitted into the Church. But when they were convinced that the Karen robber and slave was really a new creature, they voted unanimously for his admission to their fellowship.

He was not baptized, however, at Maulmain. When Mr. Boardman removed to Tavoy, in the Spring of 1828, he took this Karen with him, and his first missionary work after his arrival was to baptize him. Ko Thah-byu was buried with Christ on the 16th of May. Soon after, he began to make tours among his people and to tell them the news of the Gospel salvation, and seldom returned without bringing several Karens with him "to see the teacher of the new religion." One young Karen was found by Ko Thah-byu in the niche of a pagoda, where he had been fasting two days. He had heard of Gautama from the Burmans, and was practising this austerity in the hope of obtaining divine light. Our apostle instructed him and gave him a Christian book. The young man went back to his native jungle, and returned a month later bringing three of his relations.

At first the Karens were very reluctant to receive our missionaries, and repeated attempts to gain access to them showed the necessity of sending forth native assistants to prepare the way for the progress of the Gospel. The timidity of the Karen is strikingly illustrated by an excursion Mr. Judson made among them about the time of Ko Thah-byu's conversion. He went to a Karen village about twenty miles north of Maulmain. He

was accompanied by a converted Burman who had formerly been a tax collector and was familiar with the language and customs of these mountain tribes. On their arrival every man, woman and child ran away and hid themselves in the jungles. Mr. Judson and his Burman companion sat down in the shade, and after some time one or two of the men summoned sufficient courage to show themselves and ask, "What is your object in



Partial View of Ko Thah-byu Memorial Hall, Bassein, Dedicated 1878.*

coming to our village?" The interpreter replied, "Our object is to tell you about the true God and the way of salvation." "Oh, is *that* your object?" replied one of them; "we thought you were Government officials, and we were afraid; but if you are religious teachers, come to tell us of God, we are happy; we will listen." The visitors were then asked whether they had brought God's

* Built by Karen contributions, at a cost of about \$15,000.

Book and added: "Our fathers say the Karens once had God's Book, written on parchment, and they carelessly allowed it to be destroyed. Since then, as a punishment, they had been without books and without a written language. But our prophets say the white foreigners have the Book, and will in future time restore it to us."

Our apostle was of very great service in visiting the Karen villages, and giving them intelligence about Messrs. Boardman, Mason, Wade and others, who were afterwards so successful among these tribes. But his own usefulness as an evangelist among them was great almost beyond belief. Unfitted for pastoral labors because of his ignorance and one-sidedness, these very deficiencies were compensated by his rare faculty of concentrating all his powers and bringing them to bear upon a certain point. The doctrine of justification by faith having been to him a part of his heartfelt experience, it became the beginning, middle and end of his preaching. Ignorant and obtuse as he was on all other subjects, we are told that the moment he touched upon his favorite theme, he exhibited a power and force of illustration which surprised all who knew him. "He had very few thoughts," says Rev. Dr. Mason, "but these were grand ones, and everything else he deemed rubbish: The fall of man, his need of a Saviour, the fullness of Christ, and the blessedness of heaven. And he used these thoughts like an auger in drilling a rock. It was round and round, round and round, until the object was accomplished. The Christian Karens, as they became fully instructed, could not bear to hear him; they required better educated teachers; but the schools have not turned out his equal, and probably never will, for an untaught assembly."

This Karen evangelist was a Sgau, and sought first the salvation of his own tribe. In August, 1828, the occasion of the baptism of two converts at Tavoy, three Karens were present

from a distant village, who engaged Ko Thah-byu to return home with them and preach the Gospel in the village where the mysterious book (afterwards discovered to be the Book of Common Prayer, with the Psalms) was kept. They promised to erect a place of worship and to invite the circumjacent Karens to assemble and hear the way of life.

Accordingly in February, 1829, Ko Thah-byu accompanied Mr. Boardman in this first missionary tour among the Karens. As he understood Burman, he interpreted Mr. Boardman's sermons into Karen. They found a large zayat erected for these services; and many natives remained all day and all night, that they might hear the Gospel of the grace of God. A number came forward and declared their faith in Christ, and among them was the Gentile prophet who had been the custodian of the mysterious book.

At the end of this expedition, Mr. Boardman found occasion to remark our Karen evangelist's growth, not only in piety and benevolence, but in sagacity and zeal. In devising plans for the benefit of these tribes, he said to Dr. Boardman, "There are the districts of the Pai and Palan, and several other places near the mouth of the river, where there are many Karen settlements which I wish to visit. There are also many Karens in the province of Mergui. I wish to declare the Gospel to them all; and before long, I want to go across and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there." Commenting on these words, Rev. Dr. S. F. Smith says: "Perhaps herein we find the germ of the wonderful work of grace in the district of Bassein, now numbering more than seven thousand one hundred church-members."

On the 10th of March, his wife, formerly a very ignorant and wicked woman, was baptized, and thus came to fully share her husband's compassion for the benighted condition

of the mountain tribes. She seems to have been converted some time before; it will be remembered that when Mr. Boardman set out on his first tour, she consoled Mrs. Boardman in words that were expressive of truly Christian sentiments.

In December, 1829, our apostle proposed to go across the mountains to visit such of his people as lived on the borders of Siam. Two other native converts offered to accompany him, and so they were commended to the Divine blessing and went away. But as they approached the borders they were overtaken by a company of Talaings, who forbade him to go forward, but his companions were allowed to proceed. They knew, it seems, that he was a convert to the Christian religion, but being ignorant of the fact that the other two were converts also, the latter were permitted to enter the border-land of Siam, where they published the news of salvation with considerable success.

During the year before Mr. Boardman's death, the care of the church at Tavoy and the instruction of the inquirers devolved on Ko Thah-byu and Mrs. Boardman. The number baptized within this period, offered the best comment on the efficiency of his labors.

In his early travels among the Karens, Mr. Mason was often accompanied by Ko Thah-byu. Though not adapted to the pastoral office, he was sometimes tempted to assume it, and when he did he soon became unpopular. Sent into a new field, everything gave way before him, and no man was more highly esteemed by the native Christians while he applied himself to his appropriate work.

Soon after Mr. Kincaid's embarkation for Ava, in April, 1833, Mr. and Mrs. Bennett arrived at Rangoon, bringing with them Ko Thah-byu, that he might carry the Gospel to the Karens of the adjacent jungles. Our evangelist made many excursions among his own people. He found them very ignorant of the Christian religion, and afraid, many of them, to listen to him lest

they should be suspected of disloyalty to the Burmese government. Many were the perils to which he was exposed, as he went from village to village preaching the Gospel of salvation. He sometimes had to wade rivers almost up to his neck. When the rainy season compelled him to be stationary, he taught school among the Karens in the Maubee villages, which are situated about forty miles north of Rangoon. In no long time his school was broken up by the Burmans, and he again returned to preaching and distributing tracts. In October, 1833, the fruits of his labors began to appear. Mr. Bennett's dwelling was thronged with Karen men, women and children, anxiously asking for more instruction about Jesus Christ. The converts were sometimes fined and imprisoned. For a season they were forbidden to visit the mission house at Rangoon. But a Karen who stole in from the country early in the morning remarked that, though this religion might be suppressed for a while, it would soon burst forth like fire smothered under straw. Some of the Karen congregations that our evangelist gathered formed the habit, in his absence, of meeting in different places to hear read the only tract that had as yet been translated into their language, and to offer prayer.

Ko Thah-byu, met with great success in his preaching in many parts of this district of Maubee, where his disciples were afterwards sifted by persecution. Nevertheless, very little chaff was found among them. Many of these went to Rangoon to receive baptism. When some of the missionaries of Rangoon visited them for the first time, in 1836, they discovered that a work of grace had been going forward there for three years. They baptized one hundred and seventy-one, and examined about a hundred more who appeared to be prepared for church-membership. On their return they reported that there was work enough in the district to employ twenty missionaries and as many assistants. As he, however, had evidently broken up all

the fallow ground, he retired and went to Pegu, where he found two thousand Karens, who were almost totally ignorant of the religion of Christ.

On account of enfeebled health, and the expectation of war between the English and Burmese, he returned to Maulmain. Nothing did he like better than preaching. In illustration of his ruling passion, an anecdote was told of an accident in which his life was endangered by the oversetting of a boat. "I shall be drowned!" exclaimed he, "and never more preach the word of God to the Karens."

When, in 1840, Messrs. Kincaid and Abbott repaired to Arracan, partly for the purpose of providing places of refuge for the oppressed Karens of Burmah, Ko Thah-byu accompanied Mr. Abbott to Sandoway, and established himself in a little village near him. At first the converts of the Karen apostle went to him over the mountains, from the delta of the Irrawaddy, in such numbers as to arouse the jealousy of the Burmese, and to induce them for a time to adopt a more lenient policy, lest the Karens should make a sweeping exodus into the British province of Arracan. But soon the fires of persecution broke out anew, and family after family stole away over the hills to Arracan. The famine and sickness that befell the poor natives are elsewhere described. The British residents of the province, and notably Captain Playre, the Assistant Commissioner, supplied them with food, medicine and other means of relief. Ko Thah-byu assisted in the work of rescue, with his characteristic ardor, until he was attacked by mortal sickness. He had for several years been suffering from rheumatism, which had left him much debilitated. He caught a bad cold, which resulted in an inflammation of the lungs. He had a presentiment that this was his last illness. Mr. Abbott, learning that he was sick, but unable to expose himself to the rains, sent a boat to bring him to the mission-house. He lived but a short time after his arrival. A few restless nights carried him to the repose of eternal day.

Ko Thah-byu naturally possessed a bad temper. It was so ungovernable, that even after his conversion he had often to spend many hours in prayer for strength to subdue it. "His failures, however," says Dr. Mason, "should be compared, not with those who were born under Christian influences, and had been subjected to the restraints of civilized society, but with those of a youth and manhood spent in a manner that makes me shudder to think of, and unwilling to relate; so that often from the impulse of passion, he said things that would be quite inexcusable in others."

He was the first Karen convert. He died in 1840, after a memorable career of twelve years. Of him it has been said, that perhaps not one in a thousand (from the days of the Apostles to the present time) of those who may have devoted their lives exclusively to this work, have been the instruments of converting as many individuals as this simple-hearted Karen. The year he died there were officially reported as members of Christian congregations in Pegu, about one thousand two hundred and seventy of his race, most of whom, it was thought, were led to the Saviour through his exertions. Twelve years later, in 1842, when the British declared war with Burmah, it appears from a note made by Rev. Dr. Mason that seventy-six churches, with five thousand members, were reported to exist in Lower Pegu.

II.

Sau-Quala, the Karen preacher, standing next to Ko Thah-byu in fame and service, was born and nurtured in a wild mountain glen. His parents had been oppressed by the Burmans, but about the time of his birth they, in common with many other Karen mountaineers, were evidently expecting that the white foreigners would come and set them free. Hence they called their infant boy *Quala*, a word which signifies Hope. When he was about fourteen years of age, the English took

Tavoy, and the kind treatment his parents and other Karens received from the British conquerors, entirely won their confidence. Two or three years afterwards Ko Thah-byu was baptized, and almost immediately began to preach the Gospel to his countrymen. The very first house in which he delivered the message of salvation was that of Sau-Quala's parents, and their



Birth-Place of Sau-Quala.

son was converted by the first sermon. Sau-Quala was deeply affected by what he heard, and said to himself, "Is not this the very thing we have been waiting for?" His mother, too, embraced the doctrine of redemption. It was some time, however, before his father accepted the new religion.

This young Karen was among the number who carried dying Boardman to the place where he witnessed the baptism of

thirty-four Karens, as related elsewhere, and he helped consign the mortal remains of his beloved pastor to their resting place in the missionary cemetery at Tavoy.

He had when a child, as is customary among some of the tribes, been betrothed to a little girl; and when he had grown up the elder of the village was deputed to visit his betrothed, to find out how she regarded him. The only remark she made was, "Oh, yes! I love Sau-Quala amazingly now he is baptized. Had he not been baptized I should not have loved him at all." This signified, according to their mode of expression, a resolution not to marry him. This was fortunate for the young man. He afterwards found a wife who was a bright example of piety, and whose zeal for the missionary cause was very helpful to him.

From the opportunities Dr. Mason had of studying the character of Sau-Quala, he concluded that he had no ordinary mind or heart. He instructed him for a while, and afterwards sent him to Maulmain to enable him to secure the advantages of its missionary school. On his return to Tavoy he was employed by Dr. Mason in committing to writing all such traditions in poetry and prose as he could remember or collect from others. Among these were those Hebrew traditions the publication of which, in several forms and at different times, has done much to excite an intelligent interest in the Karens. As these tribes had not reduced their language to writing, there was, of course, much uncertainty in respect of the antiquity of some of these traditions. One of them, which we quote in our notices of the Buddhism of China, was evidently forged by the Jesuits and palmed off on our Karen evangelist as a tradition which was current among these clans before the arrival of Europeans. Dr. Mason was also indebted to him for assistance in translating the New Testament.

Sau-Quala had more than one offer of lucrative employment under the British government, but he determined not "to mix

up God's work with the government work," and his wife encouraged him to resist every temptation of this kind. But still he never refused to co-operate with the officers of the British government in establishing the arts of civilization. He carried out with zeal and discretion several commissions with which he was entrusted. He also accompanied Mr. O'Riley, the author of "A Tour to Karenne," on more than one of his expeditions.

He was ordained in 1846, and preached in various places with success. After accomplishing a great work in Tenasserim, at the end of 1853 he proceeded to Toungoo in the company of Mr. and Mrs. Mason. But on account of the dangerous sickness of Mr. Mason, after a sojourn of about three months, they set out to return to America. Before they left, however, they witnessed the baptism by Sau-Quala of two Toungoo Karens. More than fifty Burmans were present, whom he addressed in a judicious and eloquent manner. Some English officers who were spectators afterwards declared that they were much gratified with the fearlessness, dignity and propriety of the administrator.

During the absence of the pastor, Toungoo Mission was unhappily placed in the charge of Sau-Quala. He could not be said to be a novice; for he had been serving as a native preacher about eight years: but, being more zealous than prudent, it was not safe to commit to him the work of laying foundations of churches in a heathen land. "The face of this man," says Rev. Dr. S. F. Smith, "is familiar to many in the United States through a photograph of native preachers, which has found its way to many of the friends of missions. His appearance of intelligence, dignity, seriousness and earnestness, seemed a guaranty of his sincerity; and his name was known and honored in this and in his own country, as a man of apostolic zeal, whom God owned by granting him apostolic success. * * With never-wearying activity, he was everywhere in the field, planning wisely and superintending efficiently. All felt that he was truly a good

minister of Jesus Christ. God kept him during all the period of Dr. Mason's absence, and for years afterwards. The mission grew apace under his ministrations, and multitudes were added unto the Lord. It was a long season of the Pentecostal effusion of the Holy Spirit. Immediately after Dr. Mason left for America, four native preachers were put in charge of four native tribes. The first year of the mission 741 converts were baptized. Within a year and nine months Sau-Quala had baptized 1,860 disciples and organized twenty-eight churches, and hundreds more were anxious to be baptized. * *"

"But Satan loves a shining mark, and sometimes aims to strike a conspicuous blow. If he cannot stop the work of God, he seeks to mar and blur it. After laboring for more than twelve years with apostolic zeal and devotion, and perhaps with more than apostolic success, in an evil hour Sau-Quala was tempted and fell. An act of open sin clouded his brilliant career, and he was lost to the ministry. With a penitence like that of Peter, 'he wept bitterly' over his fall, and at once retired from the ministration of the Word; and his name disappears. His course ever afterwards was a most humble and penitent one; and he showed by years of upright and virtuous living that his penitence was genuine, and that he had been restored to the fellowship of a forgiving God."

CHAPTER XXXIX.

THE REV. HOWARD MALCOM, D. D., LL.D.

Dr. Malcom's Visit to South-Eastern Asia.—His Early Life.—Conversion and Call to the Ministry.—At Princeton Seminary.—Marries and Settles at Hudson, N. Y.—Becomes Pastor in Boston.—Marrying in the Lord.—Literary Work.—Second Marriage.—The Lord's House.—Idolizing Dr. Stoughton.—President of University of Lewisburg.—Theological Index.—The Baptist Historical Society.—Some Traits in his Character.

AN event of much interest in the early history of our foreign missions, was the visit of Rev. Howard Malcom to our mission stations in Burmah, Arracan, Siam and China. He also visited the eastern missions of other denominations and inquired about their doings and usefulness. Before his return he assisted in planting the now flourishing mission among the Telugus. In those days the means of locomotion were very slow, and yet, during an absence of two years and six months, he measured a distance of more than fifty-three thousand miles. On his return, he was often invited to lecture on the subject of his travels, and wherever he did so, he advanced the cause of foreign missions. His "Travels" were published at Boston, in 1839, in two volumes, 12-mo, and as they contained a great deal of general information about remote and unknown parts of the earth, they were read with avidity by not a few who thought little of the Gospel and still less of missions.

The Rev. Howard Malcom, D. D., LL. D., was born in Philadelphia, Pennsylvania, in June, 1799. He was the only son of his parents. On his mother's side, he was related to the Quakers. His father died in 1801, at the age of three-and-twenty, and he was left to the care of his mother and her father, Mr. John Howard. Being an only son and residing in Philadel-

phia, with plenty of pocket-money, he was humored in many of his whims, and while yet a mere boy, came to fancy himself one of the most unquestionable lords of the creation. His mother placed him in a school at Burlington, New Jersey, to prepare for college, and after studying there only one year, he entered Dickinson College, in 1814, at the age of fifteen. Most of the students, like himself, were fond of college scrapes of every kind. These disorders soon brought them into collision with the president and professors, and resulted in the dismissal of them all, and the closing of the doors of the college in 1815. The spoilt child had often thought it would be a fine thing to be a merchant. Finding himself, therefore, without an occupation, he entered a counting-house and commenced book-keeping. He now began to be tormented with the fear of death, and being confined to his room for three weeks, he betook himself to the reading of the Bible, and read it more attentively than he had ever done before. He grew more and more anxious about the safety of his soul, until he was converted. He became a member of the Sansom Street Church in 1816, and two years later was licensed to preach the Gospel. He entered Princeton Seminary and continued his theological studies for two years. He was ordained in April, 1820, at the age of twenty-one, and in May became pastor of the Baptist church in Hudson, New York. About the same time he married Miss Lydia Shields, a young lady of sincere piety, brilliant talents and wealthy connections. He remained pastor in Hudson until 1826, when he resigned, remarking to a friend that he was tired of carrying Deacon — on his shoulders. He is supposed to have been among the first in America to establish a Sunday-school. He now became general agent of the American Sunday-school Union. He served that society only a year, and in 1827 he became pastor of Federal Street Church in Boston. His fluency and wit, as well as his youth and gentlemanly manners, made him very popular

as a preacher and lecturer. Being benevolent and public-spirited, he became a member of many societies and boards, and took an active part in almost all the beneficent operations of that period. At this time he wrote his "Bible Dictionary," which had a very large sale. He also composed a little volume on, "The Christian Rule of Marriage." In this work he maintains that a church-member should marry none but a pious person. His convictions on this subject, as the writer knows, were once put to a pretty severe test. While he was president of Georgetown College, Kentucky, a student of ardent piety and excellent gifts, as well as an Adonis in person and the heir of a large fortune, (he was a friend of the present writer), came to him one day to ask him to give to him, in marriage, one of his daughters, whom he was courting. The President replied, "I have no objection whatever to you, my dear brother. But I must, I am sorry to say, withhold my consent for this simple reason: My daughter is not pious; she has never given any evidence of being a new creature." The courtship was not continued.

During his residence in Boston Dr. Malcom wrote introductions to a number of volumes of practical piety. In 1831 he and Mrs. Malcom visited Europe. In 1833 he was called to mourn the death of his wife. She was a lady of many excellencies, and very useful in the churches and among the Baptist sisterhood of Boston. His estimate of her character was published in an attractive little memoir. Resigning his pastorate in 1835, he was, as already mentioned, sent out to India by the Triennial Convention, to visit the mission stations in that country. His "Travels in South-Eastern Asia" were published both here and in England. In 1838 he married Mrs. Anne R. Dyer, of Boston, and in 1840 he accepted the presidency of Georgetown College, Ky. While President of this College, he was once travelling through Kentucky in a buggy. Stopping at a tavern for the night, his valuable horse was turned into a pasture where, in

jumping a fence, it killed itself. Next morning the hostler, on discovering the accident, ran to the tavern to inform the President of his loss. To the man's astonishment he received the sad tidings without the ripple of an emotion, very coolly remarking: "All right; the horse was not mine. It belonged to the Lord, and if He was pleased to let it kill itself it is none of my business."

Ever since he resided in Boston he had been affected with feebleness of voice, but in 1849 he was so far cured as to think of returning to stated preaching. He therefore resigned his presidency, and accepted a call from the Sansom Street Church, Philadelphia. During his visits among the older members of this church he was occasionally teased by laudations of the former pastor, the great Dr. Staughton. One of the mothers in Israel could talk of little else but the sermons of Dr. Staughton. Did Dr. Malcom preach, his sermon reminded her of a sermon on the same text; a sermon she could never forget—by her lamented friend, Dr. Staughton. At last the good old lady died, and funeral services were held at her late residence. Dr. Malcom, as was customary, made a short address. Among other things, he said: "Her surviving friends may derive some comfort from the reflection that our good mother in Israel has gone to join in Heaven so many of her friends who went before her. She is now happy in their company. Especially is she happy to meet again her particular friend and former pastor, Dr. Staughton. Whenever I called to see her she could talk of nobody else, and for one I am glad that she has gone to dwell with him forever." This was said with such coolness and serenity as to cause no sensation.

In 1857 he became president of the Lewisburg University, Pennsylvania. For many years he had been accumulating matter for his *Theological Index*, containing lists of authors and books in all departments of religious literature. He now occu-

pied his leisure in continuing this work, and, with the assistance of Professor G. R. Bliss, he finished and published it in the year 1869. He was the founder of the American Baptist Historical Society, and it owes its valuable library almost exclusively to his gifts and exertions. He was also one of the founders of the American Tract Society. He was for many years president of the Peace Society, and of the Colonization Society of Pennsylvania. In 1878 he was bereaved of his wife. Afterwards his strength gradually failed, and he departed this life in March, 1879, at the age of eighty.

He was remarkable for sincerity, courage and independence. He was not the man to belong to a ring or mutual-admiration society. He was frank and fearless, yet gentle in speech. Good sense and a conciliatory spirit characterized his deliberative addresses. Born to wealth, he was neither a prodigal nor a miser. He had a business capacity of the first rate, but did not allow its exercise to allure him from higher fields of activity. It is a curious fact that amidst his various and manifold avocations as pastor, adviser, educator and man of letters, he never made a losing investment. Having no time to squander in speculations, he laid out his money in such securities as would yield small but certain returns. He knew that large interest means a large peril to the principal; and, as he considered himself a steward of the Lord, so the Lord helped him to save as well as to disburse the funds committed to his charge.

In his old age he was cheerful. He did not regard the near approach of death as a great rock such as was forever hanging over the head of Tantalus, but as the rolling away of the stone from the door of his sepulchre, and his admission to a risen and glorified life.

CHAPTER XL.

JONES AND DEAN OF SIAM.

I.—Rev. Dr John Taylor Jones.—Perils among Malayan Pirates.—First Labors in Burmah.—Learns the Siamese.—Account of his Early Years.—The Peculiarities of his Piety.—Translated the Bible into Siamese.—His Services as Translator to the King.—A Natural Linguist.—His Personal Appearance and Habits.—A Model Missionary.—His Death.—What Strikes Pagans with Astonishment.—**II.**—Rev. Dr. William Dean.—Childhood and Parentage.—Embarkation for the East.—The Sojourn at Singapore.—The Attack of the Malayan Pirates.—Early Death of his first Wife.—Memoir of Mrs. Theodosia Dean.—Mrs. Maria Dean.—Pastor of First Baptist Church in Siam.—Five other Churches Organized.—Has baptized five hundred Chinese.—Organized the First Church in Hong-kong.—The Church at Swatow.—Translation of the Scriptures and other Books.—Visit to the United States.—**III.**—Mrs. Maria Maine Dean.—A Native of Chenango County, N. Y.—Marries the Young Missionary Slaughter.—Left a Widow.—Marries Captain Brown.—Return to America.—Marries Dr. Dean.—Her Work among the Sinese.—Dies in Boston while visiting America in 1833.—A Tribute to her Character.

I.

“**MY** ACQUAINTANCE with Mr. Jones,” says Rev. Dr. Dean, “commenced at Singapore in 1835. There I encountered with him an attack from Malayan pirates, by whom he was thrown into the sea; and there, as the mark of the deadly piratical spears, and in the last stage of exhaustion, I succeeded in drawing him into our boat, and by means little less than miraculous we were delivered from the murderous attack.”

Mr. Jones had come out to Maulmain in 1831, to labor among the Burmans. While there, however, he heard of an interior tribe called the Talaings. The brethren of the mission reported that in their inland excursions they often passed through villages in which nothing but the Talaing dialect was spoken or understood, and it was conjectured that the Talaings might be as numerous as the Burmans. Mr. Jones, therefore, began to

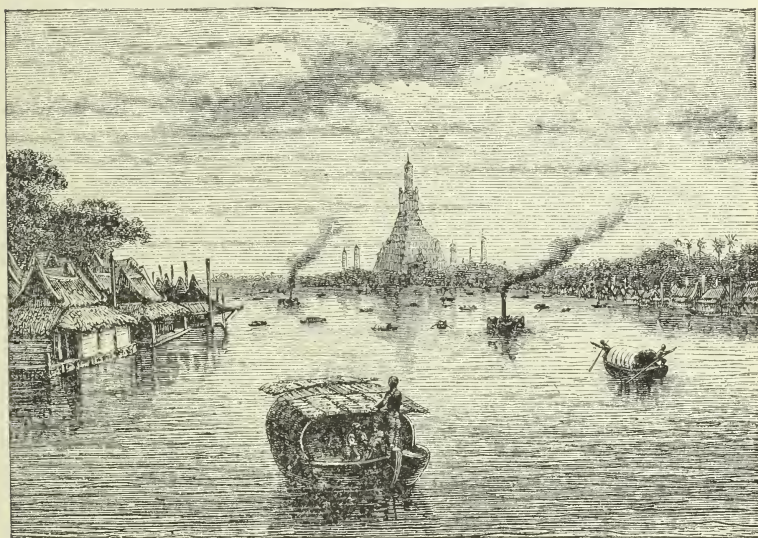
divide his studies between the Burman and this new dialect. As yet there was neither dictionary nor grammar in the Talaing. As great numbers in Siam were accessible through this dialect, he was sent to Bangkok, the capital of that kingdom. As early as May, 1834, Mr. Jones had made such progress in the Siamese language that he was able to issue a tract in it; and by the close of the year he had completed two more tracts, besides a translation of the Gospel of Matthew.

It was while on a visit to Singapore that he met Mr. Dean, who had come out to Bangkok to labor in the Chinese department of the Siam Mission. After recovering from their wounds (for Mr. Dean was also struck with piratical spears), they voyaged together in an Arab ship to Bangkok, and there for five years they were associated in missionary work.

John Taylor Jones was born at New Ipswich, New Hampshire, July 16th, 1802. He was of a Congregational family, graduated at Amherst College, and while studying theology at Andover became a Baptist and was baptized by Rev. Dr. Malcom, then pastor of the Federal Street church, Boston. He completed his theological course at Newton. Our great hymn-writer, the Rev. Dr. S. F. Smith, a fellow-student of his at Andover, says that "with him religion was not so much a feeling as a principle; not so much an occasional impulse, as an ever-acting and an equably-acting force. He rejoiced in the sunshine of prosperity; but he toiled on with steady zeal under the deepest shade."

In 1834 Mr. Jones commenced the great work of his life—the translation of the New Testament into the Siamese. This work he completed in 1843. While residing at Bangkok he acquired great influence with the inhabitants, and the King, as well as the magistrates, consulted him in cases of difficulty. His services as interpreter were of great value not only to the King of Siam, but also to the English and American ambassadors. His

translations were complimented by the King as showing more knowledge of the minute forms of the language than even educated natives ordinarily possessed. He is said to have been more eloquent in Siamese than in English. He was born with the gift of easily acquiring a language, and was a great authority among his fellow missionaries concerning the nice shades of meaning in different words in the sacred or in the pagan tongues. In 1851 he sickened of the common disease of



View of Bangkok.

the climate. His death was very edifying. Three Siamese school-girls having been brought to his bedside, he said to them: "You have often heard me tell you that the affairs of this world are of short duration." Many came to his funeral to testify their respect for his character and services, and the King of Siam sent a present, with the request that it might be deposited in the coffin.

He was thrice married. His first wife was Eliza Grew, of

Hartford, Connecticut; his second, Judith Leavitt, of Meredith Village, New Hampshire; his third, Sarah Sleeper, a teacher in New Hampton Institution. She survives him, and has since become the wife of the Rev. S. J. Smith, who was born of a Hindu mother, and familiarly known while a student at Hamilton as "Hindu Smith."

In manners Rev. Dr. Jones was modest and unassuming, prudent and rather reticent in speech, and cautious in the choice of friends and acquaintances. He was of medium stature, slender, and a little bent from long and continued study. His eyes were blue, and deep-set beneath overhanging brows. His hair was of a light color, and his nose large. His face was oval and marked with the small-pox, from which he had suffered in Siam. He occasionally smoked a cigar, probably as a medicine and not as a luxury.

Rev. Dr. Dean, who knew him intimately, says: "*Thorough*, was his motto. His mind, more than that of any man I ever knew, was *accurate*. I have met men on the missionary field who discovered some stronger points of character, and in some particular qualifications a greater fitness for missionary usefulness; but, taking him altogether, I have never seen his equal, and among more than a hundred men I have met among the heathen, I would select Dr. Jones as the Model Missionary."

We ought to add one anecdote which my intimate friend, Rev. Dr. Dowling, used to tell. During Rev. Dr. Jones last visit to New York, "There is one thing, Brother Dowling," said he, "which distinguishes Christianity from every false religion. *It is the only religion that can take away the fear of death*. I never knew," said he, "a dying heathen in Siam, or anywhere else, that was not afraid, terribly afraid, of death. And there was nothing," he added, "that struck the Siamese people with greater astonishment than a remark that my dear departed wife made, in Siamese, to her native nurse, shortly before her death:

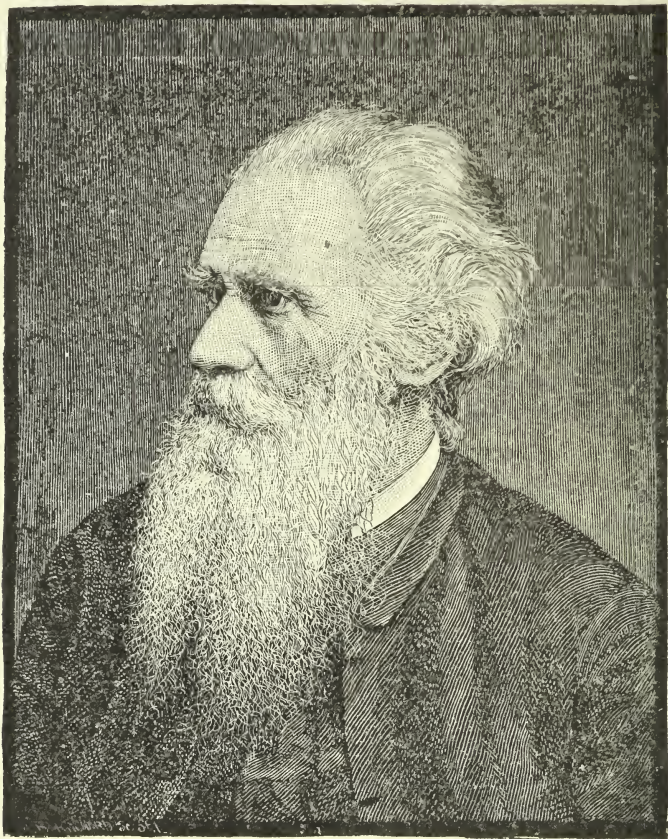
'I am not afraid to die.' For weeks after her death, the Siamese people would come to me, as though incredulous that such a thing could be, and ask, 'Teacher, is it really true that a person has died and was not afraid to die? Can it be possible?' And when assured that it was even so, they would say, 'Wonderful, wonderful, that a person should die and not be afraid.'"

In the life of Babagee, "the Christian Brahmin," as we remember, we are told that his Hindu wife, who had long resisted persuasion, was led to Christ in consequence of having witnessed the happy death of the Rev. Mr. Hervey, the associate of the Rev. Hollis Read, of the Deccan Mission.

II.

William Dean was born at Morrisville, N. Y., June 21, 1807. He was the eldest of eight children of Joshua and Mary Dean, and now (1884) with one exception is the only surviving member of the family. His father was a farmer, one of the first settlers in western N. Y., and died at the age of sixty-five, a deacon of the Baptist Church; and the grandfather lived to the age of ninety years. William labored on his father's farm till he was sixteen years old, when his mother died. The loss of her maternal companionship, and her last loving words, were the means of his conversion. Soon after, he commenced a course of study at the academy, and graduated at Hamilton Theological Seminary in 1833; and the following year was designated, in behalf of American Baptists, to commence a mission among the Chinese. Before first leaving America he baptized, in his native town, several cousins and other young friends and former pupils, among whom was Emily Chubbuck, who became Mrs. Emily Judson. As China was then a sealed country, he was instructed to begin his labors among the Chinese at Bangkok, Siam. He sailed from Boston in the ship "Cashmere," July 3d, 1834, in company

with a party of missionaries, among whom were Messrs. Wade, Howard, Vinton, Osgood, Comstock and their wives, destined to Burmah, and Dr. and Mrs. Bradley, of the American Board, for Siam. At Maulmain, Mrs. Sarah Boardman Judson sent her



Rev. William Dean, D. D.

son, George Dana Boardman, then six years old, by the "Cashmere" on her return passage to America, and from Maulmain to Singapore the little boy, now Dr. Boardman of Philadelphia, was committed to the care of Mr. and Mrs. Dean. During the

detention, for some weeks, of the ship at Singapore, little George lived with Mr. and Mrs. Dean at the mission-house, and when the "Cashmere" was about to sail for the United States, Mr. Dean and John Taylor Jones took little George in a small Chinese boat to embark him on board the ship, which was anchored several miles from the town. While on the way to the ship they were attacked by Malayan pirates, who threw Mr. Jones into the sea, and sent a number of fishing spears into the body of Mr. Dean and the boatmen, while little George, under the seat of the boat, remained untouched. Finally the pirates, on receiving a box of letters and journals, which they vainly supposed contained money, suspended hostilities till Mr. Jones regained the boat. The party were soon picked up by a large fishing boat of twenty men, and taken into Singapore. The following day George was taken by the police force and safely embarked on board the "Cashmere."

Mr. Dean's first wife, Matilda Coman, was an early school-mate and then a pupil. She survived the long voyage of 156 days before the first landing at Maulmain, and thence twenty days to Singapore; lived to look upon the heathen and commence the study of the language in which to teach them the lessons of Christianity, when she laid her youthful form of beauty in the grave, leaving a daughter to bear her name and afterward become the adopted daughter of Baron Stow, of Boston.

Mr. Dean's second wife was Theodosia, daughter of Edmond Henry Barker, of Thetford, England; author of several classical books, such as a Greek Thesaurus, etc. Theodosia inherited her father's scholarly taste, and soon acquired a practical knowledge of the spoken and written Chinese language. She was married to Mr. Dean in China in 1838, and in the same country, after five years, ended a career of much usefulness and bright promise by that fell destroyer, the small-pox, after being thrice

vaccinated and often exposed to the disease. An interesting Memoir of Theodosia was prepared by the pen of Dr. Pharcellus Church.

The recent wife of Dr. Dean, Maria Maine, was born in Norwich, N. Y., and first went to Siam in 1838, as the wife of Rev. Coraden H. Slafter. After the death of Mr. Slafter, she became the wife of Daniel Brown, Esq., who died at Bangkok in 1850, and she was married to Dr. Dean in 1854.

Mrs. Dean first went to Siam as a missionary's wife forty-five years ago; since which time, with some interruptions, she has labored with great fidelity and efficiency for the mental training and Christian instruction of the people of Siam. Having the use of the colloquial and written language, both of the Chinese and Siamese, she had a ready access to, and a guiding influence over the women and children of the country, and rendered important help to her husband in his general missionary work.

At the organization of the first Protestant church in Siam, 1837, Dr. Dean became its pastor, and has since organized five other Chinese churches in the country, and baptized about 500 Chinese disciples. The descendants of *Chek etc.*, one of the constituent members of the first church, have been office-bearers of that church for three generations, one now serving as deacon and another as treasurer.

In addition to the six churches in Siam, Dr. Dean in 1843 planted the first Chinese church in Hong Kong, with two Chinese members from the Bangkok church and the first two Chinese disciples baptized at Hong Kong. Mr. Shuck had before organized a church there, composed of Europeans, in which there were no Chinese members till after the organization of the Chinese church by Dr. Dean. From that church went a native preacher with Dr. Magowan to open our mission at Ningpo, and two other Chinese from the Hong Kong church, Chek Sun and Chek Ee, first preached the Gospel to their countrymen at Swatow, under stripes and imprisonment. After-

wards our mission at Hong Kong was removed to Swatow, under the guidance of Mr. Johnson and Dr. Ashmore, where it has now become one of the most promising missions in China; still under the leadership of Dr. Ashmore and his efficient colleagues. One of the first two Chinese baptized at Hong Kong, *Ko A Bak*, went with Dr. Dean to the United States in 1844, and the other, *A. Tui*, after seeing his wife and some of his children in the church, died in 1882 at Hong Kong, aged seventy-four, as an ordained preacher of the Gospel.

Dr. Dean has published the Pentateuch in Chinese, Notes on Genesis, Exodus, Matthew and Mark, a translation of Daily Manna, by Baron Stow, a Scripture Manual, a Hymn Book, some Chinese tracts, and a revised edition of the New Testament in Chinese; also a small work in Chinese and English, called "First Lessons," and a small volume in English, "The China Mission." Since going first to the Chinese in 1834, Dr. Dean has visited America three times, in 1844, 1854 and 1876, and spent the years from 1854 to 1864 in the United States, recovering health and occasionally attending public meetings and giving addresses on Missions. During those ten years he remitted his salary, but never lessened his interest and efforts in his life-work so far as he was able. Now, at the age of seventy-seven, he is holding on his way with rejoicing, and giving us encouraging accounts of the success of his mission, and invitations to share in his work, which for several years has been prosecuted alone by himself and his excellent wife.¹

III.

Mrs. Maria Maine Dean was born in Norwich, New York, October 3d, 1818. She was converted in 1831, at the age of thirteen, and was baptized by Elder Jabez Swan. She improved the great advantages that were then afforded by the Norwich Academy. At the age of twenty she was united in marriage with the Rev. C. H. Slafter and accompanied him as a missionary to Bangkok. Not many months after their arrival in Siam,

¹ In November, 1884, he again visited America.

Mr. Slafter fell a victim to the disease of the climate. Left a widow in a heathen land, more than forty years ago, at a time when the Board of Missions did not favor the services and support of single women among pagans, her only duty, as it appeared, was to return to America. But she resolved to remain in Siam, and do what she could for the salvation of its benighted people. While thus employed she married Capt. Daniel Brown, commander and part owner of a ship ply-

ing between Liverpool and Bangkok. In the latter city she continued to reside until the death of Capt. Brown in 1849, when she returned home and resided in New York until May, 1859, when she was married to Dr. Dean, who had recently returned to America after long service in Siam and China. So imperfect was Dr. Dean's health that



Mrs. Maria Maine Dean.

he had little hope of resuming his labors in Asia. But after a residence in his native land for ten years, his health was so far restored that he was able to return to Bangkok, where he continued until the present year (1884).

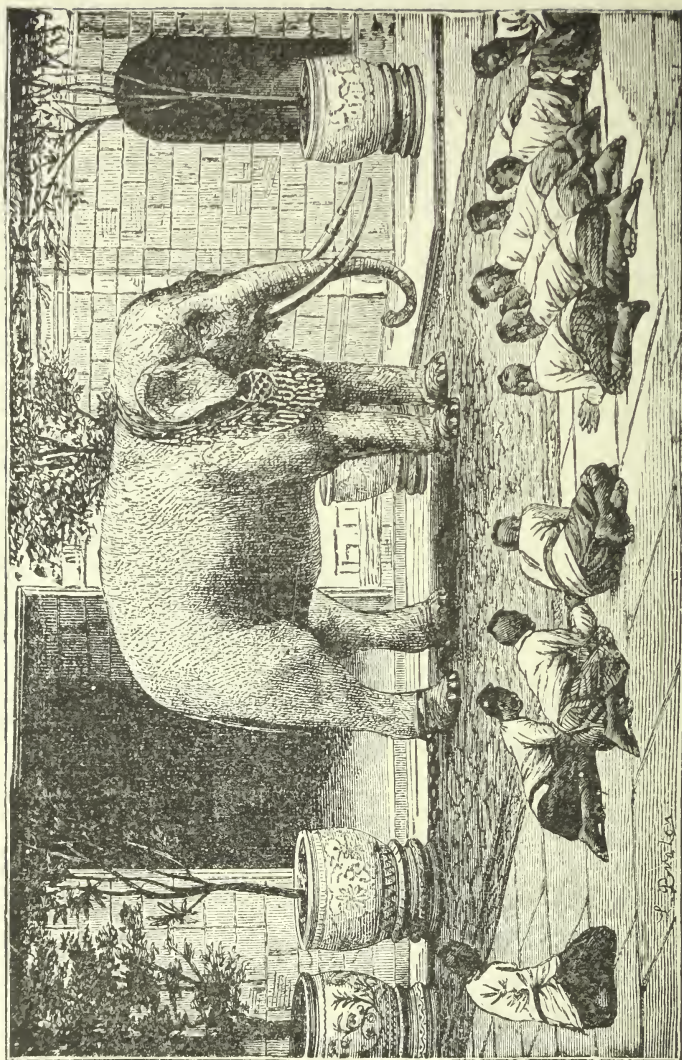
Mrs. Dean made a short visit to this country in 1870. She again visited America in 1882, in the hope of regaining her health, and of finding helpers in the Siam Mission; but while preparing to return to Asia, she was stricken with fatal disease, and after a few days of suffering, peacefully fell asleep,

at the home of her son in Boston, on the 16th of January, 1883.

Mrs. Dean gave very efficient aid to her husband in various departments of mission work, notably in the superintendence of schools and in teaching among the women. She was a lady of personal as well as intellectual and moral beauty. A friend of the family makes this tribute to her memory: "No ordinary words can do justice to her character and her work. Few persons whom I have met impressed me as she did. Such womanly grace, such refinement, such culture, such dignity, such force, such sweetness, such spiritual elevation, combined in her character, that she seemed almost to realize the ideal of womanhood. The great work to which she had consecrated her life gave such a lofty tone to her thought and conversation as lifted her quite above ordinary women. * * * What unending influences she has set in motion! How many of her own sex will be inspired by her example to follow in her steps! And so she will prolong her loved work through the coming years."

Mrs. Dean is another proof of what revivals have done for our foreign missions. Elder Swan labored as an evangelist at many places in the Chenango Valley, and Mrs. Dean was among the multitude he gathered into the fold of Christ. Her father the present writer knew very well: he did excellent service as deacon in the church at Oxford while Elder Swan was its successful and honored pastor. Deacon Maine was a man of strong faith, fervent zeal and of prayerfulness. He did not fear the approach of the showers of grace, and was never more happy than while the rain was falling, even when it was mixed with thunder and lightning and hail.

And with all her gentleness Mrs. Dean blended great perseverance. "How long do you propose to stay among us?" a native demanded of a missionary who had just arrived, "Until the Day of Judgment," was his resolute reply. Mrs. Dean was of the same spirit, and would have gladly been buried beneath the clods of Siam.



THE WHITE ELEPHANT OF SIAM.

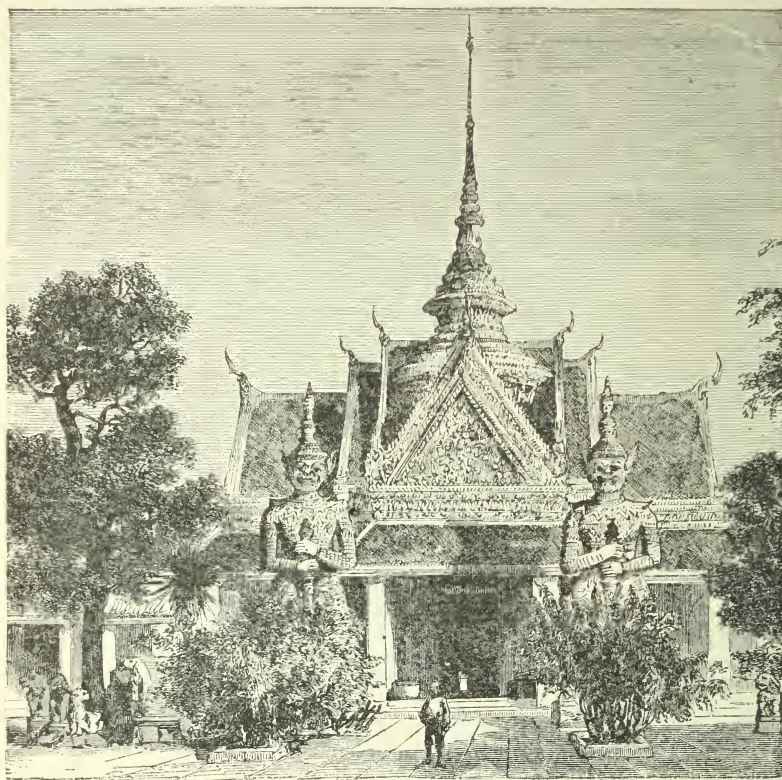
CHAPTER XLI.

MISSIONS IN SIAM AND SHANLAND.

The first Work among the Chinese.—The Chinese Department of the Siam Mission.—Messrs. Jones, Dean and Shuck.—Mr. Shuck goes to Canton.—Present State of the Mission.—The White Elephant of Burmah and Siam.—The Situation and Religion of the Shans.—Their Language.—First Mission in Shanland.—Mr. Bixby's Labors among the Shans.—The First Shan Convert.—Messrs. Cushing and Rose.—The Present Relations of the Shans to the Burman Missions.—Report for 1884.—An Attack on Bhamo by Ka-Khyens.

THE FIRST missionary work done by Baptists among the Chinese was in Siam, a kingdom south of Burmah, the capital of which is Bangkok. The Chinese department of the Siamese Mission commenced in a very unostentatious way. Mr. Jones who, as a missionary, was giving himself to those who spoke the Siamese, opened his house for a little meeting of Chinese. They were led in worship by a Chinese convert. They were only about a dozen in all, but by distributing Chinese Bibles and tracts they became influential among their sojourning countrymen. In 1834 Rev. William Dean and wife arrived and took charge of this little company. They spoke the Tie Chin dialect, which Mr. Dean was the first foreigner who ever studied. When he first preached to the Chinese, his audience numbered thirty-four; in two months it increased to fifty. He baptized three converts in 1835. Rev. Jehu L. Shuck and Rev. Alanson Reed re-inforced the mission in 1836. The latter died the year following, while Mr. Shuck was transferred to Macao. In 1842 Messrs. Dean and Shuck removed to Hong Kong for better protection, the island having now come into the possession of the British. Here Mr. Shuck became one of the editors of the *Friend of China*, built two chapels, opened a school, and

preached on Sundays in Chinese and English. In 1844 his congregation was blessed with a comparatively great ingathering, in which he baptized nineteen. The same year was signed a treaty of commerce between the United States and China, providing for the erection of chapels and hospitals at the five open ports:



Portal to Royal Audience Hall, Bangkok.

Canton, Amoy, Foo Chow, Ningpo and Shanghai. The same year died Mrs. Shuck, a lady of great beauty of character. Her biography, by the Rev. Dr. Jeter, has received high commendation. While Mr. Shuck was preaching at Macao, in 1844, a place under Portuguese jurisdiction, he baptized Yong-Seen-Sang, his

teacher, who afterwards became a preacher, and accompanied Mr. Shuck to the United States in 1845 and 1846. He was present at the first anniversary of the Southern Baptist Convention, which met in 1846 at Richmond, Virginia, and made an impressive address in reply to the welcome of the president of the Convention. Being appointed by the Southern Board to labor in Canton, where he had already organized the First Church of Canton, Mr. Shuck returned home and set out on a tour through the South to canvass in behalf of the chapel in Canton. Yong (Seen-Sang corresponds to our Mr.) bore him company and did much to awaken new interest in the evangelization of China.

Dr. and Mrs. Dean labored for many years among the Chinese of Siam. The Chinese in Siam are a permanent and growing political power there, and the government may eventually fall into their hands. Seventy were baptized during the year 1881. There are at present six churches, six preachers, and about five hundred native Baptists in Siam.¹

Divine honors are paid to the white elephant at the courts of Burmah and Siam, by reason of the belief that an animal of this description is the last stage of many millions of transmigrations through which a soul passes on its way to *nigban*.

The residence of the white elephant is contiguous to the royal palace. A lofty curtain of black velvet, richly embossed with gold, conceals the animal from the common eye. Before the curtain the presents intended to be offered to him, as if to an oriental monarch, are displayed on carpets: Honored strangers who are to be admitted to his presence have to wait a short time, as is usual at the audiences of oriental princes, before the curtain is drawn up and the august beast is visible. The natives bow their heads to the ground before him. This elephant has a royal household, or cabinet, consisting of a chief-minister, a secretary of State, an obtainer of intelligence, and other inferior officers,



A Siamese Prince Royal.

who are all present to receive honored visitors. He is of the complexion of sand.

By some European physicians he is considered to be a diseased animal, whose natural color has been changed by a species of leprosy.

The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, supported by pillars, most of which are richly gilt. His two fore feet are fastened by a thick silver chain; the covering of his bed is of crimson silk. His trappings are magnificent—being of the richest gold cloth, thickly studded with large diamonds and other precious stones. The vessels out of which he eats and drinks are likewise of gold, inlaid with numerous precious stones.

One of the titles of the King of Burmah is "Lord of the White Elephant," and yet he pays to this beast the same divine honor that the elephant's cabinet do. The Hindu god of wisdom, Ganesa, has an elephant's head. Mrs. Ann H. Judson translated into English one of the celebrated Siamese books, which gives an account of the incarnation of one of their deities when he existed in the form of a great elephant.

The Shans inhabit a region lying north of Siam. These tribes roam a vast tract lapping round Burmah on the north and east, from the banks of the Brahmaputra to the gulf of Siam. They also occupy the border-lands of Burmah, Siam and China. They pay tribute to the nearest powerful neighbor, but are submissive to no adjacent nation, except so far as interest or necessity may require. They are ruled by many petty chiefs called *Tsaubwas*, who are independent of one another, and often at war. They are supposed to form the most numerous of the Indo Chinese races, and if united would constitute one of the most formidable nations in Eastern Asia. But the life of many of these tribes is wandering and predatory. When they first made their appearance at our mission stations in Burmah, it was as travelling merchants. They are Buddhists, consequently the men and boys, for the most part, know how to read. They have a literature of their own, and they speak the same language, the Tai or Siamese, but broken up into several dialects.

Not a few of these tribes somewhat resemble the Karens in habits and modes of living, and even in personal appearance. But in many respects they are dissimilar. Out of eighty-eight common Karen words selected by Dr. Mason in studying the affinities of language, he found sixteen words allied to the Shan, eleven to the Chinese, ten to the Burmese, three to Tibetan, three to Bhotanese, three to Simbo, one to Indo-European, and one to each of the five northwestern tribes. In one particular, however, the Shans have long had the advantage of the Karens:

They have a written language; and they have adopted many of the regulations and arts of civilized life. Their civilization, borrowed from the Chinese, formerly made them predominant along the central part of Farther India, from the Himalayas to the delta of the Menam.

The attention of the friends of missions was drawn to the Shans as early as 1834, but they did not send a missionary to that land until 1853, when the Rev. Moses H. Bixby and wife went out from Boston, with a view to begin to evangelize these tribes. By reason of the failure of Mrs. Bixby's health, he returned and settled as a pastor in Providence, Rhode Island. But Mr. Bixby's heart did not lose its compassion for the Shans. He therefore made a second attempt to labor among them in 1860. On arriving at Rangoon he learned that, owing to some feud, ten thousand Shans had come and settled seven miles from Toungoo, on lands that were given to them by the English Commissioner. Mr. Bixby accordingly proceeded to Toungoo, and commenced work under very favorable auspices. The first two persons baptized, however, were Burmans, one of them a man who owed his conversion instrumentally to a tract written by Mr. Ingalls, of the Akyab Burmese mission. In November, the same month this Burman was baptized, the prospects of the mission were darkened by the ravages of contagion; insomuch that during two months, a period ending January 7th, 1862, about five hundred Shans died of small-pox.

The first Shan convert, the son of a Tsaubwas, or chief, was baptized in September, 1862. In the first week of the year following seven converts were baptized, five of whom were Shans. In March, 1863, the church numbered thirty members, partly Shans and partly Burmans. In 1865 the mission had branched out into three churches, ten chapels and ten assistants. But the additions were now chiefly from among the Karens. And yet Mr. Bixby, with his assistants, had made occasional

excursions among the Shans, and had entered their land to within about two hundred miles of the western limits of the Celestial Empire. In 1865, Mr. Bixby made two visits to a wild Karen tribe called Saukoos, among whom he found hundreds of Shans, to whom he preached the Gospel. In 1866, Sau-Quala baptized at Toungoo six converts, three of whom were Shans.

Early in the same year Mr. and Mrs. Cushing and Miss Gage re-inforced this mission. After studying the language a year, Mr. Cushing accompanied Mr. Rose in a tour into the heart of Shanland. In a company of thirteen baptized on one occasion, one was a marauding chief whom Mr. Bixby had visited some months before. He dreamed that the teacher had come, and started from home on the strength of the dream, and travelled one whole day's journey to meet him. The conversion of this chief led to a treaty of peace among neighboring tribes, the effect of which promised to open the way into Shanland.

A marked feature of missionary operations among the Shans of to-day is this: Several of our great Asiatic missions have what is called a "Shan Department." This is the case at Rangoon, at Toungoo and at Bhamo. The Shans either reside in villages near these stations, or visit the latter for a few days or months, as traders from Shanland. The converts from these tribes do not easily affiliate with the Burman and Karen disciples, from whom they widely differ in language and race, although there are here and there "Burmese-Shan" and "Chinese-Shan" villages. We have also Shan schools at Maulmain and Bhamo. Recently the Shans have gone out from the church of the natives at Toungoo, and formed a church of their own nation.

The Rev. Moses H. Bixby, D. D., is a native of New Hampshire. He was born in Warren, Grafton County, August 20th, 1827. Converted at twelve years of age, while a boy he was

called to the work of the ministry, and pursued a course of preparatory study, part of which was in a college in Montreal. He was ordained in Vermont in 1849, and during the three years following his preaching was attended with great acceptance and success. In 1852 he was appointed a missionary to Burmah, where he labored from 1852 to 1856. He was then compelled by the illness of his wife to return home, where Mrs. Bixby went to her blessed reward. He next served as a pastor in Providence about three years, hoping, however, eventually to return to Burmah. In 1860 he was again sent out to the East to labor among the Shans. He worked among this people for eight years. Used up by toil in an unfriendly climate, he once more returned to this country, and again repaired to Providence, where he resumed his pastoral work, gathering a new church, since known as the "Cranston Street church," in a growing part of the city. This church is one of the most enterprising and influential in Providence. Dr. Bixby continues to cherish his enthusiasm in favor of foreign missions, and has rendered very great service to the Missionary Union and to missionaries while engaged in pastoral work at home. He received the degree of Master of Arts from Dartmouth College, and his degree of Doctor of Divinity from the Central University of Iowa. We are gratefully indebted to him for the loan of a rare volume on missions, which has been helpful in the composition of these pages.

In 1884 the Shan Mission reported two churches, twenty-five members, and nine baptized. The Shans have been reached chiefly through the Maulmain, Rangoon and Toungoo Missions. Dr. Cushing, of Rangoon, is engaged in translating and publishing the Bible in the Shan language. Recently, however, the mission established at Bhamo has received by baptism three Chinese Shans. "This," says Dr. Murdock, "is the entering wedge among the people of South-western China, and is a matter

of far greater importance and encouragement than the mere report of their baptism would first imply. They are the first-fruits of the one hundred millions of Yunnan, and other parts of South-western China." Bhamo as a mission station has risen in importance since, in 1881, the China Inland Mission established a station at Tali-fu, in the province of Yunnan; thus adding the last link to complete the chain of mission stations which now stretches from India across the Chinese Empire to the Pacific Ocean—"a task," says Dr. Murdock, "that has been the dream of many missionaries in India and China since the beginning of missions in those countries."

This mission has a department devoted to the conversion of the Ka-Khyens. In 1884 it reports two churches, nineteen members, baptized four. The King of Old Burmah, whose capital is Mandalay, has granted to the mission three and one-half acres just out of the east gate of Bhamo as the site of a compound for this important and growing mission. Rev. W. H. Roberts and wife superintend the Ka-Khyen department; Rev. J. A. Freiday and wife, the Shan department.

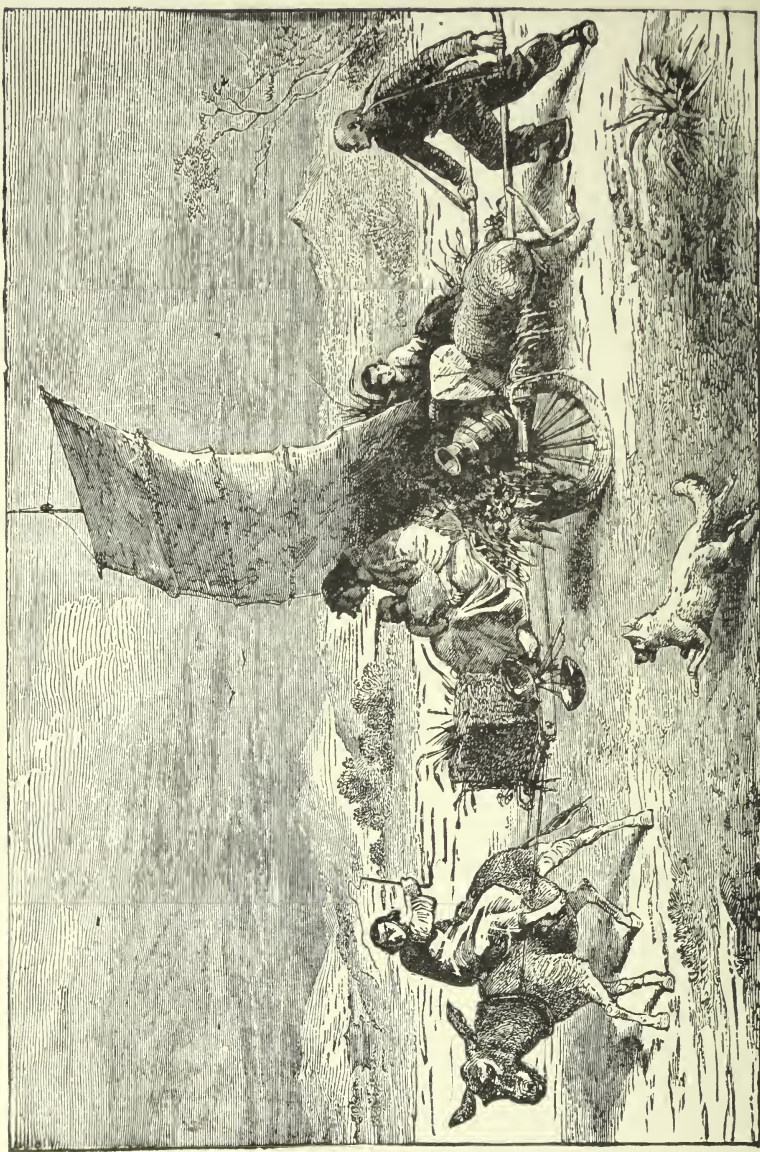
In January, 1884, an enemy of uncertain number and purpose drove the Burman authorities north of Bhamo into that city. The town prepared to resist an expected attack. A Burmese steamer with four hundred soldiers came up from Mandalay in February, and had a skirmish with the enemy just above the city. The steamer then dropped back into the harbor; and the Chinese began to barricade the Chinese bazaar; the Burmese manned the stockade; a force of Chinese volunteers was sent to fortify the deserted British agency, and another force took possession of the lower story of the brick residence of the Jesuits. These birds of prey vainly protested against the house being turned into a fort. When it seemed certain that the city must be attacked, Messrs. Freiday and Roberts, with their courageous wives, determined to remain at their posts. The clouds of war

grew darker every day. Two towns down the river towards Mandalay were captured and burned by the Ka-Khyens. Some of the Chinese in Bhamo, the most powerful race in the place, falsely represented our missionaries as giving aid to the insurgent Ka-Khyens. The heads of nine Ka-Khyens who had been killed were, as a warning, exposed to view on the sands. At length, when the storm of war appeared ready to fall, the ladies of the mission, including Mrs. Freiday's baby, Edith, took passage for Mandalay on a steamer which, as it was supposed, was making her last trip. For two days and nights, the boom of cannon and the rattle of musketry were distinctly heard in the city. The men, women and children all fled to boats; the men manned the stockade, and an attack by a savage foe seemed certain. But the incessant fire of a Burmese gunboat prevented any attack from the enemy on the river; a most opportune rise of nine feet in the river; the gallant assistance of the neighboring villages; and the good management of the governor in sending forward to the front every available man, and in retaining the friendship of the Ka-Khyens at the east of Bhamo, served to keep the enemy at bay. And a later arrival of re-enforcements from the capital, and their sharp engagement with the insurgents in a three days' fight, compelled them to retire in haste and quickly disperse. On the 1st of April it was reported that the war had ended, the ladies of the mission had returned to the city, and the native refugees of the vicinity were returning to find their houses in ashes, their stock driven off, and all their rice either eaten or consumed by fire.¹

1. The city was again filled with alarm soon after midnight on Sunday, Dec. 7th, 1884, by its sudden capture. A small force of armed Chinamen entered the town by an unguarded gate, yelling and firing guns. The Burmese Governor and his guard of 150 soldiers, alarmed by the noise, ran away and took refuge on board a Burman gunboat anchored below the city. The Chinese then opened the eastern gate of the town, and let in the main body, consisting of 200 Chinese and about 100 Ka-Chins. These invaders were chiefly mercenary soldiers, some of whom had been employed by the

Governor of Bhamo, who had refused to pay them their wages. In revenge they set the Governor's palace on fire, and began to burn and sack the city. As the inhabitants fled to the boats, very few of them were killed. Two or three, however, were shot while making for the boats, and Mr. Freiday's Shan cook was fired upon but not killed. On Saturday about 1,000 Ka-Chins arrived. The Burmese troops still held a position near the British residency, but were driven out of it during the day. The city was now exposed to pillage. While some of the Chinese mercenaries were carrying their booty out of the town, thieves swarmed into it from all quarters to pillage and burn. Even some of the Burmese soldiers set to work stealing on their own account. The principal parts of the town were reduced to ashes, together with the oldest of our mission houses. Rev. Mr. Freiday and his wife, and Rev. Mr. Roberts and his wife, were spared, although they were exposed to great peril. Not knowing what might happen at any moment, they did not, for five long nights, lay aside their day-dress. The chief danger they incurred was from Burmese officials and troops. They were falsely accused by the Burmans of opening the gates to the Chinese and Ka-Chins; while the Chinese captors showed them great civility and refused to take money that was offered them.

As there was no near prospect of peace in the city, the missionaries at length resolved to seek safety on board the Burmese gunboat. Mr. Roberts was accordingly sent out to the steamer to ask the commander to receive the missionaries on board. Not only was the request refused, but Mr. Roberts and a native preacher were three times fired upon by the gunboat's guard, but happily without effect. On Wednesday the English steamer from Mandalay came in sight. But as the Burmese and Chinese were seen fighting on the sandy shore, and she could not effect a landing, she put away, and did not return until Friday, when the Burmese Governor allowed her to send up a boat to take away the missionaries, but most positively refused to allow the native helpers to be brought on board. The missionaries, therefore, gave themselves to earnest prayer on Friday night, to the end that the Burmese Governor might relent. On Saturday morning Mr. Freiday and the commander of the British steamer went over to the Burmese gunboat to make a last appeal to the Governor. A great change had come over him, and he consented that they should bring away any for whom they would themselves vouch. Accordingly more than forty additional persons were taken on board the British steamer, which returned to Mandalay. The missionaries then embarked for Rangoon. The Chinese captors of Bhamo did not interfere with the flight of the missionaries and their native helpers, but begged them to remain, assuring them that they would protect their persons and property. The new Shan mission house, though threatened by the conflagration, was by great exertions saved from destruction. In February 1885, Mr. Freiday learned the war was still raging. His new house was not yet burned, but two sides of it had been taken to make barricades on the road. The Chinese still held Bhamo and the whole of Upper Burmah was greatly disturbed.



WHEELBARROW TRAVEL IN CHINA.

CHAPTER XLII.

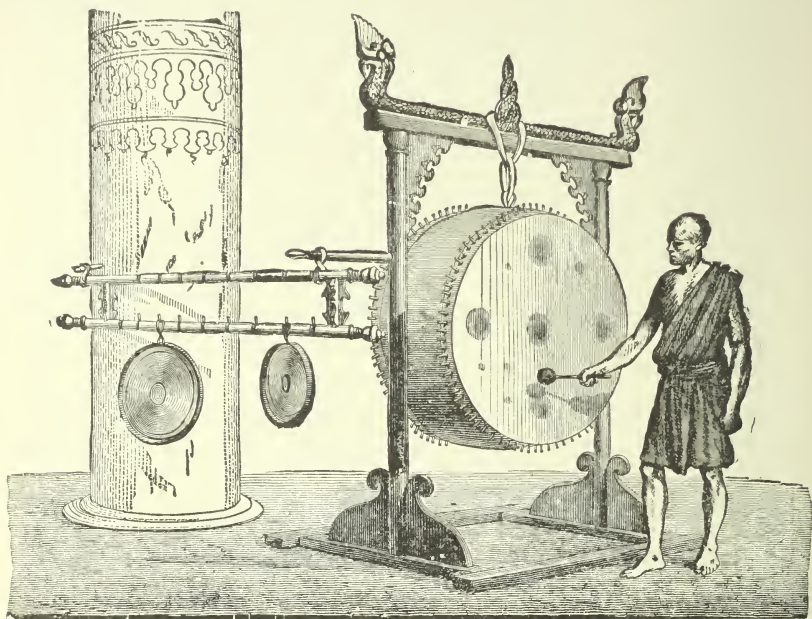
THE RELIGIONS OF CHINA.

Shamanism.—Animism.—Views of Messrs. Tylor and Lubbock.—The Reformer Lao-tzu.—The Taoists.—Confucius.—The Buddhists of China.—The Prophecy Respecting the Holy Man of the West.—The Vision of Ming Ti.—Professors Schlegel and Beal.—The Presentiments of Buddhists and Mahometans.—Images of Gautama.—The Counterfeit Traditions Concerning the Coming of the Mother of Christ.—Chinese idea of Nigbân.—The Images and Temples Redeem.—The Worship of Ancestors.—Pious by Proxy.—Chinese fear of Demons.—The Difficulties and Encouragements of the Missionary.—Infanticide.—Baptists the First to Prepare the Way for Protestant Missions in China.—Dr. Marshman's Translation of the Bible into Chinese.—Dr. Morrison's Translation.—Its Defects.—Delusions about it in England and America.—Dr. Marshman's Version the First Complete Protestant Translation, and the First to be Printed and Published.—Dr. Morrison Sets a Bad Example to Other Missionaries.—Too Much Time Spent in Improving Former Translations.—Hopeful Progress in Evangelizing China.—Dr. Legge's Estimate. The Opium Traffic.

THE EARLIEST religion of China seems to have been what is termed *Shamanism*, a superstition which can be traced to the Scythians and ancient Persians, and also prevailed in Tartary, Kamtchatka, Siberia and among the wild Indian tribes of North America. The word Shaman was first employed in a good sense as the designation of a priest of Buddha, and was so applied to the priests who first carried the religion of Gautama from Hindustan to China. The Brahmins appear to have been the first to use the word in a bad sense, to stigmatize all priests that were not of their own religion, and in particular all such as did not favor the worship of their images.

Shamanism recognizes the existence of a supreme spirit or universal lord, but does not worship him. It sacrifices to demons or spirits, who are believed to be cruel, jealous and

revengeful. These must therefore be placated by fastings and sacrifices. Hence certain men, either belonging to a priestly family, or being voluntarily moved to accept the office of performing the sacred rites, are initiated by a preparatory season of retirement and fasting. They hide themselves in the wilderness, where they remain without food until they discover, by particular tokens, that they are endowed with superhuman powers.



Drum and Gongs of a Chinese Temple.

Very remarkable it is that fasting is almost universally considered as a necessary preparation for this superstitious service. Like so many other religious observances of the aborigines of Asia, Africa and America, it is traceable to old Egypt, where all such as were to be admitted to the mysteries of Isis and Osiris, were compelled to observe a temporary fast. Abstinence was likewise required in order to take part in the mysteries of

the old Persian god of the sun (Mithras). The medicine men of the primitive tribes of America very generally commenced their official duties by a course of fasting. They, like the Shamans of Northern Europe and Asia, excited themselves to delirious or ecstatic transports and paroxysms by yelling, singing and dancing. The sacrifices were wild animals, if the tribe lived by hunting, and tame, if the tribe led a pastoral life. In some instances human sacrifices were offered, the victims being mostly criminals or captives. The place of sacrifice was usually the top of some rock or hill. In cold regions or seasons the rite was performed in a hut or cave. The Shaman, or medicine man, entered the hut chanting certain words, and sprinkled the sides of the place and the fire with milk or some intoxicating liquor. The animal was then killed and its heart torn out; the skin being removed, the fat was thrown into the fire, and the flesh eaten by members of the tribe.

It was believed that all disease was owing to the jealousy or malice of some evil spirit or living person. Hence, the first duty of the Shaman or medicine man was to cast out the evil demon, or find out the man or woman who had bewitched the sick person. Sometimes wars between different tribes were occasioned by the discovery that some person or persons of a neighboring tribe had bewitched them into disease and death. It was believed that death could overtake no one except by witchcraft. The dead were sometimes buried in a sitting posture, and their property was often buried with them, as being necessary to their support or comfort in the next world. In many cases the corpses were reduced to ashes. Shamanism in many parts of Asia paid divine honors to the sun and moon; the Peruvians and Greenlanders also regarded the sun as a god. We are aware that Mr. Crantz denies that the latter worshipped the sun; but in the life of the first Greenland convert, Kajarnack, we find him refusing an invitation to join in a dance in honor of the sun.

In most tribes the Shaman serves as prophet, priest and physician. As diviner or seer, he has sometimes been so strikingly true as to excite the astonishment of intelligent travellers. In such cases, success may be properly attributed either to clairvoyance or to Satanic inspiration; for the Wicked One, as can be shown from Scripture history, has power closely to counterfeit both the true prophet and the true worker of miracles.

Various have been the classifications of the religions of wild and savage tribes. Dr. E. B. Tylor, in his *Primitive Culture*, would place among the lowest religious ideas of the barbarous clans, that of a phantom-like soul which may be separated from the body. Hence the notion that the lower animals and all natural objects have souls; hence also Fetichism, which is thought to owe its prevalence to the belief that any object, however trivial in itself, may be potent for good or evil, by reason of the good or bad soul which inhabits it. This he terms Animism. Sir John Lubbock, on the other hand, considers the first stages of religious thought as being: first, Atheism, or the absence of any definite ideas of a Supreme Being; secondly, Fetichism, the stage in which man supposes that he can force his God to comply with his desires; thirdly, Totemism, or the worship of natural objects, as trees, serpents, the sun, etc; fourthly, Shamanism, in which the gods are more powerful than man, and not of the same nature as he. They also live far away from human abodes, and are accessible only to Shamans. Fifthly, Idolatry, in which the gods are of the nature of men, but more powerful than men, and yet not creators. They are represented by images, and capable of being persuaded. Sixthly, God becomes a strictly supernatural being, no longer a part of the natural world, but the creator of the same. Lastly, the religion which is associated with morality. This is a very ingenious classification of the successive stages of natural religion. According to this scheme, Shamanism is below the dignity of idolatry, and its deities are of a nature different from man. There are, however, excep-

tional forms of Shamanism, which admit the worship of rude images as well as of demons, which are believed to be the ghosts or phantom souls of dead human beings. Anyhow, Shamanism, properly so called, was the religion of those Mongolian tribes which planted the Chinese empire.

Next came the reformer, *Lao-tzu*, who is said to have been born B. C. 604, in the kingdom of Hupeh, fifty-four years before Confucius. His followers believe that he was conceived by the influence of a meteor, but was not born until seventy-two, or as others aver, eighty-one years after. Hence his name, which signifies "the Old Boy." It is said that he had gray hair, and that he looked like an old man when he came into the world, and therefore he is also called, *Lao-Kiun*, or "the Venerable Prince." According to one of the legends, as soon as he was born he mounted nine paces into the air, each step producing a lotus-flower, and while self-poised above the world, pointed with his left hand to heaven and his right hand to earth, saying "Heaven is above, Earth is beneath. Only *Tao* is honorable."

As to what this *Tao* is, the opinions of the learned are much divided. *Lao-tzu* probably meant by it the abstract impersonal essence, which Brahminism calls *Brahm*. But his followers hold it to be equivalent to the *Supreme Reason*. This reformer evidently borrowed his teachings from the Greek philosophers; but like Gautama he never quotes others, being seemingly himself the source of all wisdom or philosophy. The virtues which he most frequently praises are humility, continence, moderation, silence, gravity and kindness. The true saint, according to his followers, exercises affection, frugality and humility.

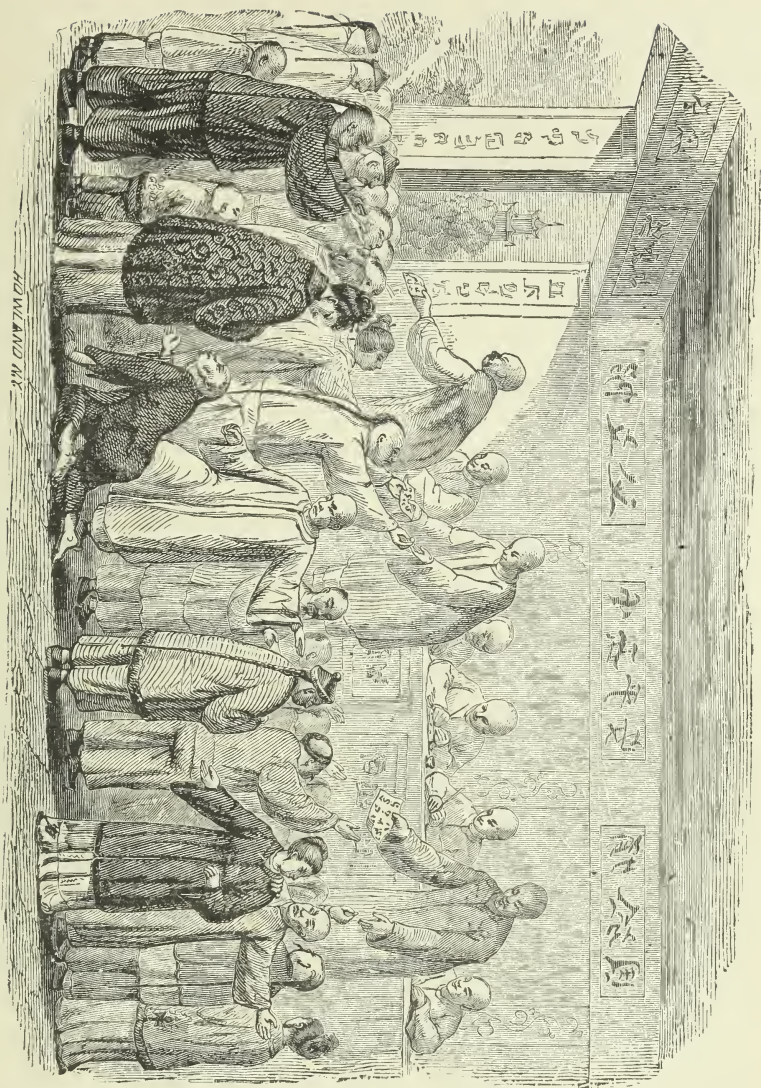
The founder of this sect early retired from office in disgust, and lived in retirement and self-denial. Only the priests are regarded as members of the sect. They live in temples or religious houses with their families. Some cultivate the soil; others wander about selling charms or nostrums. At one time they gave themselves to the discovery of an elixir or drink that

would insure longevity if not immortality; and during the Tang dynasty even the emperor was carried away with this rage. At length, however, it came to be suspected that for money they would administer a drug that would shorten life, as soon as one that would prolong it.

As was to be expected, these rationalists, like those of our own day, spinning all wisdom and knowledge out of their own brains, could not deign to learn any thing from others, or if they did they were too anxious to maintain their reputation for self-sufficiency to acknowledge their indebtedness to others. Even the reformer himself taught that the people should be kept ignorant. The King should weaken their wills but strengthen their bones; he should empty their minds and fill their stomachs. He assigns a low place to learning; it adds to the evil of existence, and if we would dismiss it altogether, we would be free from anxiety.

The priests of Lao-tzu have an annual ceremony for exorcising their town or neighborhood. On the anniversary of the birthday of the "High Emperor of the Sombre Heavens," (the first of the Genii), they assemble in front of his temple, and having made a great fire about fifteen or twenty feet in diameter, march near it barefoot, preceded by the priests and bearing the gods in their arms. They first chant prayers, ring bells and blow horns in order to subdue the demons; after which they dart through the devouring elements. The priests are badly burnt sometimes, yet the people have such faith in the efficiency of this ceremony that they cheerfully contribute large sums to provide the sacrifice and pay the officiating priests.

These Taoists worship a great variety of idols: genii, devils, and numberless inferior spirits. Since the second Christian century they have greatly multiplied in China, Japan, Cochin-China and Tonquin. But they have departed from the faith of their founder. They are not only idolaters, but jugglers and necromancers, preparing and vending charms which consist of small slips of paper on which mystic characters are written.



HOWLAND AND CO.

WRITING AND SALE OF PRAYERS AND CHARMS.

These are pasted by the people over the doors of their houses, to protect the premises from evil spirits. Prayers written on paper, and then set on fire, are believed to be acceptable to the gods. This kind of mechanical prayer may be recommended to the ritualists of to-day, whenever they wish to symbolize the fervor of prevailing cantillation.¹

Nearly of the same age with *Lao-tzu* was Confucius, but a philosopher of a very different character. While teaching humility, the former was an egotist; the latter professed himself a transmitter, not a maker of maxims of prudence. And this was his real vocation; for, venerated as he is by Chinese scholars, it becomes more and more apparent every year that Confucius originated few or no ideas. His reverence for the learning of antiquity was sincere and profound. When Confucius visited *Lao-tzu*, it is said that the arch-rationalist upbraided the great sage in the terms following: "The wise man," said he, "loves obscurity; far from being ambitious of offices he avoids them. Persuaded that at the end of life a man can only leave behind him such good maxims as he has taught to those who were in a state to receive and practice them, he does not reveal himself to all he meets; he observes time and place. If the times be good he speaks; if bad, he holds his peace. He who possesses a treasure, conceals it with care, lest it be taken from him; he is careful about publishing everywhere that he has it at his disposal. The truly virtuous man makes no parade of his virtue, he does not announce to the world that he is a wise man. This is all I have to say; make as much of it as you please." The inquiring thinker, far from being offended, was profoundly impressed.

Confucius was born, we are told, either B. C. 550 or B. C. 551, in the State of Lu, a part of the modern Shang-tung. He was the youngest of ten children. At the age of two-and-twenty he became a teacher of young men. He would not have any disciples but such as had capacity, perseverance and a thirst

1. See page 533.

for knowledge. "When, "said he," I have presented one corner of a subject, and the pupil cannot, of himself, make out the other three, I do not repeat my lesson." For some time he resided at the court of a certain marquis, where he taught many disciples, but at length he began to wander from court to court. Princes would entertain and support him, but they would neither listen to him nor mend their ways.

One of his replies is worth recalling, in this age of shams and humbugs. One of his disciples asked, "What is the first thing you would do, if you were intrusted with the government of a State?" "I would," said he, "see that things were called by their right names. The ruler should be ruler; the minister, minister; the father, the father; and the son, the son." Others of his admired sayings have more point than weight. Thus, when he remarks that "In style, all that is required is that it convey the meaning," he ignores all grammar, and almost all rhetoric. "The Golden Rule" (nowhere in the New Testament so called) was indeed uttered by him, (if we have his genuine works), in a negative form, and as applied to manners. The rule as given by our Divine Master, emphasizes the "ye," as Tholuck observes, and thus consecrates it to the exclusive use of men of Christian grace and knowledge.

His teachings ignored the Supreme Being, and were therefore practically atheistic. One of the four things of which he is reported to have seldom spoken, was of any spiritual being. He esteemed it wisdom at once to respect spiritual beings and to keep aloof from them. His influence was that of a secularist, to whom the heavens are brass. He revered, professedly, the ancient models, and yet, as Dr. Legge says, when rendering into the language of his time the most sacred books of the Chinese, as that of "*She-King*," he substitutes the vague impersonal term, Heaven, in places where there was before an exalting, awful recognition of an Almighty being, who orders the course of nature and providence.

The relation of Confucius to the religion of China is very important, as his inculcations of the duties of children to parents, and of inferiors to superiors, lie at the foundation of the government, and have created several religious rites and ceremonies. The emperors, scholars, and the more intelligent priests of whatever sect, unite in paying divine honor to this ancient sage. The State religion, which is without a creed, and consists simply in religious rites, offers sacrifices to him. In every district, and every department, there is a temple erected to his honor. Of these, there are about one thousand and five hundred attached to the halls of examination. Professor Legge has observed that "the conservative tendency of his lessons is the chief reason why successive dynasties have delighted to do him honor." But his disciples, ever bending before the Past, are never lifted erect by hopes of the Future. "The stars all shone to Confucius in the heavens behind, none beckoned brightly before."

The most prevalent idolatrous sect in China are the Buddhists or followers of Gautama. Of this superstition we have given some account elsewhere. This sect did not make its appearance in China until the first Christian century. The Chinese name for Buddha is, variously, *Fuh*, *Fo*, *Fat* or *Fuh-tu*. This system of idolatry is said to have been introduced into the empire, about A. D. 66, by an embassy that had been sent to the West at the suggestion of the followers of *Lao-tzu*, who declared that a wise man had appeared there. Others are of the opinion that it was brought into China in consequence of this expression of Confucius: "The people of the West have sages or a sage." From all the light we can collect it appears highly probable, that in the first Christian century there was in China a prevalent belief that there lived in the West a Holy Man, of peerless sincerity and self-command. Whence did this belief come? First, perhaps, from the current notion that the West was the land of hope, the source of the greatest temporal blessings. In enumerating the points of the compass, the most ancient odes, sung eight

centuries before the Christian era, begin with the West. The chiefs of the West are praised in these songs beyond all others for their bounty; the sons of the West conquer the sons of the East. God being dissatisfied with former dynasties, and looking to the four quarters of the land in search of a king who will pacify the people, finds him in the West, and so he comes galloping his horses along the banks of the western rivers. The people sing that their hearts are in the West. These odes are indeed mostly political, but they recognize God as sending them their best kings from the West, and consequently lead them, in the course of centuries, to expect all blessings from that quarter.

The next and still more manifest source of this belief was the report of some replies which Confucius made to one who inquired of him whether he considered himself a holy man. Confucius (551-478, B. C.) is said to have answered in the negative. The inquirer continues, "Are the three kings holy men?" "They are wise men, but not holy." "Are the five kings holy men?" "They are virtuous and truthful, but not holy." "Are the three emperors holy men?" "They are prudent, but not holy." "Who then is the Holy Man?" Then Confucius, greatly moved, said, "The western region has a holy man—without striving he is self-governed (without confusion); he speaks not, and yet is the truth (or sincere); he teaches not, yet his own conduct how deep! how deep!" This reply is regarded as authentic by S. Wells Williams, Esq., long a resident of China; he found it quoted in the Imperial Dictionary. But no such saying has been found in the existing works of the sage. The Rev. Samuel Beal, Professor of Chinese in London, thinks that some of the early missionaries had reference to a mysterious sentence written by *Lieh-tze* in a chapter on Confucius. It is this: "The men of the West possess a sage." The same Chinese scholar informs us that the passage most like it occurs in Confucius' *Chung Yang*, or "The Doctrine of the Mean," chap., xxix. § 4. Speaking of the model emperor, he says, "The Ruler being prepared without

any misgivings to wait for the rise of a holy man (or sage), a hundred generations after his own time, shows that he knows men." Professor Beal also tells us that a Buddhist writer, *Falin*, in a work written to show that Buddhism was introduced into China before the year 221 B. C., contends that in the above response of Confucius he meant to speak of Gautama.

To this reputed dictum of this great philosopher, the Chinese Buddhists add the vision of *Ming Ti*, the second emperor of the after-*Han* dynasty, in the year 60 A. D. In a dream he saw a golden flying figure; above his head was the glory of the sun and moon, which hovered above the vestibule of the palace. Inquiring of his writer of history the import of this vision, he told him that he had heard that there was a divine being in the West called Buddha, and the dream had something to do with this. Accordingly the emperor selected eighteen men to go to the West and inquire about the religion of Gautama. These envoys invited two Buddhist priests of Middle India to return with them; hence the origin of Buddhism in China as a national establishment. According to Du Halde, Frederick Schlegel and others, the Chinese about the time of this vision had such a vivid expectation of the coming of the Messiah that they sent these eighteen envoys to hail their expected Redeemer, but being met with on their way by the missionaries of Gautama, they mistook them for the apostles of Christ, "And thus," says Schlegel in his *Philosophy of History*, "did this phantasmagoria of Hell intercept the light of the Gospel." In 1869, Professor Beal, a notable Chinese scholar, declared this assertion strange and groundless, but in 1882 he explains his convictions in these words: "We may be content to place the introduction of Buddhism into China about the time of the first diffusion of the Christian doctrine in the West. Whether there be any connection between the two events is, I still think, an open question; one thing at least we know, that it was just at the time when Buddhism was brought to China that the dispersion of the Jews and

Christians occurred by reason of the troubles in Judæa. Du Halde and the old writers may not be wrong, then, in supposing that some knowledge of great events, other than the teachings of Buddha, had reached China at this time and led to this mission to India."

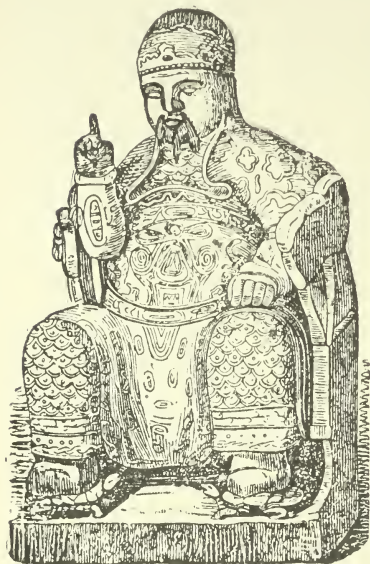
It is a significant fact that it was the selfsame year, according to Dr. Legge, in which the Messiah was born, that the emperors of China began to confer honorary designations on Confucius. He was then first styled, "The all-complete and illustrious Duke." It was in 57 A.D., that the worship of this famous sage became national; it was then enacted that sacrifices should be offered to him in all the colleges throughout the empire. It was ten years later, 67 A.D., that the two Buddhist priests entered China in the company of the envoys and a white horse laden with religious books, pictures and an image of Gautama.

Both the Mahometans and the Buddhists predict the final extermination of their faith. Their kingdom is not an everlasting kingdom. The former have a tradition that an odorous wind is to come from the West, which is to consume them and their Koran. And Dr. Mason in his "Burmah" tells us that when Gutzlaff, the first Protestant missionary to Siam, reached Bangkok in 1828, his appearance spread a general panic among the Chinese of that city; as it was well known from the predictions of the Buddhist books, written in the Pali, that a certain religion of the West would vanquish the religion of Buddha.

The Buddhists of China have images of Gautama that are scarcely recognized as such by persons familiar with those of Burmah and Ceylon. "The Light of Asia" is sometimes represented as rising behind mountains and emerging from clouds with a glory or *nimbus* about his head, while he lifts up his hand in benediction. This figure is executed according to the later description of the Emperor's vision, which is as follows: "He saw a golden image nineteen feet high, resplendent as gold, and its head surrounded by a halo as bright as the sun." But the

more common Chinese images of Gautama represent him as sitting on a throne and pointing upward with a finger of his right hand. In one of the Chinese prayers which a thief is described as offering to Buddha are words which have thus been translated:

“He carved yonder figure, right hand raised,
Which makes the guilty find repose.”



Chinese Buddha.

The early Jesuit missionaries to the East, in a manner quite characteristic, introduced among the Buddhists of China an image of a mother with a child on her knee. It is commonly found, and Chinese women pray to it. Our own native Karen preacher, Sau-Quala, occupying his leisure, under the direction of Dr. Mason, Dr. Wade and others, in collecting the traditions of the mountain tribes, reports one which bears on the face of it “the mark of the wild beast,” although neither Sau-Quala nor the British Commissioner, McMahon, detected

the fraud. It is as follows: “Before the arrival of the white foreigners a prophet singing said:

‘Great Mother comes by sea,
Comes with purifying water, the head water,
The teacher comes from the horizon,
He comes to teach the little ones.’”

As the Karens in general worship no images, the Jesuits could not clandestinely bring among these mountaineers their idolatrous worship of Mary, except in the form of popular verse.

As for the belief of the Chinese Buddhists concerning *Nigban*, we are compelled to answer with some hesitation; for unhappily

many writers on this subject have not yet learned to distinguish between this term and the *Nirvana* of the Brahmins. Chinese scholars tell us that the word *Nigban* is translated by the term *won wei* in the sacred books of the Buddhists. This is variously rendered *dissolution*, *non-action*, *freedom from self* or *a state of unconsciousness*. The term is also used ethically for unselfishness or freedom from selfish desires. Popularly it would appear that though Gautama is annihilated, his power is transferred to his priesthood, his law, his images and his temples. In these lines of theirs they express much the same assurance :

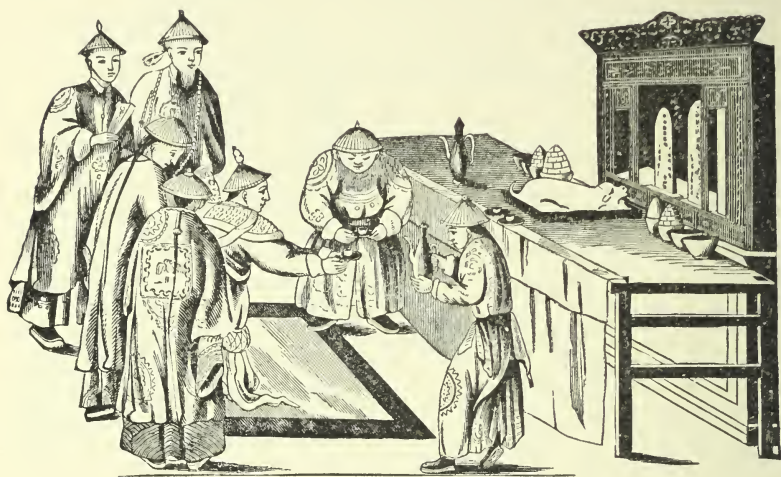
“ But now since his going to Nigban,
By his bequeathed law he saves from misery.

* * * * *

Now in my great afflictions,
His sacred image rescues and redeems me.”

The earlier form of Buddhism being practically atheistic, found a ready acceptance among the equally atheistic votaries of *Lao-tzu* and Confucius. It gained and kept its hold on the hearts of the Chinese by the encouragement it gave to the national rites performed in honor of the dead. They became the priests of that worship of ancestors which has been declared, with much plausibility, to be the real religion of the Chinese. Anyhow, it may be said to be almost peculiarly or distinctively Chinese. The worship of ancestors has prevailed in some other regions, but nowhere else has it been so generally and so heartily adopted by all classes and sections of the people. The superstitious beliefs and multitude of observances which mark the devotions paid to the “two living divinities,” cannot here be described. On the day of burial a sacrifice of cooked provisions is laid out, and the coffin placed near it. The chief mourners, clothed in white sackcloth, then approach and kneel, knocking their heads upon the ground. Two persons dressed in mourning hand them incense, which is placed in jars. A band of music and the ancestral tablet accompanies the funeral procession. A

man goes ahead to scatter paper money on the way to purchase the good-will of any spirits that may be prowling about bent on mischief. At the grave crackers are fired, libations poured out, prayers recited. Afterwards papers folded in the shape of clothes, money and other personal belongings—everything that the departed can possibly want in the land of shadows (a wise economy, says Sir John Davis)—are burned for the use of the deceased. The sacrifice, which is sometimes borne in the procession, is carried home after the funeral, and the family feast on it



The Worship of Ancestors.

or distribute it among the poor around the door. The ancestral tablet is also brought back and placed in the hall of their ancestors. This hall is found in the house of almost every member of a family, but always in that of the eldest son. In rich families it is a separate building; in others, a room set apart for the purpose, and in many poor families it is a mere shrine or shelf. "At the worship at the tombs," says G. T. Lay, Esq., "in Spring and Autumn the graves and sepulchres are swept and then garnished with tinsel paper. Rice, fowls, and sometimes a large

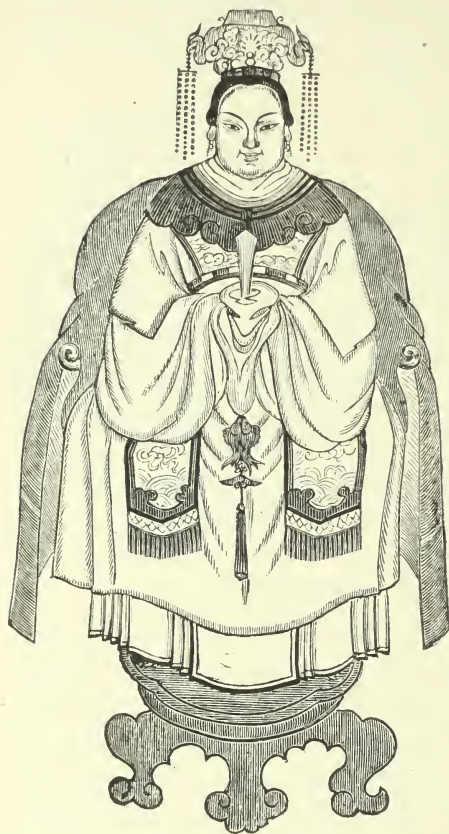
roast pig, are presented at the tomb. A libation of wine or spirits is poured upon the ground. Prayers are repeated by the sacrificer, who kneels upon a mat and touches the ground with his head. At present this is often done by proxy; a man is sent to the hills with a few basins of rice, fish and fowl, performing the rites due to ancestors at many graves in succession." On one occasion a proxy was asked by an audacious missionary whether he thought the dead did not suffer greatly from hunger, seeing they had only two meals in the whole year. The question made the proxy angry and abusive.

Much as atheism and various forms of rationalism have done for the Chinese, they still have a horror of hungry demons, genii and ghosts of departed wicked men. They have no end of charms, amulets and forms of disenchantment. They dread the ghosts who have no children or friends to care for them. The letters of the younger Pliny show how the Romans believed that the ghosts of the unburied dead would haunt the living. As the Buddhist priests are, it is thought, most potent in laying these ghosts and in defending the people against all kinds of evil demons, their services are in great request. And, naturally enough, the sapient and skeptical disciples of Confucius, however much they may at times laugh to scorn these priests and their observances, yet in the time of fear or misfortune they are not slow to resort to them for rescue or defence.

Among the difficulties the Christian missionary has to encounter are the love of money, of sensual gratifications, frivolity and that imbecility of mind which results from absolute obedience to one man. On the other hand, there are some encouragements. Vice is not here made a part of religion; obedience and industry are everywhere cultivated; there is no caste, and the road to advancement is open to all; the State religion is one of mere ceremonies, and its adherents, therefore, cannot consistently persecute sects that have positive beliefs and scruples of conscience. The knowledge of reading and the general respect

paid to books, promise success to Bible and tract distribution. Indeed, one reproach the Chinese utter against Christians is, that they profanely step on printed paper.

The prevalence of infanticide varies in different places. In some districts about one-fourth of the female infants are put to death; in the worst province the average of this kind of death is about forty per cent.



Chinese Goddess of Mercy.

The permanence of the Chinese Empire has been wrongly ascribed to the obedience of this people to "the first commandment with promise." This is the opinion of a popular Christian preacher of to-day. And yet the Chinese have never kept this command. They do, indeed, honor and even adore their fathers, but not their mothers. For women "three obediences" are required: While maidens they are to obey their fathers; while married, their husbands; while widows, their son, or sons. It remains for Christianity, therefore, to emancipate Chinese women from servitude to their sons, and

to exact of them only two of these obediences, and those regulated by the doctrines and precepts of the New Testament.

Among Protestants, Baptists were perhaps the first to think of evangelizing "The Middle Kingdom." As early as 1805, William Carey proposed to send his son Felix and Mr. Mardon to the interior of China by way of Decca and Siam. Upon further consideration and counsel the idea of this dangerous expedition was abandoned. But in 1806 the Rev. Dr. Marshman began to translate the Bible into the Chinese language, and in 1822, after fifteen years of labor, he carried through the press the first complete translation of the Bible into this tongue. Rev. Dr. Morrison and his co-laborers had, indeed, bunglingly made a manuscript translation of the Bible in 1819, three years before; but it was not all printed; it was not even fully revised. Mr. Milne spent three years in correcting the manuscript, and then, in 1822, died, leaving the book of Judges and II. Chronicles unrevised.¹ The printing was not finished until the autumn of 1823. The whole series of Scriptures was presented the British and Foreign Bible Society in 1824; whereas Dr. Marshman's Chinese Bible had been carefully revised by himself before it was published, and was formally presented to the British and Foreign Bible Society in 1822, two years before. Nor was the Chinese Bible of Dr. Morrison a production altogether Protest-

1. The attempt to give Dr. Morrison the honor of having been the first English missionary to study the Chinese and to translate and print the Bible into that language, has resulted in gross misstatements, which have been repeated for many years without contradiction. These began in the blunders of Dr. Burder. We are sorry to observe that even Mr. Gammell, in his excellent *History of American Baptist Missions* (note p. 206), has been misled by Messrs. Medhurst and Williams, Pseudo-baptists both. We may add that, on the other hand, Mr. Medhurst and other successors of Dr. Morrison, as we have seen, condemned the version of the latter, as unreadable, and called aloud for an immediate revision of it. The question is sometimes asked, why did Dr. Marshman think that Serampore was the best place in which to translate the Bible into Chinese? The answer is not far to seek. One of the reasons given, in 1815, by him and his brethren for this undertaking was one which subsequent events abundantly justified, namely, that Serampore was "a place secure from all interruptions from Chinese edicts and mandates."

ant. His translation of the Gospels was founded on a Roman Catholic Harmony of the Gospels. The Acts of the Apostles and all the Pauline epistles except Hebrews were translated by a Roman Catholic. Of these parts of Scripture he never professed to be more than the mere editor. Besides, it should be remembered that Mr. Milne translated thirteen books of the Old Testament. It may not be out of place here to mention that Dr. Morrison's version gave little satisfaction to the Baptists of England and America. They learned with contempt and derision that in translating the words baptize and baptism (for he made King James' version, and not the Greek originals his first authority), he used a Chinese word which meant wetting or moistening, thus ignoring the distinctive use of water in the sacred ordinance. We cannot here review this controversy. We may add, however, that Dr. Marshman was drawn into it, and, in defending his translation and the principles on which it was made, acquitted himself in a candid and scholarly manner. Some of his adversaries, who were more eminent by position than by learning, tried to fix upon him the stigma of plagiarizing from Dr. Morrison. The charge was as groundless as it was invidious. Dr. Marshman was known and respected as a Chinese scholar before Dr. Morrison had acquired any reputation in that regard. As early as 1816, Dr. Owen, the Secretary of the British and Foreign Bible Society, reminded the latter of the importance of employing all the light he could get from the labors of his brother translator at Serampore. It is curious now to observe how Dr. Morrison obtained his knowledge of some of Dr. Marshman's renderings. Thus, M. Remusat, the great French Orientalist of Paris, being one of Dr. Marshman's regular correspondents, having occasion to reply to Dr. Morrison, remarked (see his letter of May 20th, 1817), that he had entered into a running discussion with Dr. Marshman in opposition to the opinion of the latter that the Chinese word "Shin" was the best term for God. Professor Kidd, the eulogist rather than the

impartial critic of Dr. Morrison's literary labors, considers that the latter "has exercised a sound discretion in choosing the word 'Shin,'" seemingly ignorant of the roundabout way Dr. Morrison obtained Dr. Marshman's mature judgment on this very important question.

At the very time that Dr. Morrison announced to Christendom that he had completed his translation of the Bible in Chinese, in very fact his manuscript was in a more unfinished state than was that of Dr. Marshman at that time. The meanness and malice of some sectarians is strikingly illustrated by a passage in one of Dr. Milne's letters to Dr. Morrison, in 1820. It is as follows: "To the best of my information, the chief part, if not the whole, of the Serampore Chinese version, has been done by Lassar's hands—ours by our own." The widow of Dr. Morrison, to do her justice, published this in the memoirs of her idolized husband. It is as false as it is calumnious. According to the testimony of his eldest son, Dr. Marshman devoted to his Chinese Bible, for fifteen years, every moment he could create by the most rigid economy of time, and often, too, by encroaching on the hours of rest. Elsewhere we give the methods of work pursued by all the Serampore translators. Beyond this, it was not true, as we have seen, that the version of Morrison, Milne and their co-laborers, was *theirs by their own hands*, as is here asserted. It is curious to observe how the Christian public have been deceived by the ignorance in which they have been kept concerning the difference between making a hurried end of a manuscript of the Bible, which afterwards required years of toil in revision before it was tolerably fit for the press (although this never was in any sense fit), and the printing of such manuscript. As early as 1820, the Rev. Dr. George Burder writes a letter to Dr. Morrison congratulating him on "having lived to *publish* a Chinese Bible."

Dr. Marshman's Chinese Bible was, therefore, foremost in all essential points. It was also the first Chinese work ever

printed from moveable metallic types.¹ Dr. Morrison was slow to discover the superiority of this invention, but in 1836 his son, Mr. J. R. Morrison, and Mr. Gutzlaff sent a manuscript New Testament from China to Serampore, that it might be printed from these improved types. Dr. Morrison was, however, quick to perceive the advantage of a Pedit-baptist college in China. Hence his Anglo-Chinese college, in imitation of the Baptist schools at Serampore.

It is a curious mark of the notions of comity that were entertained by some friends of missions in those days, that Dr. Marshman was actually requested to stop all further work on his translation of the Chinese Bible, on the ground that Dr. Morrison had commenced his. How much more would the latter and his coadjutors have accomplished had they accepted the parts of Dr. Marshman's Bible as they were translated, and occupied themselves in preaching and teaching the same, with such oral and sacramental explanations of baptism as naturally came in their way. But Dr. Morrison unhappily set the example of attempting improved versions, which later missionaries have not been slow to follow. Dr. Francis Mason sets this matter in its true light. "I have," says he, "heard Dr. Marshman's translation well spoken of by Chinese missionaries, but it was not satisfactory to some; so Dr. Morrison made another version. This not pleasing others, a third translation was made by Gutzlaff; but neither of the three giving full satisfaction, Medhurst made a fourth complete and independent translation. After these four had been printed off, there was still something wanting,

1. Dr. Morrison's translation was condemned by the Pedit-baptist missionary, Dr. Medhurst, and by his friendly native Chinese assistants, as frequently violating the idioms of the Chinese language. Thus, one native Chinese scholar says: "The Chinese are accustomed to say, 'You with me come along,' while the English say, 'You come along with me.' The present version translates the Chinese words, but they are in many respects arranged according to English idioms. If the translation be not revised, I fear that the efforts of missionaries in China will be unproductive, and a mere waste of money." See "Medhurst's China," chap. XXII.

and so Bridgeman undertook a fifth and Goddard a sixth." How unlike was this to the Great Teacher and His apostles, who, finding the Septuagint, a very imperfect Greek version of the Old Testament, in common use in the synagogues and families of Israel, spent no time in criticising it or in making an improved version (this would have caused the Sun of Righteousness to go back several degrees in his cloud-dispelling career), but forthwith made it the basis of their sermons, discussions and teachings. They knew that right apprehensions of the original Scriptures depended not on new and more faithful versions, but on a living ministry, who, going into all this world of ignorance, neglect and change, would, by word of mouth and by symbolic ordinance, teach the common people the import of King Messiah's commands.

Let the reader take particular notice, that we do not here set down a single word in condemnation of the necessity of making a version in a heathen language, where one is not already in existence, nor ought we to be understood as undervaluing what are called "faithful" versions. Least of all, do we intend to convey the idea that our Biblical scholars are not to be held in the highest esteem. What we deprecate is the present rage for new versions which prevails at home and abroad, as well in our own denomination as among the Pedo-baptists. If this rage continues to spread, the day seems not very remote when many large churches will have their own peculiar versions, as they now have their own home-made hymnals. Now-a-days too many "give a liking unto nothing but what is hammered on their own anvil."

Among the 350, 000,000 of China, it has been estimated that there are about 14,000 converts, most of whom have been made since the opening of the five ports in 1842. The learned Rev. Dr. James Legge, a missionary in China, from 1839 to 1867, under the patronage of the London Missionary Society, now professor of Chinese at Oxford, England, and translator of the Chinese

Classics, has said, "The converts have multiplied, during thirty-five years, at least two thousand fold, the rate of increase being greater year by year. Suppose it should continue the same for the other thirty-five years, then, in A. D. 1913, there will be in China 26,000,000 of communicants, and a professedly Christian community of 100,000,000."



A Chinaman's First Attempt to Worship Jesus.

The missionary in India and China often encounters a prejudice, which has been created by the British opium traffic. In 1869, Dr. Scherewesky of the American Episcopal Mission, visited the capital of Honan, to inquire into the condition of the remnant of the Jews residing there. A mob, collected by the literati, drove him from the city, shouting after him, "You killed our Emperor; you destroyed our Summer Palace; you bring poison here to ruin us, and now you come to teach us virtue." The opinions of the Emperors of China, concerning opium-smoking, are freely expressed in their decrees. As the government is regarded as paternal, the reigning Emperor is considered

responsible, not only for the physical, but the moral welfare of his children. The founder of one of the dynasties thus addressed the people: "When guilt is found anywhere in you who occupy the myriad regions, it must rest on me." These denounce opium-smoking, as a spreading poison of very injurious effects. Before the Opium War with Great Britain, they repeatedly caused many chests of the drug to be seized and destroyed.

In India the spread of Christianity is not so much hindered from this cause. Before the British gained the ascendancy in Burmah, the use of the drug was strictly prohibited. Prior to the introduction of the British rule in Arracan, the punishment for using opium was death. Not only the Buddhists, but the Brahmins, condemn opium-smoking. The habit prevails most extensively in Hindustan, among the Rajpoots and the Sikhs, who of all natives are least friendly to Brahma and Buddha. In India, opium is manufactured in the valley of the Ganges, where it is a government monopoly, and on such table lands in Central India as are still under the rule of the native chiefs. In the latter the cultivation of the poppy is only restricted by a duty levied on the opium as it passes through the British presidency at Bombay. By means of the monopoly in Bengal, the British government secures to itself, not only the tax, but the merchant's profit. The cultivators of the poppy in Bengal enter into engagements with the Government agents, to sow a certain quantity of land; they are compelled to deliver the whole produce at the agency, and are paid at a fixed rate, according to quality. The final process of preparing the drug in balls for the Chinese market, is conducted at the two central agencies. In 1878-79, the chests of opium exported from India were valued at £12,993,985, giving to the British Government a revenue of £7,700,000. The whole of this is exported from British India to China, and the Chinese settlements in the Malay archipelago or Straits settlements, while about one-eleventh of

the whole export goes to Penang, Singapore, Java and other places, where the resident Chinese are the chief consumers.

The English were engaged in the opium trade many years ago. Defoe, who published his famous book in 1719, makes Robinson Crusoe carry opium in his ship, from the Straits to China. At that time the Portuguese had the monopoly of the China trade, and Defoe regards his hero in the light of a smuggler. The British traffic with China in this drug continued the smuggling until the Opium War in 1840. The Chinese Commissioner, Lin, compelled Captain Elliot to surrender to the Imperial Government, 20,291 chests of opium, valued at £2,000,000. This opium was entirely destroyed. The rest of the narrative is well known. Suffice it to say that the British Government compelled the Chinese authorities to receive their importations of the noxious drug; but opium-smoking, though generally practiced, is still condemned by the laws of China.

The effects of the use of opium on the people have been described by physicians and other men of education, native and foreign. An old Chinese scholar thus summarizes the evils of its use as a luxury. "First, it destroys and shortens life; secondly, it unfits for the discharge of all duties; thirdly, it squanders substance, houses, lands, money, and sometimes, it is reported, wives and children are sold to obtain it; and fourthly, it retards the growth of the population. The children of opium-smokers are said to be childless in the third generation. More than half of such smokers are themselves childless, and the other half have fewer children than others, and their offspring seldom live to become old men."

The habit is said to grow insidiously and rapidly, into unconquerable strength; for the amount of the drug must be continually increased to produce its pleasurable effects, so that moderation in its use is in many cases very difficult, if one has the means of an abundant supply. While it commonly does not

madden its victims, yet it is said to make the Malays quarrelsome, and to fire the Rajpoots with an insane ferocity.

Physically, the habit degrades the structure of those nervous centres on which it has the most powerful influence. As the immoderate opium smoker takes very little food, the result is an unnatural mode of nutrition; the nervous matter tends more and more towards degeneration. The changes thus induced may either lead to a sudden rupture of the brain fibres, or to a gradual shrinking of the brain or spinal cord, or both. As the nervous tissue is thus contracted, it presents a narrower surface to the action of the narcotic; hence the increased demand for the narcotic to produce the former amount of pleasure.

The full discussion of all the most important aspects of this question would require volumes. In 1874 was formed in London the Anglo-Oriental Society for the Suppression of the Opium Trade, numbering among its vice-presidents, council and committee, many of the most distinguished men in England. Its secretary, Rev. F. S. Turner, has written an octavo on the "British Opium Policy and its Results to India and China." He contends that England ought to abandon the opium monopoly, as indefensible on moral grounds; that she should suppress both the cultivation of the poppy and the exportation of the drug; that the best way to suppress the business is by heavy taxation; that she should retrace her steps, and cease from coercing the Chinese to buy her opium; that justice requires her to assume the costs of such a reform; for as the inhabitants of India are not responsible for the growth of the opium revenue, they should not be compelled to suffer the consequences of its loss. Her repentance should not redound to the injury of the innocent. In the course of the discussion, Rev. Mr. Johns and Dr. Lockhart are quoted as proposing the root-and-branch remedy of prohibition of the growth of the poppy, except for direct medicinal use. To the objection that heavy taxation, by forbidding the consump-

tion of opium save at great cost, would kill multitudes of the poor Chinese thus suddenly deprived of the narcotic, Mr. Turner replies that the opium-smokers are killing themselves already, and that if China could by their sudden death be delivered finally, once for all, from this vice, the price paid for emancipation would not be too high. But still he disavows all thoughts of cruelty, and maintains that he goes for such taxation on the free production of opium, as will practically prevent India from further attempts to make the poppy crop a source of livelihood and profit. As for China, she could, if she must, raise her own poppies or buy her opium in the commercial market. He contends that England should remove this stain from her reputation, and this barrier to the spread of Christianity. He warns her, that if she now refuses to do right by renouncing her opium revenue, "she may be forced again to fight for it, and rebaptize her drug profits in Chinese blood."

We may add that the opium habit, when once deeply seated, is perhaps proof against any medicines that have hitherto been administered. At this stage of debasement abstinence from the drug is often fatal to the victim. Hence the difficulty some of our missionaries have encountered in attempting the reformation of some of the Chinese converts. In his earlier labors in Siam, Dr. Dean's mission suffered severely from the defection of a Chinese disciple whom he attempted to reform. In 1882 a young American ship-master, ignorant of the fact above stated, was assassinated by two Malays, one a steward, the other a cook, from whom he had taken away their opium. Made insane by privation, they killed their captain and assaulted the crew, who in self-defense dispatched the Malays, and threw their bodies into the sea.

CHAPTER XLIII.

MISSIONS IN CHINA.

I.—Mr. Shuck Dedicates himself to Missions.—His Birthplace and Education.—At Macao, Hong Kong and Canton.—The first Foreign Missionary of the Southern Baptist Convention.—Sudden Death of Dr. James and his Wife.—The First to Plant a Station in the Interior.—His Return to Labor among the Chinese in California.—His Death.—His Widow and Son.—**II.**—Mr. Roberts' Conversion and Settlement in the South.—Goes out as a Missionary to China.—Labors among Lepers.—Amusing Extracts from his Journal.—Takes part in a Chinese Rebellion.—Notices of the Rebellion.—Returns to the United States and Dies of Leprosy.—**III.**—Dr. Macgowan Establishes a Medical Mission at Ningpo.—His Twenty Years of Service.—Successors.—Present State of the Ningpo Mission.—Summer Retreats in the Hills.—**IV.**—Rev. Miles J. Knowlton.—A Vermonter and a Graduate of Madison.—His Twenty Years of Missionary Toil in China.—“The Confucius of the West.”—**V.**—Mr. Yates.—Birth and Education.—Goes to Shanghai.—His Relation to the Chinese Rebellion.—Official Honors.—Translates the New Testament into a Popular Chinese Dialect.—Personal Appearance.—Singular Additions to his Stature.—**VI.**—Mr. Goddard.—A Postscript Blessed to the Conversion of his Father.—Birth and Education.—Events in the Earlier Life of his Wife.—Goes out to Siam.—Services as a Translator.—Death.—His Character Delineated by Dr. Dean.—**VII.**—Mr. and Mrs. Graves at Canton.—A Forty per Cent. Increase in Three Years.—Difficulties.—A Chapel Mobbed.—Miss McCown and Mrs. Yates.—**VIII.**—Later Labors of British Baptists for the Conversion of the Chinese.—They Enter China Proper in 1859.—Picture of the King of Hell.—The Massacre at Tientsin.—The Agency of the Jesuits in that Affair. How Protestant Missionaries were Compromised.—Medical Missions.—Present State of the Mission.—The American Mission at Swatow.

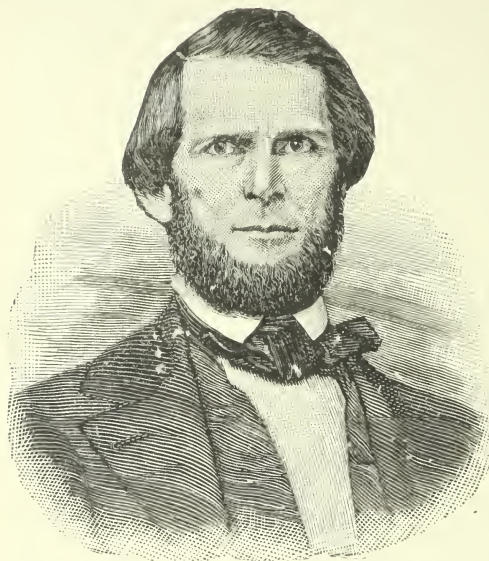
I.

AT THE close of a missionary meeting a contribution was called for as usual; the boxes went the rounds and returned; in counting the contents the deacons found silver, bank-notes, gold and one card. On it was written the word, MYSELF. “Who put in this?” inquired the deacons of each other. “A young man back in the congregation,” replied one of them. This young man had not long before been converted; he

could not give silver or gold to the cause of missions, but made a more valuable offering: he gave himself.

John L. Shuck, the subject of this anecdote and the first American Baptist missionary to China, was born at Alexandria, Va., September 4th, 1812. Little is known of his youth except the fact that he was educated at the Virginia Baptist Seminary, now Richmond College. He went out to China under the patron-

age of the Board of the Triennial Convention, embarking in September, 1835, and after tarrying at several points, reached Macao just one year after his embarkation. While in Macao he baptized the first Chinese converts, of whom we shall have something to say in future pages. He began to preach in that city in 1839, and in 1840 preached in several houses, in the streets, and in an idol temple, at the same time giving away many tracts.



John L. Shuck

In 1842 Mr. Shuck took refuge in Hong Kong, a city that had just come under the protection of England. Here he was blessed with an ingathering of nineteen converts, none of whom, however, were natives. Removing to Canton, where Mr. Roberts had already started a mission, he organized what was known as "The First Baptist Church of Canton."

Mr. Shuck attracted very general notice in 1845, by being fore-

most of the foreign missionaries of the Southern Baptist Convention. All the rest cast in their lot with the Missionary Union. Of his visit to the United States we speak elsewhere. Upon his return in 1847 he was transferred to the Shanghai Mission. He made, however, a short visit to Canton, and found the little church in a better state than he feared; for which he exclaimed, "God be praised!" By-the-bye, the year following, Mr. Roberts being about to visit America, thought it would be a good thing to unite this church with the *Uet-tung* church, which he had himself organized. But, as almost always happens in such cases, this union begat nothing but trouble. This is the more curious, as, according to his own account, the First church at that time consisted of only *three* members. He seems not to have considered that only one wronged and oppressed Baptist is sufficient to commence pulling down a church, and so making no end of noise and dust. Dear reader, hearken to the voice of experience: never attempt to drive two swarms of bees into one hive.

In 1848 Mr. Shuck met with a sad disappointment. A Christian physician being much needed, J. Sexton James, M. D., of Philadelphia, was, along with his wife, sent out to China. They sailed in November, 1847, and reached Hong Kong in March, 1848. Sailing thence to Canton, they took passage in a schooner for Shanghai. The vessel was capsized in a sudden squall, and the missionary and his wife, who were in the cabin, went down with the vessel. Mr. Shuck, who had received several letters from Dr. James after he landed at Hong Kong, was anxiously wishing for his arrival. The present writer happened to be at the residence of his father, Israel E. James, Esq., in Philadelphia, at the time he received the news of the sudden death of his son and his wife. The agony we then witnessed put new meaning into the deprecation, "From sudden death, good Lord, deliver us."

When some of the Chinese ports were opened to Christian

preaching, it was understood that Christian worship was to be tolerated at those ports only. But in 1850 Mr. Shuck ventured to establish a station at *Oo-Kah-Jak*, twelve miles from the city. Adverting to this in one of his letters, he said: "Let the brethren bear in mind that the Foreign Mission Board of the Southern Baptist Convention was the first Protestant Board of Missions in the world, who ever held property and gained a permanent footing in the interior of China. This is a decided advance in the work of missions in this land."

In addition to his other services, he published ten Chinese tracts. The death of his second wife brought him home with his bereaved children. Wishing to be within hailing distance of his little ones, in 1853 he resigned his connection with the foreign board, and in 1854 accepted an appointment from the domestic board of the Southern Baptist Convention, to labor among the Chinese in California, where he labored for seven years with considerable success. He baptized while there sixteen Chinese. The first convert, Wong Mui, returned to Canton and did faithful service as a native preacher. He died recently at Canton, and the First Baptist Church of Charleston has ordered a monument to be erected at his grave. Mr. Shuck died at Barnwell Court-house, South Carolina, August 20th, 1863. He was thrice married. His first wife was Henrietta Hall; his second, Lizzie Sexton; his third, Anna L. Trotti. The last accompanied him to California, and is now living with his son, Rev. Dr. L. H. Shuck, who is pastor of the Baptist church in Paducah, Kentucky.

II.

The first *American* Baptist, if not the first *Baptist* missionary in Canton was Issachar J. Roberts. He was born in Tennessee, 1802. Being converted and baptized in 1821, he pursued studies preparatory to the ministry in Tennessee and Kentucky. He settled in Mississippi, where he owned property said to be worth thirty thousand dollars. This property he made the basis of the

"Roberts Fund Society," on the strength of which he went as a missionary to China in 1836. The donation proving eventually to be of little value, he connected himself with the Board of the Triennial Convention.

He was a man of great audacity, if not valor. Arriving at Macao, he labored partly as a saddler and partly in preaching to a congregation of lepers. Moravian missionaries had done this at the Cape of Good Hope, but it was on condition that they should share the lot of these unfortunates, and no more return to society. But for some cause Mr. Roberts was not laid under any restrictions, and he imposed none on himself. It would appear, however, that some of his fellow laborers feared that leprosy was contagious, and therefore did not care to associate with him. Thus, in his journal we find this entry: "I feel very lonely. The missionaries seldom come to see me; and Brother Pearcey, to whom I applied for board, thinks we can love each other better apart." For some seven years we find him now at Macao and again at Hong Kong. In 1844 he started a church in Canton, of six or seven members. Soon after he leased a lot, built a chapel and mission-house, and had collected one thousand dollars for this purpose. He had also obtained a floating chapel, where worship was maintained. He acknowledged the receipt of a church bell from New York. In the year following, a Chinese mob assaulted his house, destroyed the church records, and sunk his "floating chapel." Some of the entries in his journal are marked by amusing simplicity and frankness. Thus, "Sent plum-pudding to sister Pearcey, and two rattan chairs to sister Clopton as New Year's gifts, and received pleasant letters in return." * * * "Brother Johnson and myself improved a short time to-day playing ball and pitching quoits. Preached before breakfast to eighteen lepers. I would by no means sell my knowledge of the trade of making saddles; for it makes me independent, in my judgment, as I can thus make my own support." Another item illustrates a national characteristic of the

Chinese, which others have mentioned. "Fell through floor of a house over the river, with a child, into the mud waist deep. Nobody offered assistance. When extricated, I was politely asked if I would have a boat; and was then charged for the same. This is Chinese character!"

Mr. Roberts was unhappily drawn into the great Chinese rebellion of 1850-1864. The insurgent Hung, the sovereign of the new empire, had been a pupil of our missionary, from whom he had acquired some knowledge of the Christian religion. The origin of the war was religious. While a candidate for literary examination as conducted by the government, he was moved by a dream, together with the denunciations of the Bible against idolatry, to shatter an image of Confucius in the Examination Hall at Canton, and to urge his companions to go forth in all directions and follow his example. In a little while hundreds of idols were cast down and many temples destroyed. When the authorities attempted to arrest Hung, they were resisted by his adherents, who replied: "We refuse dictation as to what we shall worship." Thousands turned away from the worship of idols and thousands more became breakers of images. "A Declaration of Rights," embodying the First Commandment, was drawn up, and around it the leaders knelt, sword in hand, and appealing to God swore to defend it with their lives. The Scriptures were printed and circulated among the troops. Grace was said at meals, and Christian worship regularly maintained in the camp. By April, 1851, Hung's forces numbered a well-organized army of twelve thousand men. He assumed various titles, among which were "The Heavenly Prince" and "The Holy Ghost." Some rare particulars of this rebellion, not found elsewhere, may be read in Rev. Dr. Tupper's *History of the Southern Baptist Foreign Missions*, [pp. 88, 181, 189, 228]. In 1860, Mr. Roberts went to Nanking, the capital of the revolutionists. He was offered the position of Minister of Foreign Affairs. He refused all civil offices, but accepted the privilege of free access

to all and passage through the rebel territory, not only for himself, but for men of all religions. This revolutionary leader also abolished, by decrees, all idolatry. Of Mr. Roberts' sanguine expectations and romantic projects it is necessary to say but little. In due time the catastrophe arrived. Mr. Roberts fled from Nanking for his life, and narrowly escaping death, safely reached Shanghai. He had discovered that his old pupil was crazy. He denounced the rebels as robbers, deserving no sympathy from foreigners. Mr. Roberts returned to the United States in 1866. His wife had come home in 1855 with her two children, Lillie and Issachar, and now resides in St. Louis, Missouri.

Mr. Roberts died at Upper Alton, Illinois, December 28, 1871. As was to have been expected, the cause of his death was leprosy. In his last moments he said, "I shall not be five minutes in the dark valley." His attendant said, "Can you see the heights beyond?" He replied with emphasis, "They are so bright that these eyes cannot behold them, until they are prepared for the sight."

III.

The Ningpo mission laid its foundation in the hearts of the Chinese rather than in their intellects. It commenced by establishing a medical hospital. S. J. Macgowan, M. D., of New York, arrived in 1843, and labored alone in this department four years. In eight months of the year 1844, as many as 2,139 cases of disease were treated; in 1849 the number was as high as 12,956. In the same year the first native convert was baptized. This pious physician took every opportunity that was given to apply to broken hearts the balm of the Gospel. In 1863 Dr. Macgowan retired from the mission, so that for more than ten years this truly Christlike branch of missionary service was neglected, until 1875, when the Rev. S. P. Barchet, M. D., was sent out to revive and sustain it.

The other missionaries, besides those already mentioned, who

have labored in connection with the Ningpo mission, are the Rev. E. C. Lord, Rev. M. J. Knowlton, Rev. Horace Jenkins, Rev. Karl T. Kreyer, Rev. M. A. Churchill, and others. In 1872 the first Baptist Association in China was formed, consisting, at that time, of six churches.

The report of the Ningpo mission for 1884 gives the following statistics: Ordained native preachers, three; unordained, ten; Bible women, six; churches, 7; baptized, sixteen; members, 253.

Dr. Lord, of this mission, commends retreats among the hills for the hot and unhealthy months. It is probable that not a few of our mission stations in Asia will, in no long time, establish such refuges; and the increase of railroads in the East must, in many cases, bring the latter into near and easy communication with these stations. "Our retreat among the hills," writes Dr. Lord, "has come to be regarded here as an institution of much promise. Already three of our four missions located at Ningpo have secured, or are securing, dwellings there suitable for their accommodation during the heat of Summer; and several persons outside of the mission have done, or are doing, the same. * * It will not, of course, prevent missionaries from getting ill, nor relieve them from the necessity of returning home; but one cannot doubt that it will serve to lessen both these evils."

In October, 1883, the Rev. Joseph S. Adams, formerly of the China Inland Mission, but accepted as a missionary of the Union, was ordained at Ningpo, and in November moved with his family to occupy Kinhwa, a neglected but promising field two hundred and fifty miles from Ningpo.

The aggregate figures of the Chinese missions connected with the Union in 1884, are as follows: eleven male and fourteen female missionaries; seven ordained native preachers; thirty-eight unordained; eighteen churches; one hundred and thirty-six baptized; 1,373 members.

IV.

The Rev. Miles J. Knowlton, D. D., the excellent, well-beloved and successful missionary of Ningpo, China, was born at West Wardsboro, Vermont, February 8th, 1825. In youth he loved mathematics, and won a prize for proficiency in this study. He was converted in 1838, during a revival in the little church of which his earnest and strong-minded mother was a member. He pursued and completed his academic studies in a seminary in Townshend, Vermont. He entered Madison University in 1847, and was graduated in 1851. He then passed into the theological department of the university, and, after pursuing the regular course, was graduated in 1853. As a student he was distinguished for great industry and perseverance, as well as for piety, earnestness and self-forgetting devotedness. During his last year at Hamilton, he did good service in a great revival which visited that village. It had been his intention to become a home missionary; but before he finished his theological course, he was moved to seek an appointment to labor in Burmah. The Board of the Missionary Union, however, determined to send him to China, which was at that time a very unattractive field, but he was not slow to abandon his cherished plan, and set out for that great Empire. He embarked for Ningpo December 10th, 1853, with his wife, Lucy Ann St. John, of Danbury, Connecticut, and the Rev. E. C. Lord and his wife. Soon after his arrival in Ningpo, in 1854, the mission was called to suffer a great loss in the death of its head, the Rev. Josiah Goddard. In 1854 Mr. Knowlton made a missionary trip to the Island of Chusan, about thirty miles from Ningpo. On this island he established a mission, and on December 10th, 1854, baptized his first convert. As an evangelist he was very successful: in the course of his twenty-one years of service he baptized nearly three hundred. When Mr. Knowlton entered China a civil war was raging, and was not extinguished for many years after. In 1861 it swept over Ningpo. It was a time of

great alarm and danger. Mrs. Knowlton's nervous system received such a shock that her physician sent her home to America for restoration. After remaining in her native land two years she returned to China. Mr. Knowlton's first and last visit to this country was made in 1870, after fifteen years of exhaustive labor. He was accompanied by his wife and only surviving child, Antha. The health of Mrs. Knowlton had again become seriously impaired. His two years of sojourn in his native land were crowded with engagements. His tongue and pen were much employed on missionary themes. He delivered a course of lectures before several colleges and seminaries. These he collected in a volume in 1872, and gave to the press under the title of "The Foreign Missionary; his Field and his Work," to which was appended his premium tract, "China as a Mission Field." This tract, together with his chapters on the men required for the foreign work, on the nature of the foreign mission work, and the trials and comforts of a foreign missionary life, will be of very considerable value to the student of to-day, if read in connection with later productions of the same class.

With characteristic zeal at this time he labored in revivals, particularly in Vermont and in his own native town; not without converts, whom he baptized into the fellowship of the little church of his youth. Mr. and Mrs. Knowlton returned to China in 1872. They sailed from San Francisco, and arrived in Ningpo after a voyage of about four weeks. But he was soon to finish his course. After two years of further toil he died unexpectedly, of the disease of the climate. "Alas, said Dr. Macgowan, "that he did not restrain his zeal! He undertook to perform the labors of two well-conditioned men, and thereby prematurely expended the large stock of force with which he was endowed." While on his visit to this country he became convinced that the Pacific railroad, crossing the rugged Sierra Nevada and the lofty Rocky Mountains, was a fulfillment of the prophecy in Isaiah 49:11: "I will make all my mountains a way," etc. This view

was, he held, confirmed by the next verse: "Behold, these shall come * * from the land of Sinim." Sinim was the ancient Hebrew name for China. Though called home to heaven at the age of forty-nine, he left behind him in Ningpo a great name. His Chinese friends regarded him as the Confucius of the West. The Chinese language, we are told, admits of no panegyric equal to this.

V.

A man of mark under the patronage of the Southern Board, is Rev. Matthew L. Yates, D. D., of the Shanghai mission. Born in North Carolina, January 8th, 1819, he was converted at a camp-meeting in 1836, and soon after baptized. His attention was first directed to the heathen world soon after his conversion, from reading the Memoirs of Mrs. Ann H. Judson, a book which Rev. Luther Rice circulated in many parts of the South. "Frequently," says he, "did I weep for hours while following my plough or using my trowel, when I would reflect that the poor heathen who knew nothing of Christ, the only Saviour of the world, must die and appear before God, and be judged according to their works in this world." Rather than let his brothers and father see him weeping, he would often leave his business and go into a grove for the purpose of inquiring what the Lord would have him do.

At length he told his father that when he came of age, he intended to go to school if he had to make brick by moonlight to pay his way. At the age of eighteen he sold his horse, his only available property; the money he thus received enabled him to go to an academy for one year. While at school he discovered that it was his duty to prepare for the Gospel ministry, and with this view the Baptist State Convention of North Carolina sent him to Wake Forest College, where he graduated in 1846, with much honor. The same year he was married and designated to missionary service in China. In 1847 he embarked for his field, and arrived at Hong Kong in August, proceeding at once to

Shanghai, where he has been stationed about seven-and-thirty years. Three years after his arrival, the civil war led by Hung, one of the former pupils of the Rev. Mr. Roberts, broke out in China. The commotions occasioned by this war were a great hindrance to missionary work. The idol-breaking in which the revolutionists indulged was shocking and terrifying to a large section of the people. Messrs. Yates, Roberts and Crawford were at first in full sympathy with the revolutionists, and regarded them as making a noble struggle against idolatry and in behalf of religious liberty. In 1853, Mr. Yates baptized a young relative of one of the insurgent chiefs while on his way to Nanking, then the rebel capital. The same year he gave aid and comfort to a nephew of one of the five kings under Hung. The insurgents having got possession of Shanghai, they were besieged by the imperial forces, and the fighting was in sight of the residence of Mr. Yates. He witnessed sixty-eight engagements. At last the imperialists took possession of the city. The "Long Hairs," as the insurgents were called, shaved their heads and escaped by night. During the fights the mission property was destroyed, for which, however, the mission afterwards received full indemnity.

In 1856 Mr. Yates baptized Wong Ping San, who afterwards distinguished himself as a very efficient preacher. For five years (from 1860 to 1865), Mr. Yates and the other missionaries in China were much obstructed in their work by civil war in China, and in the United States as well. They largely supported themselves by their secular labors, but in part from the continued aid of Maryland and Kentucky. In 1861 Mr. Yates wrote: "The troops are still here, and we can expect to do but little for the next two or three years." He says that eighty thousand people destroyed their own lives, thinking the rebels must be monsters, because they had dared to treat the gods with such contempt and violence. At last, in July, 1864, the "Long Hairs" were subdued and Nanking capitulated. "Thus," observes Mr. Yates,

“was crushed out, by foreign aid, a rebellion which in its beginning promised so much for Christian civilization, and the friendly intercourse of foreign nations with all parts of the empire.”

From 1869 to 1875, Mr. Yates was affected with a disease of the vocal organs. At first he sought relief in a voyage to Manchuria and America. During his absence from Shanghai in 1869, the native preacher, Mr. Wong, was left in charge of the mission, and, with the very efficient aid of Mrs. Yates, contributed to the upbuilding of the little native church. In 1871 he was again compelled to seek in travel a remedy for his feeble voice, which for months was a mere whisper. He came home by the overland route, and returned by way of San Francisco. Losing his voice again in 1873, he accepted the position of Vice-Consul at Shanghai, and Chinese interpreter for the United States. He appropriated all the profits of his secular offices (about \$3,000) to the building of a beautiful and substantial chapel, also a parsonage for the native pastor, Mr. Wong. In 1876 he was offered the position of Consul-General. As, however, he could not accept without giving up the work of his life, he refused the office with its honors and emoluments. Happily, however, his voice was now fully restored, and he was able to preach again with regularity. Finding no Scriptures in the vernacular of the province, “the spoken language of the people of this plain,” he has translated the books of the New Testament into a dialect which is, it seems, spoken by about forty millions of people. The Southern Board bear the expense of their publication.

Mr. Yates was the first to commence Baptist missionary work at Shanghai. He is still permitted to carry forward with his usual activity and force, his various beneficent enterprises; and is resolved to labor in that field until the Master calls him home. In 1884 he says: “We have increased the area of our work tenfold, and men and means should be increased in more than corresponding ratio.”

As for his personal appearance, when a young man he was

described as being a few inches over six feet high, straight, broad-chested, and inclined to be spare, with eyes and hair black, and an agreeable countenance. When Mr. Yates went out to China, at the age of seven-and-twenty, his height we are told was marked on the door-post of his father's house. On his return a few years ago, he was found to be an inch higher. He went to China again, and returning, after an absence of eleven years, he had grown two inches more.

The Rev. Dr. Yates is highly esteemed by his fellow-missionaries in China. A Presbyterian missionary in writing home testifies that he is physically, mentally and morally at the head of the Protestant missionaries of that empire, although there are several hundreds of them, all told.

VI.

He who encamps on the crests of the mountains for the first time, awakes early in order that he may witness the first dawns of the morning. Let not the reader suppose that because we so often invite him to mark well the mountain towers of our missionary history, we are indifferent to lower heights, and especially to the earliest gleams of that light without which the highest peaks as well as the lowest valleys are alike covered by a deluge of darkness. During the great revival in Boston which commenced in 1803, an obscure young woman, the first convert baptized by Dr. Baldwin, wrote a letter to her female friend in Worcester, Mass. In a postscript (so often the most important part of a letter) she added a single sentence to the husband of her friend, then an unconverted man. That sentence, we are told, was the means of his conversion. That man was David Goddard, afterwards for six-and-twenty years pastor of the Baptist church in Wendell, Mass., and, what is more to our purpose, the father of the Rev. Josiah Goddard, the glory of the Ningpo mission and the learned translator of the New Testament into the language of China.

Our distinguished missionary was born at Wendell, Mass., Oct. 27th, 1813. He became a member of the church of which his father was pastor in 1831, and graduated at Brown University in 1835. After completing his course of theological study at Newton in 1838, he was ordained, and a few weeks after he married Miss Eliza Ann Abbott, who had for some time previous been residing in the family of the celebrated Professor Ripley. Her early history is of much interest. For one incident in it we are indebted to Rev. Dr. S. F. Smith. In earlier years she labored for a season in a cotton factory near Boston. A fellow Christian in the same mill, who made herself poor that she might make many rich, perceiving that her youthful friend had talent and a missionary spirit, out of her scanty earnings and through great self-denial, depriving herself even of necessary food and clothing, paid the expenses of the education of her young Christian sister at the best schools, and lived long enough to know that she was prepared to do effectual work for Christ in China. "And thus the poor spinner, whose heart burned with love to the Lord Jesus, though she was perhaps never ten miles from home, gave this young missionary to a life of toil for the heathen on the other side of the globe."

Mr. and Mrs. Goddard reached Siam in 1840. Two years later he became pastor of the first Chinese church at Bangkok. In 1848 he suffered from a severe attack of bleeding of the lungs, which threatened his life; but he so far recovered that he was able to remove his family to the cooler climate of Ningpo. He had already begun to translate the Scriptures into the Chinese. At one time a plan was formed for securing a "catholic" translation by the united labors of a committee of the missionaries of all denominations in China. This could have been done in the twelfth century, when there was as yet no question about the Greek terms for *baptize* and *baptism*, but it could not be done in the nineteenth, when the Peto-baptists had become so choppingly sectarian as to *cut themselves off from* the universal usage

of the Greek and Roman churches during so many centuries; *cut themselves off* from the modern Greek church in all its branches, including the Russian, and from the vast and ever-growing Baptist denomination—yes, and even, as regards the clergy of the church of England, *cut themselves off* from obedience to the requirements of their own rubrics and from fidelity to their ordination vows. Mr. Goddard was among the translators who were selected to make this “catholic” version. But finding it was to be rather a Roman than a Greek catholic translation, the Baptist missionaries set about obtaining an independent version, and accordingly Mr. Goddard devoted himself to this work. In 1853 he completed the New Testament, and proceeded on the Old as far as Leviticus.

The Rev. J. K. Wight has left us an affecting proof of the kindness of Mr. and Mrs. Goddard. In the Spring of 1854, Mr. and Mrs. Wight were obliged for the sake of health to leave China. “We had,” says he, “the alternative of leaving our youngest child, a babe, behind, or else submitting to the prospect of burying it in the ocean. Though the Goddards had a young family of their own, and were both in feeble health, they cordially welcomed our little one, and treated it in every respect as if it were their own.”

Mr. Goddard died on the 4th of Sept., 1854. He left four children, who with their mother returned to America in 1855. Mrs. G. died at Providence, Rhode Island, on the 28th of November, 1857. Their son, Rev. J. R. Goddard, returned to Ningpo in 1868, and is carrying forward the missionary work instead of his lamented parents. Dr. Dean says of Mr. Goddard: “In person he was the exemplification of the adage that ‘Valuable commodities are put up in small parcels.’ He was short and thin, of pale complexion, with features and movements marked by rectangles, rather than by curved lines. When seated in a common chair he needed a footstool; but in intellect he was a tall man. His native endowments were superior; his education was extended

and thorough; his study of the Chinese language was patient and successful; his knowledge of the sacred languages and literature was accurate and familiar, and he brought to his work a large share of common sense and sound judgment, as well as a warm heart and high-toned Christian principle."

The second revised edition of Mr. Goddard's translation of the New Testament in the Chinese, after having been approved by the missionaries of the Union and of the Southern Board in China, was in 1883 brought through the press, having the imprint of the Missionary Union. The first edition of this translation was published in 1872, by the American and Foreign Bible Society.

VII.

In June, 1880, Rev. and Mrs. Graves, of the Canton Mission, returned to America after eight years of exhausting toil. Mr. Graves has served as missionary in China, in the employ of the Southern Board, for twenty-four years. Both returned to China in the fall of 1881, after an absence of eighteen months. According to Mr. Graves' report, the number of converts to Christianity had increased forty-two per cent. during the previous three years. The Protestant churches of China contained between eighteen and nineteen thousand members, and there were about three thousand Chinese Baptists. A short time before his visit to his native land, Dr. Graves established a station at Tsing Ene. In August, 1880, the chapel was assaulted by a mob, while the members were gathered in worship. The chapel was greatly damaged, and some of the members were beaten with stones. The native assistant had to leave the city at night under guard of soldiers. After several months of delay the missionaries got possession of this chapel. On their first return to it they found the doorway bricked up and entrance denied. Thereupon a native assistant called the few scattered members together, and begged the Lord to direct and help them. Then they went to the chapel, pushed the bricks out of the door-

way, went in and removed the rubbish, and re-dedicated the place by holding a three days' prayer-meeting. Last of all, the native preacher went to the magistrate and asked him to issue a proclamation warning the people not to molest the Christians in their house of worship. The officer immediately complied with the request. In 1880 the persecutions in the Canton district caused three native converts to leave their homes and go to the Sandwich Islands, where they could serve God unmolested.

The difficulty of evangelizing the Chinese is asserted by some of the missionaries in terms that are worthy of our consideration. "It does seem," says Dr. Yates, "as if the process of converting the Chinaman, of bringing him to the point of clearly apprehending and appreciating the love of God in Christ Jesus, is a long one." Dr. Crawford holds that "Christendom will yet learn that a great heathen nation is not easily converted to Christ, and will be the better for the lesson."

Miss Ruth McCown, of Virginia, is about to finish her medical studies in Philadelphia, preparatory to practice in Shanghai in connection with the mission in that city. Mrs. Yates has a girls' school in the same city. She does not allow any foot-binding. Some parents do not send their daughters to the school, because "they cannot give up the gentility of small feet."

This Chinese mission is sending Christian workers to other lands. In 1882 Dr. Graves writes: "One of the church-members is a colporteur in Calcutta; the Canton church is petitioned to give two Chinese preachers to California and Oregon." One was already pastor of a Chinese church in Portland, Oregon, with a membership of seventy. The Rev. J. B. Hartwell was, in 1884, still laboring among the Chinese in San Francisco.

In 1884 eleven new names were reported by the Southern Board as added to their list of American missionaries. In no one year in the history of the Convention have so many foreign missionaries been enrolled by the Board.

VI.

British Baptists, as we have seen, were the first Protestants to attempt to commence a mission to China, and the first to translate the entire Bible into the Chinese language. But, from various causes, it was not until tidings reached England that Lord Elgin had effected a treaty with the Chinese government, that they took up the subject as one demanding immediate attention. Previously, missionary exertions had been confined to the natives of China residing in the Eastern Archipelago, or in outlying places. But in 1859 Messrs. Klockers and Hall, both acquainted with the language, offered their services for this field, and were accepted. The new port of Chefoo was finally fixed upon as the best place for a station. By the year 1867 a small native church of twenty members had been gathered, and in two neighboring villages a permanent footing had been gained. At Hankhiau the first convert was a Buddhist, who for ten years had daily worshipped a picture of the King of Hell, with the hope of securing a mitigation of the punishment of his sins. Soon after his conversion he sent the picture to Mr. Laughton, with the message that Jesus had released him from the burden of his sins. His confession of Christ was followed by persecution, but he remained steadfast in the faith of the Gospel.

Between the years 1868 and 1873, this mission suffered severe reverses. The death or removal of all the early laborers, and the frightful massacre of French Roman Catholic missionaries at Tientsin, for a while brought all missionary operations to a stand. For a time it seemed probable that missionary labor must thenceforth be confined to the treaty ports.

It was reasonably expected that the Chinese authorities would exclude all foreigners from the interior of the Empire. Foreigners in China are under the protection of the nations to which they belong, and yet they are exposed to violence from local uprisings for which the paternal monarch at Peking is held accountable. Roman Catholic missionaries throughout the Empire (taking

advantage of a clause in the treaty made with the French government—a clause said to have been surreptitiously introduced) claimed for their converts exemption from the control of the local authorities. Some of the Catholic priests assumed the titles, the dress and the authority of mandarins, and even claimed the restoration of property belonging to the Jesuits and confiscated centuries ago. As the Chinese authorities and people saw that the missionaries of Christ were all Europeans, they were at first slow to discriminate between Catholics and Protestants. But they are beginning to learn that Protestant missionaries do not claim for their converts protection in wrong-doing, nor encourage them to disobey the laws and mandates of the civil power.

As the excitement attending the massacre at Tientsin abated, missionary excursions in the interior were resumed, and Mr. Richard ventured as far north as Manchooria, or that part of Southern Tartary which is now subject to the Chinese government. Once nomadic, the people are now given to agriculture. Chinese farmers are migrating to this region, where there are vast tracts of wild land. The professed religion is Buddhism, but a very large proportion of the inhabitants are Moslems. The population is thinly scattered over regions that for the most part know no cultivation. Mr. Richard was permitted to preach without molestation, and to disseminate freely the kernels of the eternal kingdom. Formerly it was not thought prudent to try to translate the Scriptures within the bounds of the most exclusive and intolerant of empires. But now Bible colporteurs can disperse the Scriptures throughout the Empire from centre to circumference.

The British Baptists, in imitation of their American brethren, in 1870 appointed Dr. Brown as a medical missionary. The principal mission is still Chefoo. In 1880 there were three missionaries, nineteen chapels and about five hundred members.

The missionaries at Swatow are translating the Bible into the colloquial language. The common people can understand but very little of classical translations which are designed for the learned and the gentry of the empire. In another year, it is hoped, the entire New Testament in the colloquial style will be in readiness for the printer. In December, 1883, the Rev. S. B. Partridge writes: "Mr. Ashmore and I returned this week from a trip of about two weeks in the region northeast, the farthest station being about seventy miles distant. Near the station we climbed a mountain about three thousand feet high. A plain about ten miles long by two wide lay at our feet, in which I counted one hundred and twenty-five villages, not taking pains to count them all. In not one-tenth of these villages has the Gospel ever been preached. * * * Ten miles further on, there is a similar plain, which I suppose no foreigner ever visited. There is no end to our opportunities. There are more than six thousand towns, villages and hamlets in this field." The statistics of this mission in 1884, were as follows: Out-stations, 31; 97 baptized; present membership, 910.

In 1884, Miss Adele M. Fielde, of this mission, was in the United States. Her addresses on the manners and customs of the Chinese women awakened fresh interest in woman's work among this people.



A Bowl of Rice.

CHAPTER XLIV.

JAPAN:—ITS RELIGIONS AND MISSIONS.

Shinto.—Sacrifices.—Burials in a Sitting Posture—The Sun-goddess.—The Sacred Mirror.—Buddhism.—The Emperor at once a God and a Mediator.—The Three Couplets of Commands.—Mechanical Prayers to Spirits.—Deceiving the Demon of Small-pox.—Temple of Ameda.—Attempts of the Jesuits in Japan, and their Expulsion.—Trampling on the Figure of the Cross.—Com. Perry's Naval Expedition to Japan.—Mr. Goble in Japan.—Rev. Dr. Nathan Brown and other Missionaries go to this Land.—A Japanese Woman brings to the Mission an Armful of Idols.—Bible Study compulsory in Buddhist Schools.—Bright Hopes.

THE EARLIEST known religion of Japan was like that of China, a kind of Shamanism. It is termed *Shinto* or *Sinto*,—"the doctrine of the gods," or "theology." The primitive Shinto temple was a small hut, with ridge-pole and cross-beams, covered with grass-thatch. The doors and windows were holes covered at times with mats. The floor was of hardened earth, with a fire in the centre. It had no images or emblems within. The later temples had mirrors of metal hung up in them, before which the worshippers offered their prayers. These mirrors belong, not to primitive Shamanism, but are peculiar to the later Shintoism. Their origin is obscure, and the current legends were probably invented to account for their use in the temples. According to the legends, this mirror was a present from the sun-goddess to the great-grandfather of the present Emperor of Japan. Concerning it she said, "Look upon this mirror as my spirit;" or, according to another story, she said, "Should you at any future time desire to see me, look in this mirror."

Anciently the patriarch was priest and prophet, and the worship seems to have been offered to the Supreme Spirit; but in later times this degenerated into the idolizing of the *Kamis* or demi-gods. In old times animals were killed for sacrifice, but

after the advent of Buddhism, about the middle of the sixth Christian century, the animals were not slaughtered, but were hung up before the temple and then set free, and thenceforth were considered sacred. Hence deer, especially stags, at length came to be protected by law against all violence; for if a man killed any of the species of animals that had thus been suspended by the legs before the temples, he could not certainly know that it was not one that had been offered to the demi-gods. In later times, white horses, boars and cocks also became sacred. Before each temple was a perch or roost for chanticleers to prenote the break of day. In earlier ages these fowls were probably offered in sacrifice to the demi-gods or *Kamis*. Hence foxes, the natural enemies of the chanticleers, are believed to be either devils or the abodes of devils.

Another thing which is now partly succeeded by cremation, is that method of burial which dates back to the age of Shamanism. The body is buried in a sitting posture and the hands folded as if in the attitude of prayer. As many of the aborigines of North America were buried in the same manner, it is one proof among many of the origin of the Red Men of the West. Whoever desires to trace further this clue, will find matter of great interest in the Notes and Appendices of "The Mikado's Empire," by Professor Griffis, to whose admirable volume, with his other writings, we are indebted for some of our information on this subject.

The chief object of worship is *Amaterasu*, the sun-goddess. The principal temples are at Isé, in which was enshrined the mirror given by the sun-goddess to the great-grandfather of the first emperor and brought down from heaven by him.

The primitive *Shintoism* has been almost all merged in the Buddhism which early gained the ascendancy in Japan. The Mikado or Emperor, according to this religion, is a god, and a descendant and representative of the gods who created Japan. The Emperor is a hierarch, who offers up daily prayers for his

people, and these petitions are supposed to be more effectual than those of his subjects. The priests receive their rank and titles from the Emperor. In 1868 an attempt was made to restore the Shinto faith to its original purity, and to make it the religion of the State and of all the people. This reform, or attempted return to the old religion, was not very successful. A mixture of Buddhism and the philosophy of Confucius had so leavened the people that practically it could not be separated from Shintoism. This partial failure did not, however, prevent the Mikado from being still regarded as the religious law-giver and high-priest. In 1872 he caused to be promulgated the following commands: "I. Thou shalt honor the gods and love thy country. II. Thou shalt clearly understand the principles of heaven, and the duty of man. III. Thou shalt revere the Mikado as thy sovereign and obey the will of his court." It is evident at a glance that, according to Western notions here are six commands; but the object of the Mikado appears to be, to link together beyond the possibility of separation, worship and work, or faith and obedience. This is certainly very superior to the religion of Gautama, of Confucius, and of Shinto, all of which are different forms of atheism.

The ceremonial of elevating sticks or rods with wooden slips or pieces of paper attached, for the purpose of attracting the attention of spirits, is thought to be of very ancient origin, possibly a relic of Shamanism. Sir Harry S. Parker found it among the hill tribes of India. The Shinto priest, while praying to the *Kami*, holds up a number of these papers at the end of a rod. They are now employed as a sort of vicarious purification. Formerly the people performed religious ablutions in a river. At a later period the people were permitted to substitute paper figures of men, which were cast into the river. Finally the Mikado directed the high-priest to take an iron statue of the size of the Mikado and cast it into the river, as a symbolical act to be performed instead of the whole nation. Very common is the use of

paper charms, prayers, and images, in the belief that they will defend a family from evil spirits. The gargoyles of Gothic architecture seem to have been suggested by this old-time supersti-



Chinese Sending a Paper Prayer to Heaven by burning it,

tion. Pictures of heads, of dragons and other monsters, are placed over doors and elsewhere, to frighten away malignant demons. But a more business-like notice is sometimes given to evil spirits. When the small-pox prevails in a neighborhood, the parents think they can keep out the disease (fearfully prevalent in Japan), by writing a notice and sticking it on the front of their houses, to inform the pestilent devil that their children are not at home.

The temple of Amida, or Amidas, near Miako or Kioto, is sometimes termed the Japanese Pantheon, or temple of Ten Thousand Idols. A picture of this may be found in M. Picart's great work on Religious Ceremonies. The great central image is the Japanese Buddha, who is termed variously Amidas or Amida. He here raises his right hand in benediction; and it is to be observed that some of the images of the Chinese Gautama represent him as pointing upward with his right finger. In the great temple at Miako he is surrounded chiefly by images of Kuanon or Canon, the daughter, or, as some say, the son of Amida. Kuanon has power to assume various forms; sometimes as a goddess with four arms, swallowed as far as the middle by a fish, holding a sceptre in one hand, a flower in another, a ring in the third, while the fourth is closed and the arm extended. He, or she, for this divinity disregards form, is now popularly worshipped in the character of the goddess of mercy. As such she transforms or disguises herself, Proteus-like, in order the better to rescue or protect her votary. Now she appears as a traveller, then as a Lady Bountiful, here as a mountain demon, there as mermaid, and yonder as a little peasant girl. In the great temple at Miako, a large number of images of Kuanon stand in two rows, one above another, along both sides of the temple. Each idol wears a crown, has fourteen arms, while seven heads adorn the breast. At Tokio is a temple of Kuanon. There are said to be thirty-two others in Japan, and pilgrimages are made to them.

The worship of ancestors and many other religious observances are like those of China. Buddhism, the prevailing religion, is here very similar to the religion of Gautama as we find it in Ceylon, Burmah and China.

The attempts of the Jesuits to convert the Japanese, and their expulsion, are facts familiar to every reader of history. It may not be so well known, however, that the accounts which the Jesuits themselves give of the martyrdom of their converts, particularly of the vast numbers put to death and the tortures to which many of them were subjected, are immeasurably beyond belief. These men teach lying as a part of their system of ethics, and have practiced it in almost all their historical and biographical productions. It appears, however, pretty clear, from the testimony of the Dutch and of others who do not consider mendacity as a Christian duty, that the Jesuits and all Roman Catholics were in the seventeenth century either banished, compelled to recant, or put to death. As a sign of allegiance to the national faith, the people in many parts of the empire were required to trample on the image of the cross, or on a copper-plate engraved with the representation of what was called "The Christian criminal god." In 1638 an imperial order was issued appointing a festival at which the cross was to be periodically trampled under foot. The cross was called the "Devil of Japan," and for two centuries, whenever foreign travellers and traders visited the island, a cross was laid down upon the shore and they were compelled to walk over it in order to be admitted to the empire. The Protestant Dutch, who regarded it merely as a relic of popery, in this act did not violate any scruples of conscience.

Since the period of from 1856 to 1862, during which the Christian powers have obtained from the Emperor various acts of toleration for Christian worship in the open ports of Japan, the Jesuits have proclaimed to the world that they have found many hidden Catholics who have continued faithful since their expul-

sion in 1614. But their formal reports, as well as the rumors they set afloat, are, we repeat, totally undeserving of belief.

The Americans have acquired great political influence in Japan by methods which seemed likely, at first, to prevent all possible intercourse with that exclusive people. Our sailors wrecked on the long coasts of Japan had repeatedly complained to our government that they had been harshly treated by the Japanese authorities. Hence, in 1852, our government dispatched an expedition under Commodore Perry, instructed to demand protection to our shipwrecked sailors, and to effect a treaty whereby our ships could be allowed to enter one or more of the ports for the purposes of trade and to obtain necessary supplies. In 1853 Commodore Perry, with a squadron of seven ships of war, anchored off Yedo, and delivered a letter to the Shogun from the President of the United States. He allowed the Japanese seven months to consider the matters proposed, and then left the coast. At the end of the time appointed, in 1854, he returned with an augmented fleet of nine steamers. He arranged a treaty by which two cities were opened as harbors of supply and trade. In 1857 a new treaty was negotiated, by which a third city became an open port. Other nations now, one after another, followed the example of the United States. Ultimately, therefore, as has been enthusiastically said, when the *Susquehanna* sailed up the bay of Yedo "she led the squadrons of seventeen nations."

The Rev. Jonathan Goble has the honor of being the first to go out to Japan as a Baptist missionary. Being a carpenter as well as preacher, his own hands often ministered to his necessities, and at the same time enabled him to act more independently and boldly than they were likely to do who had no secular avocation.

"The American Baptist Free Mission Society" (organized and supported by Abolitionists), is worthy of grateful remembrance, as being the first Protestant missionary society to enter this field

and break up the fallow ground. Mr. Goble was also the first to translate the Gospels into the language of the common people. The other versions, made by Pedo-baptist missionaries, avoided the vernacular and rendered the words of him who is God over all, into the dialect of the learned and titled classes.

The Southern Baptist Convention began at an early day to direct their attention to Japan. In 1860 they appointed and fitted out the Rev. J. Q. A. Rohrer and Rev. A. L. Bond, and their wives. These sailed from New York in the "Edwin Forrest," and were never heard from. What became of the ship, and why these excellent young missionaries should have been permitted to be lost at sea, are two mysteries, like the shadow of a mountain covered with the shadow of a cloud. Equally mysterious it is that one of the men appointed did not embark on the ill-fated ship, but lived at home to abandon the Baptist faith and become a Unitarian—we mean Professor C. H. Toy.

When the civil war closed, the American Baptist Free Mission Society, being about to wind up its affairs, in 1872 offered the Japan Mission to the Missionary Union. The offer was accepted, and the mission reënforced by the appointment of the Rev. D. Nathan Brown and wife, and Rev. Jonathan Goble and wife, their missionaries. These arrived at Yokohama in February, 1873. The same year Mr. Goble closed his connection with the Missionary Union. His exertions had been almost confined to translating and circulating the Gospels. Indeed, he had been compelled to work in a very quiet way. The people dared not listen to the name of Jesus, and it was not till a few days after the arrival of the Rev. Dr. Brown that the old edict against Christianity was abrogated by the Mikado's proclamation.

Dr. Brown was the first to think of organizing a church. A few months after his arrival, Rev. J. H. Arthur and wife joined the mission. The same year, Mr. James T. Doyen, an Episcopal teacher, was baptized and ordained by the little Baptist church. Curiously enough, Mr. Doyen removed to Tokio at the suggestion

of several Buddhist priests, who offered him quarters in one of their temples, and expressed their wish to hear about the religion of Christ. The year before, the official head of the department of education, a foe to the missionaries, had directed that no clergyman should be employed in any government school or college. The year following, however, he was set aside, and his place filled by a Christian, a young student who had been hopefully converted in America. The new comer gave to Mr. Doyen and his friends all needed countenance and support. Mr. Arthur, who succeeded him, rented a new building in a central part of Tokio, and thus made a visible beginning at the capital of the Empire. Compelled to return to America on account of ill-health, he died at Oakland, California, in December, 1877.

In 1875 two ladies, Misses Sands and Kidder, went out to Japan, the former to Yokohama and the latter to Tokio. At Tokio a heathen woman, near the city, opens her house for Christian meetings two evenings in the month. Her reason for her course is, that she wants to know what this new religion is. The church at Tokio numbers thirty-seven members. One of the members of this church is a woman of much energy of character, who was formerly a very zealous worshipper of idols. The evening before her baptism she brought to the mission-house a great armful of various idols. In telling her experience, she said she had worshipped the fox (one of the Japanese devils), the snake and the badger. When she went to her house and saw the things she had adored, she was so ashamed, even if no one was present, that she hardly knew what to do. She had torn down the "god-shelf," and had destroyed many of her idols; and as a proof of her sincerity she brought the rest to those who had led her to the only Saviour of the world.

Not long since, a native assistant made a preaching tour among the villages near the capital. On his return he received a letter from the governor of one town, asking him to come again and "tell the people more about the religion of Jesus."

One of the last converts baptized at Yokohama was a man of wealth and influence, belonging to the province of Shin Shu. Taken sick, he went to Yokohama to put himself under the treatment of an old friend, a physician, who had, to his surprise, become a Christian and a member of the church. The physician gave him the Scriptures to read, and was untiring in his exertions for his conversion. On one occasion he took his patient into the country, and spent the whole day in prayer for his soul. At length he was converted and returned to his own province, taking with him a large quantity of Scriptures for distribution among his country men.

Dr. Brown, who had formerly been a successful missionary in Assam, has been much blessed in his work in Japan. The church at Yokohama numbers ninety members. The pastor, who



Japanese Bonzes or Priests of Buddha.

is a very distinguished linguist, has been much employed in translating the New Testament into Japanese. The first Gospel ever printed in this Empire was issued by the Baptist mission. Thirteen of the Epistles of Paul and the General Epistles have also been translated by our missionaries in advance of Pedobaptist translators. Within three recent years the Japanese mission press has printed more than a million pages of Scripture, including the first three Gospels and portions of the Old Testament. It is reported that Dr. Brown has found Japanese terms

for *baptize* and *baptism*, which will be acceptable as well to the Baptists as to the Pedo-baptists. If this is true, it is both new and edifying. Even where there are no scruples of conscience, there is generally enough "otherwisemindedness" among Pedo-baptist missionaries to force them to disallow any version, however excellent, which has been made by Baptist scholars.

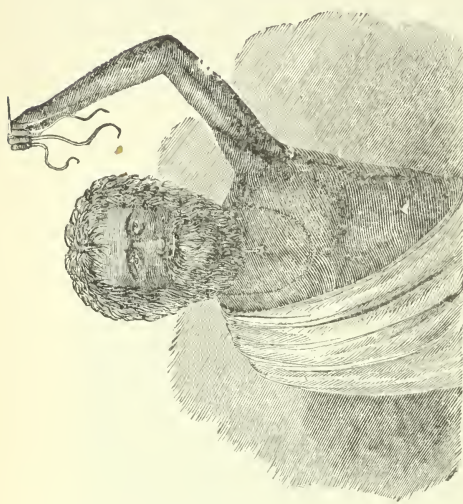
At present, American Baptists have missions at Yokohama, Tokio, Kobe and "North of Japan." British Baptists have a mission at Yokohama. According to the report of 1884, there were, in 1883, ten Baptist churches in Japan, with a membership of two hundred and eighty-six.

In the year 1883, Japan enjoyed such a refreshing from the presence of the Lord as this nation had never known before. About two thousand were added to the different churches, including seventy-seven to Baptist churches. There was also an unexampled demand for the Bible, and instruction on Christian subjects. "There is," says a missionary, "no subject which will call the people together in such large numbers as the announcement of addresses upon Christianity." In many cases, candidates for the Buddhist priesthood are required to pass an examination in the Old and New Testaments, that they may be prepared to answer the arguments of the missionaries. The younger Japanese are forsaking the idols of their fathers; and even the priests are losing their confidence in the images before which they minister. One of these priests is reported to have said: "By the time the present generation of grandfathers and grandmothers has passed away, Christianity will have conquered, and become the prevailing religion of Japan." The father of a recent convert persecuted his son, and became very bitter at the new faith. As he could not answer the arguments of his son, he went to a priest to obtain matter for replies. The priest said: "One cannot say anything evil of this religion. It is a good one,—as good as Buddhism; and if they are both believed and practised, it will be a good thing for Japan."

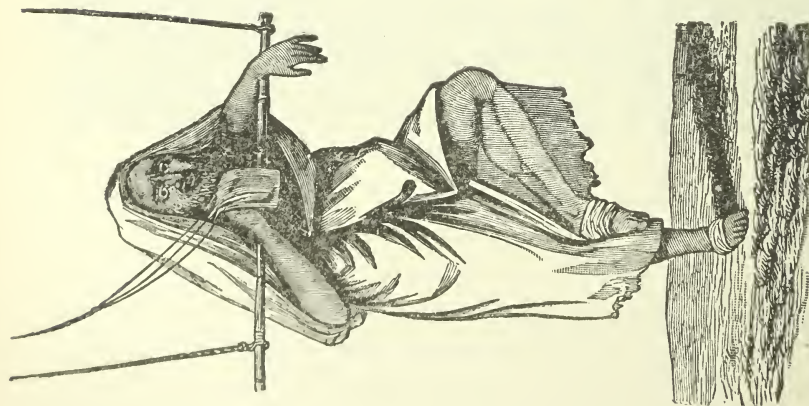
The zenana schools are not needed here as they are in India. Women and girls go to public meetings, churches and schools, with the same freedom that is accorded to men and boys. An additional ground of hope is the reform in the government which the Mikado has set on foot. He has voluntarily fixed a date at which a parliament will be assembled and the governing power will be shared by the people.



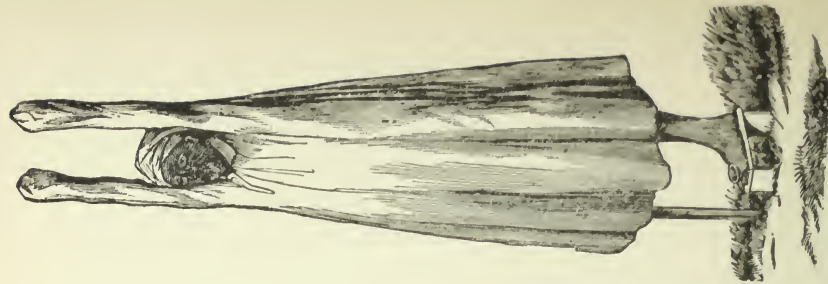
"Dai Butz," an Idol of Japan.



A Devotee who has held one arm upright until it has become stiff and the nails eight inches long.



A Devotee who has remained standing for eight years, day and night.



A Devotee who has held both arms upright until stiff



A living babe exposed to vultures.

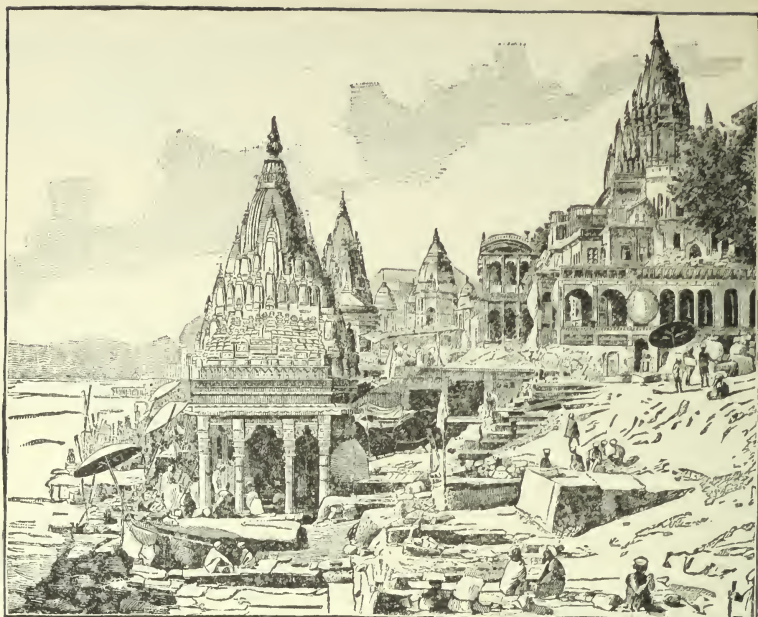
CHAPTER XLV.

BRITISH MISSIONS IN HINDUSTAN, CEYLON, AND ORISSA.

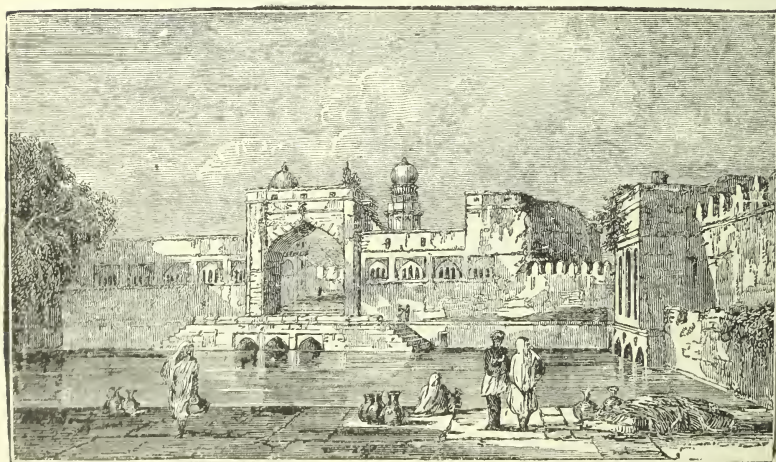
Messrs. Pearce and Yates in Calcutta.—The Horrors of the Sepoy Mutiny.—Its Effects on the Various Missions.—The Murder of Mr. Mackay and Walayat Ali.—The Narrative of the Wife of Walayat Ali.—Her Sufferings.—The Killing of Mrs. Thompson and her two Daughters.—The Relief of Lucknow.—Crazy Jessie Brown hears the far-off slogan of the Highlanders.—The College at Serampore.—Persecution and Justice in Bengal.—Mission among the Sonthals.—Zenana Schools.—Mission in Ceylon.—A Ceylonese's Bold Confession before the Priests.—Orissa and the Temple of Juggernaut.—A Missionary of the General Baptists of England.—Rev. Amos Sutton.—Elder Buzzell, of the American Free-Will Baptists, takes an Interest in the Orissa Mission.—Mr. Sutton visits the United States.—Mr. Noyes' Description of Juggernaut and its Belongings.—The Skill of Mr. Noyes in Addressing the Natives.—The Rajah wants Tribute.—A Drowning Man Trying to Seize too many Ropes at once —A Beautiful Jewel Found.—The Gifts of Mr. Palmer, of Norwalk, Ohio.—The Present State of the Orissa Mission.

AFTER the death of Dr. Marshman the work at Serampore, except that of the college, was transferred to Calcutta, where a mission press was established by Mr. W. H. Pearce. In 1839 he transferred the property of the mission in Calcutta to the Baptist Missionary Society. A fund for the benefit of widows and orphans has been accumulated from the profits of this press. It has likewise contributed scores of thousands of pounds to the work of missions. Dr. Yates took up and carried forward the work of translating the Bible, which had been so successfully conducted by Messrs. Carey and Marshman.

The year 1857 marked an epoch in the history of Baptist missions in the East. In our cabinet outline of the life of Sir Henry Havelock, we have given the reader some glimpses of the military and social aspects of the great mutiny in India. We would now confine our attention to its effects on the British Baptist missions. For many months missionary work was at a stand

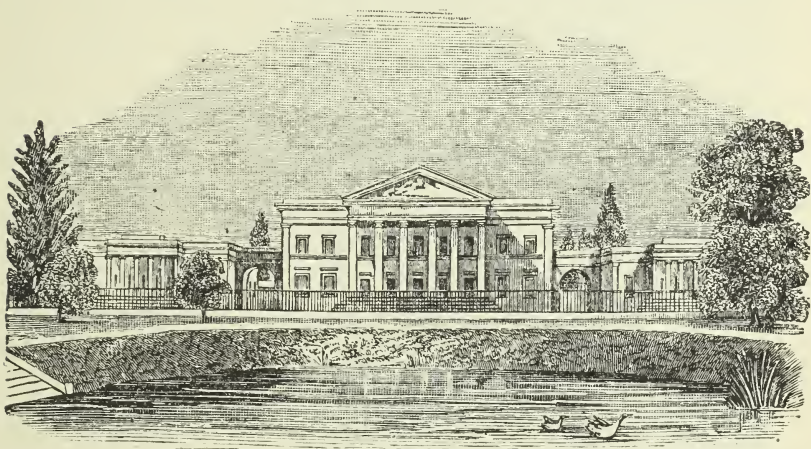


TEMPLES AT BENARES.



RUINS OF BEJAPPOOR, NEAR BOMBAY.

throughout the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the natives, and the proximity of mutinous regiments in the fort at Barraekpore, on the Hoogly opposite Serampore, put a stop to evangelistic work. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. In Chittagong, Decca, Jessore, Barisaul and Dinagepore, all missionary excursions were for a time suspended. In the first three places above mentioned actual danger menaced the



A College at Calcutta.

lives of missionaries, but was mercifully averted by Him who is a sun and a shield. From Patna the missionary was obliged to flee. At Benares, the fires of revolt were extinguished before they had done any damage, but the smoke lingered among the people, and thus for a time hindered missionary labor. In the north-west provinces the missionaries had to flee for their lives. They and the native Christians found a refuge in the fort at Agra. Delhi was the scene of Moslem murders such as must forever remain as stains of blood upon the Crescent. The Rev. J. Mackay, a young missionary who had not long resided in Delhi, was assassinated by the mutineers. His death was much

lamented. He had exhibited some of the finest traits of the missionary character, and having rapidly mastered the Urdic and Hindustani languages, he gave promise of extensive usefulness. Of those native Christians who suffered at Delhi, our British brethren hold in tender and admiring memory an evangelist named Walayat Ali. Warned by a friend of the near approach of fifty mutinous horsemen, he refused to flee. "This is no time to flee," said he, "except to the Lord in prayer." "My husband," continues his devoted wife, "called us all to prayer, when, as far as I can recollect, he said, 'O Lord, many of Thy people have been slain before this by the sword, and burned in the fire for Thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord! may it please Thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the death, oh! help us to confess and not to deny Thee, our dear Lord. Oh! help us to bear this cross, that we may, if we die, obtain the crown of glory.'

"After prayer my husband kissed us all, and said, 'See that whatever comes, you do not deny Christ; for if you confide in Him and confess Him, you will be blessed and have a crown of glory. Come what will, *don't deny Christ!*' Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith in the Saviour was stronger than mine. Why are you so troubled? Remember God's word and be comforted. Know that if you die you go to Jesus. And if you are spared, Christ is your keeper. I feel confident if any of our missionaries live they will take care of you. And should they all perish, yet Christ lives forever. If the children are killed before your face, oh! then take care you do not deny Him who died for us. This is my last charge, and God help you!'"

Some Fakirs pointed out their dwelling to some of the Mahometan troopers. They came to the house and urged Walayat Ali to repeat the Moslem confession of faith. He refused. They

fired shots at him; he still remained true. But the children fled in terror to the friendly shelter of the house of the royal family of Delhi. They knew that the prince was fond of hearing of the love of God through the mediation of Christ from the lips of their father. Again questioned and pressed to forsake his Lord, Walayat Ali replied: "I was once blind, but now I see. God mercifully opened my eyes, and I have found a refuge in Christ. Yes, I am a Christian."

For a short time his doom was suspended, while the troopers hastened to slaughter some flying Europeans. The wife and mother, at her husband's urgent request, made an attempt to escape, and her life was spared through the interposition of the same Delhi prince to whom the children had gone for protection.

Presently, however, she followed her husband, who had gone to Mr. Mackay's house, to try and save him. "On the way," to use her own simple words, "I saw a crowd of Mahometans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face



The Last Prince of Delhi.

with their shoes; some saying, ‘Now preach Christ to us. Now where is the Christ in whom you boast?’ And others were asking him to forsake Christianity and repeat the *Kulma* or Moslem creed. My husband said, ‘No; I never will. My Saviour took up his cross and went to God. I take up my cross and follow Him to heaven.’”

Mockeries and taunts assailed Walayat Ali, and he was often told with threats to recant. Now a trooper came up and asked, “What is all this about?” The Mahometans replied, “Here we have a devil of a Christian, who will not recant, so do you kill him.” Whereupon the brutal Sepoy aimed a blow with his sword and nearly cut off his head. His last words were, “O, Jesus, receive my spirit.” Thus did this heroic man prove faithful unto death, testifying to the adversaries of Christ in Delhi the grace and truth of the Gospel.

His noble-hearted wife saw him die. After severe personal suffering, she made her escape. The lives of her children were often endangered by fever and hunger; one of them she deposited with her own hands in a desert grave. Her touching narrative contains one incident concerning the tragic destruction of the family of the missionary Thompson. “Before I left Delhi,” she adds, “I went to Mrs. Thompson’s house, where I saw a sight which horrified me — Mrs. Thompson and one of her daughters lying dead on a bed, grasping each other, and the other daughter on the floor by the side of the bed. The heads were quite severed from the trunks.” This was one of the many instances in which the Sepoys mutilated their victims. General Havelock found murdered women and children whose feet had been cut off and ranged in rows upon the floor.

The awful anxieties and painful forebodings of these English women, before they were slaughtered, are vividly illustrated by the following letter, which narrates some touching incidents that occurred in Lucknow just before General Havelock came to its rescue:—

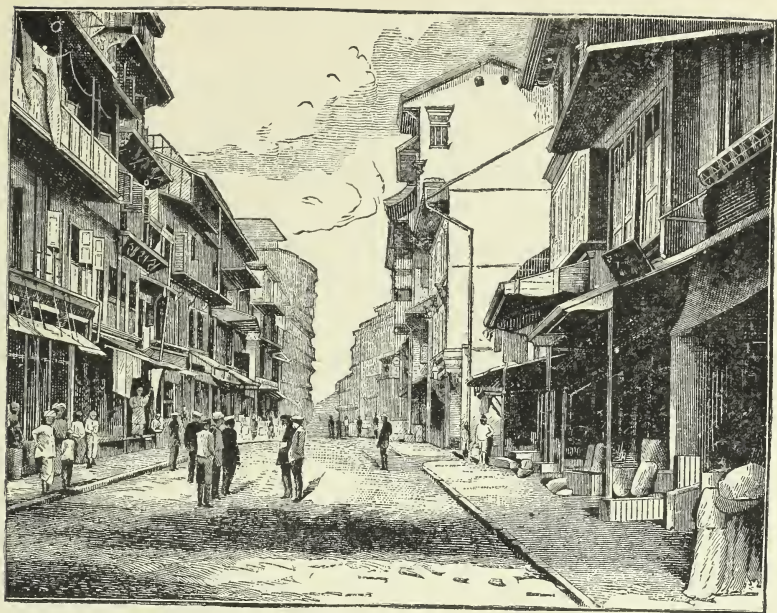
CALCUTTA, Thursday, Oct. 8, 1857.

I give you the following account of the relief of Lucknow, as described by a lady, one of the rescued party: On every side death stared us in the face; no human skill could avert it any longer. We saw the moment approach when we must bid farewell to earth, yet without feeling that unutterable horror which must have been experienced by the unhappy victims at Cawnpore. We were resolved rather to die than to yield, and were fully persuaded that in twenty-four hours all would be over. The engineers had said so, and all knew the worst. We women strove to encourage each other, and to perform the light duties which had been assigned to us, such as conveying orders to the batteries and supplying the men with provisions, especially cups of coffee, which we prepared day and night. I had gone out to try and make myself useful, in company with JESSIE BROWN, the wife of a corporal in my husband's regiment. Poor JESSIE had been in a state of restless excitement all through the siege, and had fallen away visibly within the last few days. A constant fever consumed her, and her mind wandered occasionally, especially that day, when the recollections of home seemed powerfully present to her. At last, overcome with fatigue, she lay down on the ground, wrapped up in her plaid. I sat beside her, promising to awaken her when, as she said, "her father should return from the plowing." She fell at length into a profound slumber, motionless, and apparently breathless, her head resting in my lap. I myself could no longer resist the inclination to sleep, in spite of the continual roar of the cannon. Suddenly I was aroused by a wild, unearthly scream close to my ear; my companion stood upright beside me, her arms raised, and her head bent forward in the attitude of listening. A look of intense delight broke over her countenance, she grasped my hand, drew me towards her, and exclaimed: "Dinna ye hear it? dinna ye hear it? Ay, I'm no dreamin', it's the slogan o' the Highlanders! We're saved, we're saved!" Then flinging herself on her knees, she thanked God with passionate fervor. I felt utterly bewildered; my English ears heard only the roar of artillery, and I thought my poor Jessie was still raving, but she darted to the batteries, and I heard her cry incessantly to the men: "Courage! courage; hark to the slogan — to the MACGREGOR, the grandest of them a'. Here's help at last!" To describe the effect of these words upon the soldiers would be impossible. For a moment they ceased firing, and every soul listened in intense anxiety. Gradually, however, there arose a murmur of bitter disappointment, and the wailing of the women who had flocked to the spot burst out anew as the Colonel shook his head. Our dull Lowland ears heard nothing but the rattle of the musketry. A few moments more of this death-like suspense, of this agonizing hope, and Jessie, who had sank on the ground, sprang to her feet, and cried, in a voice so clear and piercing that it was heard along the whole line: "Will ye no believe it noo? The slogan has ceased indeed, but the Campbells are comin'! D'ye hear, d'ye hear?" At that moment we seemed indeed to hear the voice of God in the distance, when the pibroch of the Highlanders brought us tidings of deliverance, for

now there was no longer any doubt of the fact. That shrill, penetrating, ceaseless sound, which rose above all other sounds, could come neither from the advance of the enemy, nor from the work of the sappers. No, it was indeed the blast of the Scottish bagpipes, now shrill and harsh, as threatening vengeance on the foe, then in softer tones seeming to promise succor to their friends in need. Never surely was there such a scene as that which followed. Not a heart in the Residency of Lucknow but bowed itself before God. All, by one simultaneous impulse, fell upon their knees, and nothing was heard but bursting sobs and the murmured voice of prayer. Then all arose, and there rang out from a thousand lips a great shout of joy which resounded far and wide, and lent new vigor to that blessed pibroch. To our cheer of "God save the Queen," they replied by the well-known strain that moves every Scot to tears, "Should auld acquaintance be forgot," etc. After that nothing else made any impression on me. I scarcely remember what followed. Jessie was presented to the General on his entrance into the fort, and at the officers' banquet her health was drunk by all present, while the pipers marched round the table playing once more the familiar air of "Auld lang syne."

In 1855 Rev. Dr. Underhill visited the British and American Baptist missions in the East, and spent nearly two years in performing the duties which the state of the British mission required. Soon after his arrival Mr. J. C. Marshman brought under his consideration the question of a total transfer of the college at Serampore to the Missionary Society. Hitherto, with great and habitual liberality, he had supplied all deficiencies in the funds of the college, but being no longer a resident in India, a continuance of this support was not to be expected. And therefore measures were taken for a transfer of the college to the Society.

During Dr. Underhill's stay in Bengal an event occurred which illustrated the venality of the policemen and judges, as well as the open lawlessness of the landholders. In July, 1855, twelve houses of native Christians in one of the villages were surrounded by night and entered by a band of armed men. Fourteen of the inmates, men, women and children, were carried off. All their little property was stolen. They were driven into boats, crushed beneath the decks for concealment, and for six weeks were hurried about the country in separate parties and subjected to



A Street in Delhi.



View in Bombay.

shameful indignities and cruelties. The missionary, Mr. Page, took every possible means for their recovery. After a long search, they were found and brought before the magistrate of Barisal. They were in a wretched condition, and their persons terribly abused. After trial, five of the ringleaders in crime were convicted, but they appealed to the Judge's Court. After six months' delay the judge reversed the decision of the magistrate, released the prisoners and declared the charges fraudulent. There was another court which, though it had no power to reverse this judgment, yet condemned it, and the judge received a reprimand from the Lieutenant-Governor General of Bengal.

Our British brethren have a mission of much interest among the Sonthal tribes, who inhabit the mountains west of Bengal. Many years ago they were visited by Mr. Leslie, of Monghyr, but it was not until the year 1865 that Mr. Johnson went to live among them, and erected a bungalow. He was subsequently joined by two others, one a Norwegian and the other a Dane. Mr. Johnson soon left for England, owing to a frightful injury he received in a bold attempt to kill a tiger which was ravaging the herds of the villagers and occasionally destroying human life. Other brethren at various times came to the help of those who remained in the field, and the enlarged operations commenced were sustained by the Indian "Home Mission," a society formed in Bengal for this purpose. Large numbers of the Sonthals have been converted. These, like the Karens, come to the stations from considerable distances, return to their villages and invite their neighbors to Christ, and in no long time erect their own places of worship and instruction.

About ten years ago, the British Baptist Missionary Society began to take an interest in zenana education, and an association was formed for the purpose of promoting this important object. Formerly it was very difficult for female missionaries to gain access to the Hindu seraglios, or even to obtain the attendance of girls of caste at schools especially opened for them. But now

there are many hundreds of houses in Calcutta and other large towns open to the Christian teacher.

Of late years the British Baptist missionaries have evinced much activity in Bible distribution. Aided by the liberal grants of the Bible Translation Society, they have gone into all the parts of the country which lay within the range of their stations. They have left behind them numerous copies of the sacred vol-

ume, either as gifts or as purchased by their hearers. The Rev. John Page has entered the dominions of the Sikkim Rajah, under the shadows of the Himalayas, and been cordially received by the Lamas, or Buddhist priests, and their numerous adherents.

The Baptist mission in Ceylon was commenced by Mr. Chater in 1812. His labors in Christianizing the people and in systematizing the study of the



An Idol of Ceylon.

Singhalese, have made his name memorable. He died in 1829. Through the blessing of the Lord on the exertions of his successors, many converts have been added to the churches. In the two districts into which the mission is divided, there existed in 1873 nineteen Baptist churches, having a total membership of 643 persons. There were three missionaries and eighteen native assistants. In 1881 there were four missionaries, twenty-nine stations, twenty chapels, thirty-three

school houses and a total of 670 members. For some reason which is not given, the growth of these churches during the last seven years has been very slow. Possibly too much time is given to debates and too little to sermons. The parent church of the mission, that of Grand Pass, in Colombo, has for fifteen years sustained itself. The church in Kandy has also for some years, though with some difficulty, provided for itself the means of grace. In the central province, of which Kandy is the chief town, our missionaries have recently held several prolonged discussions with the Buddhist priests, at which hundreds of people were present. It is a cheering sign of progress that the followers of Buddha no longer look on the exertions of the missionaries with apathy and contempt, but feel compelled to enter the arena of discussion. "What made you give up Buddhism?" was the question put to a convert, in the presence of four priests at the Galli temple. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but without success. I sought it in the religion of Christ, and there I found it to my satisfaction, and surrendered my heart to Jesus; and am now enjoying the 'peace of God which passeth all understanding.'"

Orissa is a province of British India, near the head of the Bay of Bengal, a short distance southwest from Calcutta. Pooree, the site of the great temple of Juggernaut, is in this province. The mission was founded by Mr. Lacey, who was sent out in 1821 by the "General" or Arminian Baptists of England. The Rev. Amos Sutton went out in 1824. Six long years passed before the first convert appeared, but he was followed by many others. Mr. Sutton translated in a scholarly manner the entire Bible into the language of the province, the Oriya. He also prepared a dictionary and a grammar of the same tongue. While stationed at Pooree, he met with the name of Elder John Buzzell, of the Free Will Baptists of America, and learning that his co-religionists held the same sentiments as the General Bap-

tists of England, in 1831 he addressed a letter to Mr. Buzzell containing a pathetic appeal to the Free-Will or Arminian Baptists¹ of America to help spread the Gospel light in the dark province of Orissa. His brethren in America responded promptly and generously to the call. In the year following, a missionary society was organized. Mr. Sutton, being compelled by failing



A Pearl Merchant of Ceylon.

health, returned to England, and thence came to the United States in 1833. He spent several months in preparing for publication his history of the Orissa mission, and in travelling among the Free-Will churches in order to engage them in the work of foreign missions. Returning to England, he revisited America in 1834. During his voyage he was elected Corresponding Secretary of the Foreign Mission Society of the Free-Will Baptists, and as soon as he arrived he began to lecture on Missions, and to take

up collections in behalf of the cause. He devoted a year to these arduous labors, and then embarked for Orissa. The first American missionaries that went out to this field were Messrs. Noyes and Phillips. They arrived in Calcutta in 1836.

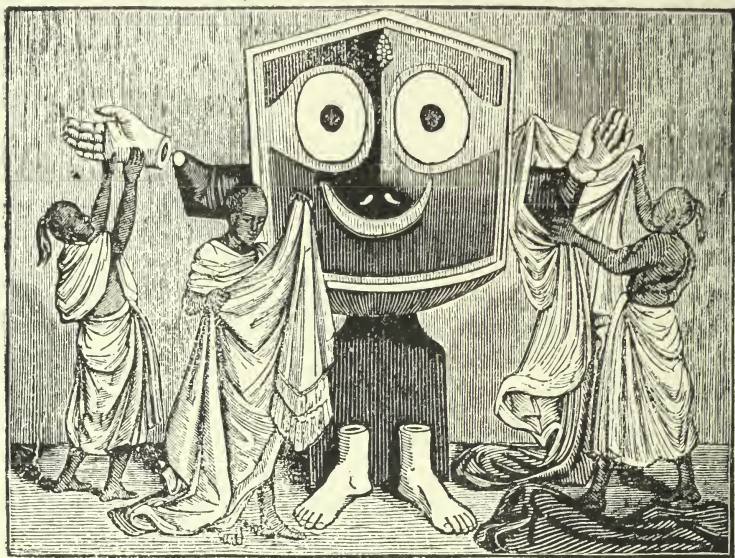
In narrating his journey to Cuttack, Mr. Noyes says: "The mud huts which we passed after leaving Balasore were more

1. See Appendix.

miserable than any we had hitherto seen, and were surrounded by throngs of Juggernaut's pilgrims, many of whom were in a state of starvation and extreme misery. As we approached Juggernaut the number of pilgrims, of human bones and dead bodies greatly increased. Walking by the river side, only four or five rods from the inn where we stopped, I could scarcely step without placing my feet upon human bones. While standing in one place I could count eight or ten bodies recently deceased. The vultures ('adjutants'), ravens and dogs were devouring them, and they were increased to an unusual size by reason of their luxurious fare of human flesh. They were the bodies of pilgrims who on their way to Juggernaut, stopping at the place where we were resting, had died there."

In July Mr. Noyes accompanied Mr. Sutton to Pooree, to attend the Ruth Jattrā, the great annual festival of Juggernaut. "Arriving at the gate where the pilgrims pay their pilgrim tax to the English Government, I saw thousands who, without money, were seeking admission in vain. On Thursday we rode into town and saw the deluded people preparing the three cars on which to haul the idols — Juggernaut, his brother, Bullub-hudra, and his sister, Soob-hudra. The cars were about twenty feet high, surmounted with platforms about six feet high, on which the idols were placed. * * * Friday—This afternoon went to witness the procession of Juggernaut. The street, which was sixty yards wide, was filled with people for nearly half a mile; and the houses and temples near were literally covered with men, women and children, waiting for the moving of the gods. After much delay they dragged out Bullub-hudra; then, with much pulling of ropes and lifting, they brought out Juggernaut himself—a huge block of wood, with form and features uncouthly hewn and hideously painted. * * * Saturday—The sand in some places was covered with human bones, and solemn were my thoughts when I considered that they had all been of those concerning whom it is written, 'Their sorrows shall be multiplied

that hasten after another god." We may add that in hundreds of other places in Bengal this festival is kept. The images and cars, although of smaller size, are fashioned after those of Pooree. On the same day, even in many places where there are no temples, hundreds of these cars are dragged along, through widely scattered villages and cities. Thus millions of Hindus are at the same hour celebrating this festival of cruelty and lust.



Dressing Juggernaut.

In October, 1836, the American missionaries, with the cordial concurrence of Mr. Sutton, resolved to establish a separate mission at Sumb-hul-pore, two hundred miles from Cuttack, a district governed by a native rajah. While preaching the Gospel and distributing tracts in this district, the following incident occurred: A native preacher was sitting with Mr. Noyes under a large mango tree before the door of the mission house, talking to the people, who were passing in great numbers to attend a festival, where lambs and goats were sacrificed to a goddess. After explaining to one man the way of life through Christ, that

He is the true sacrifice for sin, and that all these festivals were of no use, he arose quickly, saying to his son: "This is the knowledge I have been seeking all my days; and now that I have found it, I will go home, and will never go to another festival."

By reason of the insalubrity of this station, the American missionaries left it in 1838, and transferred their labors to Balasore.

Mr. Noyes showed a happy skill in arresting and detaining the attention of the natives. At one place he asked the people "Have you heard the news?"

"No," said they, "we have heard no news." Mr. Noyes replied: "The Rajah wants tribute." The sentence had scarcely escaped his lips when they were so alarmed that they looked around to see which way they should flee from oppression.

"Stop a moment," said Mr. Noyes: "it is the Rajah of Heaven



A Hindu Rajah.—Costume of Native Gentleman.

and Earth who wishes the tribute of your hearts." Their fears were gone, and Mr. Noyes went on to improve the impression he had thus made. After preaching at one time in a village, he was followed to his tent by a man of the Qualla caste. He told Mr. Noyes and his companions that his

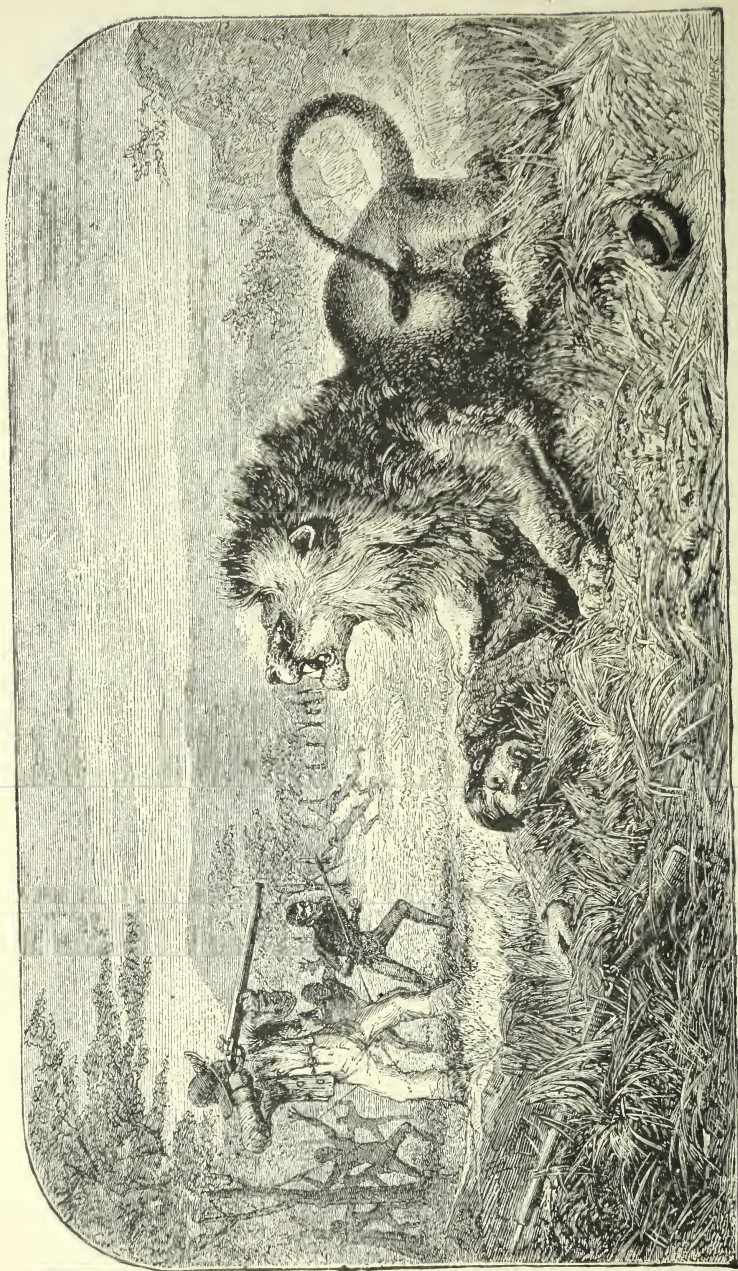
mother was burnt upon the funeral pile with the corpse of his father. Said he: "I was a little boy when the Brahmins came to persuade her to be burnt. I seized the skirts of her dress and cried bitterly, but she regarded me not." He declared his intention to renounce Hinduism. "I heard you say," said he to Mr. Noyes, "that should a person who had fallen into a well try to seize all at once a thousand ropes, he would certainly perish; whereas if he seized one strong rope, he might be drawn up and saved; so, by believing in many gods, no one can find salvation, while if we believe in the one Saviour we may be saved. That word," continued he, "fastened on my mind."

The first Hindu convert baptized by Mr. Noyes was Chuck-Radhur. He was brought to Christ through the mission school. His son Silas, a boy of ten years old, taught him the alphabet and so enabled him to read the Scriptures. It was during his visit to the mission school to see his children, that he heard Mr. Noyes daily talk about the Saviour. After his conversion, he said: "I have found a beautiful jewel, and may I never lose it."

An event of much interest in the history of the Free-Will Baptist Mission, was the proposal of Mr. Luther Palmer, of Norwalk, Ohio, in 1839, to give himself to the work of the mission, together with his entire estate, valued at five thousand dollars, the money to be devoted to the establishment of a printing-press in connection with the Orissa mission. He had come to believe that Christians should have all things in common. His services and the property were received according to his earnest desire. The same year the Executive Board laid down the same anti-slavery rule which the Free Missionary Society adopted at its organization in 1843.

The Orissa mission of the "General" Baptists of England had, in 1880, sixteen missionaries and twenty native preachers. It has twelve chapels, and a total membership of 994.





THE PERILS OF MISSIONARY TRAVEL.—An actual Adventure of Rev. Dr. Livingstone.

CHAPTER XLVI.

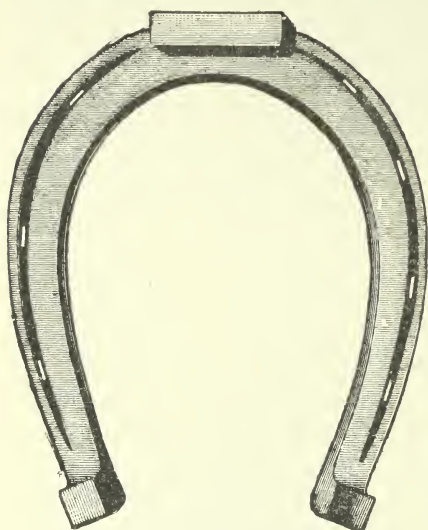
THE RELIGIONS OF AFRICA.

I.—Fetichism.—The Worship of our Shadows.—The Antiquity of Fetichism.—Description of it.—Totemism.—The Word as used by Purchas.—Tree Worship.—Serpent Worship.—Witchcraft.—Fetich at Cape Coast.—How an Oracle was Silenced.—The Puppets of his Religion.—Abusing the Fetich.—Fetichism and Obeahism in the West Indies.—Soulouque and Witchcraft.—The Worship of a Snake.—The Atrocities Committed by Soulouque.—The Debasing Influence of Fetichism and Witchcraft.—Cannibalism.—The Present State of the Slave Trade in Africa.—**II.**—Mahometanism.—Relation of Islam to our Missions.—Invasions of Mahometans *via* India.—Liberalism of Mahometans.—Number of Missions in India, Burmah, China, and Dutch East Indies.—Islam in Africa.—Modern Mohometan Aggressiveness in Heathen Lands Viewed in the Light of the Apocalypse.—Dutch and English Encouragement to Pilgrims.—Hopeful Signs and Considerations.

I.

WE ARE told that the negroes of Benin, in Western Africa, *worship their own shadows*. The cheapest and most convenient this of all forms of idolatry! More commendable is it than the Japanese adoration of one's shadow as reflected in a mirror. We smile at a superstition so absurd; and yet—if the rationalists of to-day are to be our chosen teachers, and we are to spin our religion out of our “inner consciousness,” as a spider spins its web out of its body, rather than receive our faith as a divine revelation from heaven, however much it may be in disharmony with our fallen and unstrung harps—what better are we in principle or in tendency than these poor sable votaries of Fetichism? In either case self, not God, is the centrality of our religion; we sink down and coil in upon ourselves like the worm; whereas we ought, on the stout and steady wings of an eagle, to wind our way up towards the Sun of Righteousness, and endeavor to reach such a height that we shall quite forget our little self-hood and appear to ourselves like small pieces of gold-leaf floating on heaven's blue sea.

This rude kind of idolatry, to which our missionaries so often invite our attention, is of very ancient origin. It is allied to the animal-worship of old Egypt, Nineveh and Babylon, the Shamanism of ancient Scythia, and some of the idolatries of the early Greek and Latin tribes; while it is still found in all parts of Africa, in the West Indies, in our Southern States, and among the red men of the West. It may still be traced even in the minds of civilized people, who will keep a crooked piece



A Popular American Fetish.

of money or an old horse-shoe for luck. In Scotland and in Italy men still believe in the power of the "evil eye."

"One of the first things," says Mr. Wilson, who long resided as a missionary on the west coast of Africa, "which salutes the eyes of a stranger, even before planting his feet on the shores of Africa, is some symbol of this religion. He steps forth from the boat under a canopy of fetiches, not only as security for his own safety,

but as a guarantee that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks; at every junction of two or more roads; at the crossing-place of every stream; at the base of every large rock or overgrown forest tree; at the gate of every village; over the door of every house, and around the neck of every human being whom he meets. They are set up on their farms, tied around their fruit trees, and fastened to the necks of their sheep and goats to prevent them from being stolen. If a man trespasses upon the property of his neighbor in defiance of the

fetiches he has set up to protect it, he is confidently expected to suffer the penalty of his temerity, some time or other. If he is overtaken by a formidable malady, even if it should be after the lapse of twenty, thirty or forty years, he is believed to be suffering the consequences of his own rashness."

And though we are told an African may lose his faith in a particular fetich and throw it away, yet his misfortune does not impair his confidence in the efficacy of fetiches in general. Any piece of good fortune is sufficient to establish the character of such an object, for the negro gives it the credit of every success.

A *fetich* formerly signified an object of worship not representing a living creature; but now it includes snakes and such other living objects as the later fetichmen have invested with superhuman powers and associated with magic. Fetichism is a word derived from an African corruption of the Portugese term *feitico*, signifying a charm or sorcery.¹ The word came into England from Holland. Purchas, in his Pilgrimage, published in 1613, translating from a nameless Dutch author, calls a fetich a *fetisso*. A fetich is something that will bewitch a person. The Dutch author just mentioned published his book, a description of Guinea, in 1600. According to his account, when a child was a month old it was clad in a garment of bark thread, to which many fetiches were attached, each one having a separate name and object; one guarded against a fall, another against vomiting, this prevented loss of sleep, that kept the child from being carried away by a wild beast, the other prevented it from being stolen by a demon. The women of Guinea wore on their garments and about their feet fetiches made of straw. Rings of straw as fetiches protected the dead on their journey to another world. The sword of the sword-fish was held in great veneration.

1. Popularly the word includes *Totemism*, or the worship of natural objects, although not usually the most sublime, but snakes, stones, and such like familiar works of nature.

Almost every natural object might be an instrument of demonic power, from a shell on the sea-shore to the loftiest mountain. The most usual shape of a fetich is that of the head of a brute or of a man, supplied with a large pair of horns.

Most remarkable it is that this rudest of religions, by a kind of tree-worship evinces a relationship to the more refined idolatry of ancient Assyria. According to the old Dutch author, whom we still follow, when the king would sacrifice to his god he commands the *fettissero* (or prophet) to inquire of a divine tree what he demands. Whereupon the prophet comes to the tree and plucks a branch, and sticks it in a heap of ashes, and drinking water out of a basin, pours it out on the branch and then smears his face with the ashes. Now he is ready to declare the king's question to the tree, and the demon in the tree gives answer. The nobles also adore certain trees and consult them as oracles. It would seem that the tallest trees are the idols and oracles of the king.

Our missionaries have found in Africa the worship of serpents, like that which prevailed in ancient Egypt and Assyria, of which representations have been discovered by recent explorers. The snake is numbered among the fetiches, and is endowed with superhuman power either to benefit or to injure.

As for sacrifices, the cow and the hen are offered up at the religious services performed at funerals, while at every meal meat and drink are offered to the fetiches.

These objects of worship are either natural or artificial, as a tree, a stone, a tuft of hair, or a claw, or else a boat, a weapon, or a tool. Sometimes it is the head of a beast fastened to a pole, or it may be a combination of objects both natural and artificial, into some frightful form.

It is the opinion of the best authorities that these fetiches were not originally instruments of witchcraft, but real idols. As the more reverent worship of images decayed, the prophets degenerated into sorcerers and the images into sources of incan-

tation. These objects of superstition may be either personal, family, local or national. A local or tutelary fetich at Cape Coast is believed to protect the fishing interests of the adjacent coast. This is a rock that projects into the sea from the bottom of the cliff on which the castle is built. To this rock annual sacrifices are offered by a prophet of fetichism, with frantic gestures and mystical invocations. From *Tabra* (probably a corruption of the Portuguese *Taboa*, meaning table), the prophet assures the fishermen he has received responses as to what times and seasons will be propitious. For these oracular communications every fisherman presents him a gift proportionate to his ability. ¹

The national or tribal fetich is considered as more trustworthy than any other, and is exalted as an oracle when the individual, or family, or local fetich, has failed to give a satisfactory response. Thus, among the Fantees, there was formerly an oracle at Mankassim, the headquarters of the Fantee chief. This object of superstition (we can not learn what it was) the fetich-men, five in number, kept hid in a temple amidst a gloomy forest. Into this the superstitious inquirer was led blindfolded along a path that resounded with unearthly cries and groans, which proceeded from holes underground and from the leafy branches of trees. It was not till after violent dancing and con-

1. The religion of the tribes on the Congo and its tributaries is less tinctured with Romanism and Mahometanism than that of many other Africans. For the most part they believe in a Supreme Creator, but also in many lesser gods, which they represent by images, and honor with priests and temples. They likewise practice Fetichism and witchcraft, as well as offer human sacrifices. Some tribes hold that they were created by the "Sky Spirit," but have no notions concerning a future state. Among other festivals they observe a dance in honor of the moon. Cameron found the inhabitants of Urva, a Kingdom west of Lake Taganyika, worshipping an idol supposed to represent the founder of the royal family, and to be all-powerful for good or evil. The idol was kept in a hut in the midst of a jungle. This image was sometimes consulted as an oracle. A number of priests guard the sacred grove, but were never permitted to see the face of the idol. All the villages had devil-huts, before which offerings were set.

vulsive struggles that the five prophets told the fetich the object of the consultation.

The way this oracle was reduced to an ignominious silence has been related by a missionary, the Rev. Mr. Freeman, of the Wesleyan Methodist mission. He had organized a small church not far from the great African oracle and its awful forest. One of the converts shot a deer within the precincts of the sacred grove, and thus insulted the oracle and roused the indignation of the prophets. Soon after, another convert cut some sticks in the holy grove. Whereupon the fetich-men moved Adoo, the chief of the tribe, to summon his retainers and attack the Christian settlement and carry away captive the converts. The British authorities now interposed. Afterwards a number of fetichmen and fetichwomen met during the night in a lonely spot, and laid a plan to poison four leading members of the church. This plot was exposed by a trial before the colonial court. The native Fantee chiefs themselves were so enraged at the guilty ministrants of the great fetich, that they wished that they might be put to death, but they were condemned to be whipped on the market-place of Cape Coast, and to be imprisoned for five years. This event proved the ruin of this fetich oracle, and led to the decay of this superstitious worship among the Fantee people.

The prophets of fetichism are a regular order, and when a young man aspires to the office, he is put into training under the care of some aged prophet. But before he can be received as a candidate, his power is first tested by being made to take part in that wild, protracted dance which excites them to such frantic madness as prepares them to give forth the oracles of their god. The young man is also taught the rude art of healing, as well as jugglery and fortune-telling.

When misfortune overtakes a man, his fetich is either thrown away as worthless, or treated with insult and abuse, reminding the learned reader of the punishment Xerxes inflicted upon the Hellespont, the resentment the old pagan Romans vented against

their gods because of their reverses, and the chidings and blows occasionally given by modern Roman Catholics to the images of their delinquent saints. If any one has a fetich which is supposed to have the power to injure his neighbor, the latter spares no pains to become its owner. Large collections of these objects are esteemed of great value; a traveller found on the coast of Guinea one negro who possessed several thousands. Some fetiches are worshipped by an entire tribe, as the tiger in North Guinea and Dahomey, and the serpent by the negroes of Whydah and their descendants in Hayti.

And this leads us to notice the manifestations of fetichism as observed by British Baptist missionaries in the West Indies, where it takes the name of *Obeah*, or *Obi*, or *Kissey*. To the Rev. W. H. Webley, Baptist missionary in Hayti, we are chiefly indebted for the substance of the following account. On the occasion of a festival he happened to pass a booth from which came the sound of singing and dancing, accompanied by tomtoms, calabashes filled with dry seeds shaken violently, and sheets of rusty tin or iron beaten with a stick. As he approached, he found men, women and children ranged in a circle, all prostrate on their knees, as if in profound adoration, singing in chorus a jargon song. The object of their worship was a small green snake. This reptile is enclosed in a small chest, one side of which is barred so as to admit a view of the interior. His ministers, mediators, prophets or priests are a man and a woman, who are called indifferently king and queen, master and mistress, or papa and mamma. The worship of this fetich was brought from Whydah, where the French once had a settlement. It was called the religion of the Voudoux. Why it was so called we cannot find out.¹ Mr. Webley, writing in 1850, during the reign of the monster Soulouque, says: "These dancers form themselves into one vast society called Les Voudoux, which almost deluges the Haytien part of the island. They practice witchcraft, and are singular adepts at poisoning. The Emperor

1. See Appendix.

sometimes pays them large sums of money, and gives them almost unlimited power in the government of the country and in the destruction of property and life." A secret oath bound all the Voudoux, taken under circumstances calculated to inspire terror. On taking the oath, the lips of the neophyte are touched with warm goat's blood. He promises to submit to death should he ever betray the brotherhood, and to put to death any such revealer of the mysteries of the sect. The Voudoux met in a retired spot, designated at a previous meeting. The prophet was known by a scarlet band around his head; the prophetess wore a scarf of the same color. After the snake was worshipped, his box was transferred from a stand to the ground, and then the prophetess stands upon the box, where she is seized with violent trembling, and so gives utterance to oracles in response to the prayers of the worshippers. A dance closes the ceremony. The prophet now puts his hand on the serpent's box; he is seized by a tremor which is communicated to the circle. A delirious whirl or dance ensues, heightened by a free use of a kind of rum called tafia. The scenes which sometimes follow are too horrible to uncurtain.

The infamous Soulouque was a member of this sect. When he took the oath his lips were touched with a mixture of ox-blood and tafia, the ox being killed for the purpose during the ceremonies. He became the prey of these old superstitions. He imagined that the throne of his predecessors was enchanted, and refused to sit upon it. A sorceress told him that President Boyer had hidden an enchanted doll in the palace grounds, to the end that no one of his successors might ever remain in power three months, or might suddenly die. Soulouque accordingly ordered a search for the doll, and had all his gardens dug up for the purpose. The palace and the grounds were finally, in 1812, purified by the slaughter of almost all the people of mixed color he had in his employ. Having assembled in his palace his cabinet and the chief inhabitants of Port-au-Prince, he ordered

his black soldiers to fire upon them. The offices of the government were actually closed for want of clerks. For several days the butchery continued, and extended to the surrounding country. He made the peninsula "a vast solitude, half desert, half cemetery." After this tyrant's departure into exile, many hundred skeletons were found in the cells of Fort Labouque, where the victims had died of starvation. The black people had employed fetichism to move Soulouque to avenge them of their supposed adversaries, the Mulattoes. Born a slave, with all the superstitions of the African, he was impelled by the terrors which witchcraft had created to a massacre that would have disgraced even the King of Dahomey.

It is said by the Rev. Mr. Wilson, that the witchcraft which attends fetichism produces more deaths in Africa than all other causes combined. Nowhere in the world is the demoralizing and debasing influence of a false religion more markedly visible than in Africa. The incessant strife, occasioned partly by witchcraft and other forms of superstition, greatly enfeebled the minds of many Africans by depriving them of nightly rest. When Dr. Livingstone was exploring this spasmodic land, he came to a village where the women, regarding him as some thrice-great enchanter, begged, "Oh, give us sleep." The jealousies, evil surmisings, terrors and sudden commotions occasioned by this form of superstition rendered life a burden. It also cheapened human life. Fetichism and witchcraft, by operating amongst these tribes for hundreds of generations, at length reduced many of the Africans to the worst barbarism. As they became more ignorant and debased they were the more liable to mistake one another for wild beasts, so that when they killed each other it seemed much like destroying any other animal. The present writer was formerly acquainted with a deist who had so brutified himself by lust, avarice, and other selfish passions, that when he was angry he would throw himself into the attitudes and assume the expressions of an enraged lion; inso-

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much that had any one killed him while he was thus distorted, and said in apology that for the moment he forgot that he was a human being, I could easily have believed him, especially if I knew that he was familiar with the behavior of wild beasts whilst in the paroxysms of rage. Yet would I ever bear in mind that "a man's a man for a' that," and never cease to hope that—

" It's coming yet, for a' that,
That man to man the world o'er
Shall brothers be for a' that."

Cannibalism still prevails among the tribes that dwell around the sources of the Nile and the Congo. Dr. Schweinfurth found the Niam-Niam man-eaters from choice and not from lack of other food. The doctor gravely discusses the question whether a white man (most African tribes suppose him to possess a charmed life), could pass alone safely from Central Africa to the west coast. He decides in the affirmative, if the traveller be not too fat; for fatness, whether in black or white, makes every cannibal lick his lips and pat upon his microcosm, into which choice slices from any very fat pilgrim are extremely liable to descend.

As the Slave-Trade in Africa has an important bearing upon various missionary operations, a few words regarding its present state will not be amiss. The naval guard maintained on the western coast of Africa by England and the United States did not, in the judgment of naval officers, do much to check the barbarous traffic. Its principal effect was to increase the trade on the east, and notably on the north-east coast of the continent. Nor have the more recent efforts of the British Government, made through the agency of General Baker and General Gordon, served to put an end to the commerce in the Egyptian provinces of the Soudan. After the retirement of Gen. Gordon from the governorship of the Soudan, in 1880, the trade revived, and since the ascendancy of the Mahdi it promises to be more flourishing than for many years before. His most zealous adherents, the

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NIAM-NIAMS, WITH AKKA OR PIGMY.

Fakirs, have always been great promoters of the traffic; and they are the makers of those eunuchs which the provinces of Kordofan and Darfour send to the markets of Egypt, Arabia and Turkey. The insincerity of the Sultan of Turkey and of the Khedive of Egypt, in stipulating to suppress this kind of commerce, has been fully demonstrated. So long as there is a demand for eunuchs and Abyssinian girls for the harems of the



A Group of Fakirs.

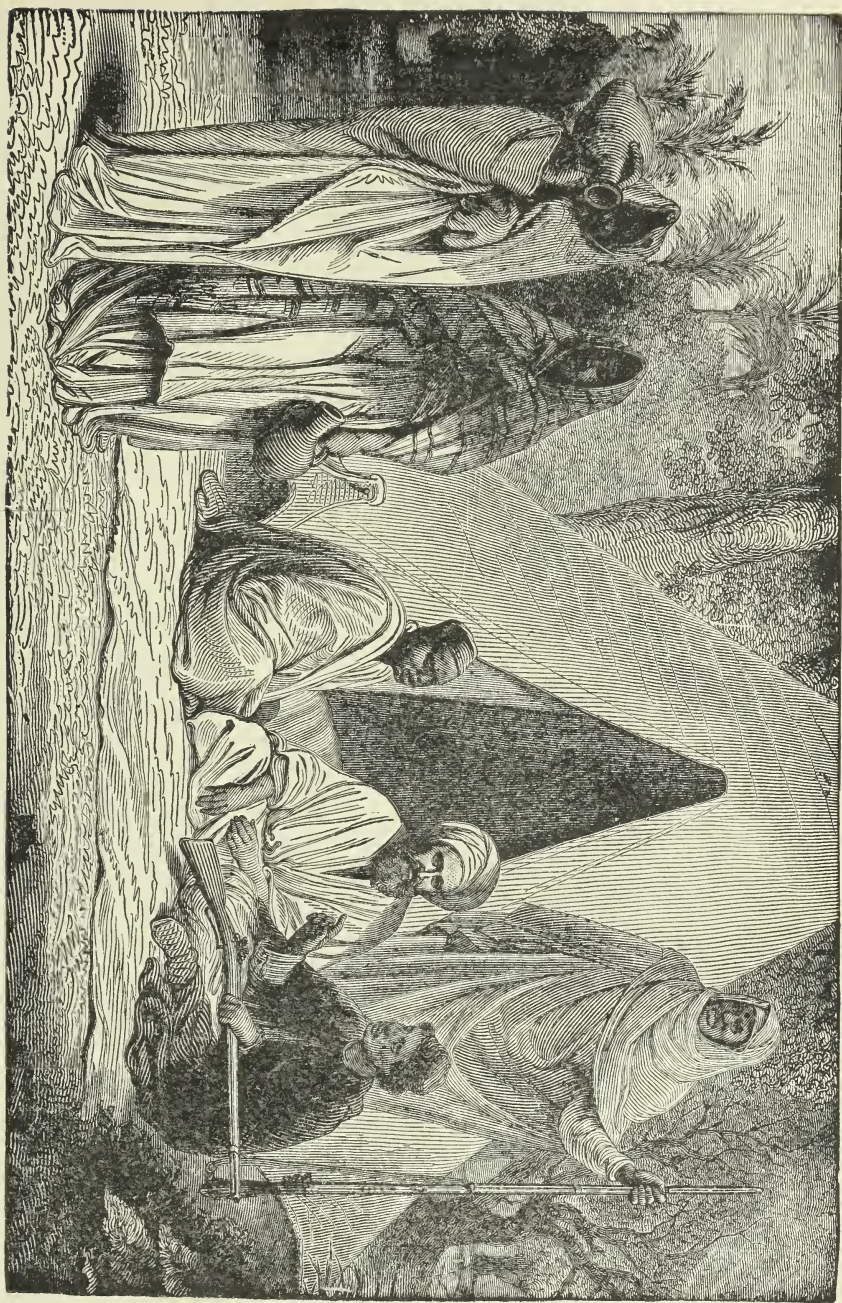
Sultan, the Khedive and the Pashas (and this demand is to-day as active as ever), we cannot expect that these authorities will in good faith afford any assistance to English and French officials in their attempts to put an end to dealings of this kind.

Indeed, slavery is bound up not only in the domestic life of the Mahometans, but in their religion itself. Eunuchs are the official guardians of the tomb of Mahomet at Medina, and of the

great Moslem temple at Mecca. These are brought as slaves from the interior of Africa. Mecca, Constantinople and other Mahometan markets are supplied through the ports of the Red Sea. Among these is Geilah, on the Gulf of Aden. Abou Bekr, the Governor, has a large family of sons engaged in this commerce. There are several paths for slave caravans which terminate at the Red Sea. Along these tracks slaves are conveyed from Abyssinia and from the Gallas tribes which occupy the region which lies between Abyssinia and Zanzibar. The slave caravans do not come directly to the landings on the Red Sea, but turn aside to places a short distance back from the coast, where the captives are allowed to rest and fatten after their long journeys, and are then brought down to the shore during dark nights, put on board swift-sailing vessels called dhows, and carried across the sea to Arabian ports, whence they are forwarded to Mecca, Constantinople and other Moslem markets.

In Zanzibar the trade still goes forward. England, by treaty and threats of war, has made three attempts to bring it to an end. For several years it was greatly diminished; but as slaves are in demand for the island of Pemba and for the Comoro islands, the Sultan of Zanzibar has allowed his religion and his love of money to violate his pledges to Great Britain. The trade has also recently revived in Morocco: captives brought from the coast of Guinea are sold in the streets of some of the towns.

But the bad faith of the Moslems in this regard is equalled by that of the Portuguese Catholics. By treaties made in 1815, 1817 and 1826, Portugal and Brazil made the slave-trade piratical after 1830; but the Portuguese have never fully discharged the obligations by which they bound themselves. Their partial and intermittent attempts to abolish the traffic, particularly in their colonies, are well illustrated in Southey's "*History of Brazil*." To turn over again the pages of that History would carry us too far afield. Mozambique, Benguela and Angola, Portuguese possessions in Africa, are covertly engaged in this trade.



CAMP OF ARAB SLAVE-TRADERS

Portuguese slave-dealers from these States are found by English travellers in the interior of the continent, kidnapping and collecting captives, to be transported by caravans to the ports of the eastern or western coast. On the arrival of a caravan at the west coast, the slaves are quartered about the town in small parties, and so held in readiness for embarkation on a lighter or steamer, by which they are carried to ships bound perhaps for South America or the West Indies.

Some of the sources of the trade are found among the wild tribes that inhabit the western shores of Lake Nyassa, and in Ussambi, four hundred miles south-east of Lake Tanganyika, the banks of the river Gazelle, or Bahr-el-Ghazel, Abyssinia, the Gallas tribes already mentioned, and the negroes of the lands drained by the upper affluents of the Nile and the Congo. Some regions once populous have been desolated by this traffic; the inhabitants have been partly carried away and have partly fled to places of greater security.

The region between Lake Nyassa and Lake Tanganyika is occupied by a slave-hunting tribe called the Mazitus, who are descendants of the Zulus. Dr. Laws, who has a Scotch Presbyterian mission station at Marenga, on the west shore of Lake Nyassa, describes this tribe as very cruel, having no more hesitation in killing a captive than in slaughtering an ox or chopping off the head of a chicken. He is only able to sustain friendly relations with them by shutting his eyes to their deeds of inhumanity. These hunters supply the dealers, some of whom are Arabs and some Portuguese. When a lot of negroes is demanded, they attack a village and capture such men, women and children as fill the order. The chief outlet of the traffic is down the Rovuma, a river which forms the boundary between Mozambique and Zanzibar.

There are several mission stations on the banks of the great lakes of Central Africa, but the missionaries are regarded with suspicion by the slave-hunters. The Scottish mission on Lake

Nyassa was organized in 1874, and now (1884) numbers nine converts. It has in service on the lake a small steamer, constructed in sections, like those employed on the Nile and the Congo. On the latter there are no less than fourteen mission stations; but those which have been attempted on the Upper Nile have for the most part been unsuccessful. The Romanists formerly had a mission at St. Croix, on the Upper Nile, six days' sail below Gondokoro. But the shop-keepers who gathered around the mission either turned slave-traders themselves or protected those engaged in the inhuman traffic, so that eventually the negroes lost faith in all Europeans, and abused the missionaries as the precursors of man-stealers. The mission was abandoned at the end of thirteen years of endeavor; not a single convert was made. The Romanists had another mission in Kordofan, but twelve members of it were taken captive by El Mahdi in 1883, and carried to El-Obeid, where they were ransomed for £2,800 and sent to Khartoum.

It was the opinion of Livingstone that no mission could thrive among any tribe that was exposed to the incursions of slave-traders. And it is the judgment of Gen. Gordon that the best way to destroy the traffic is to strike at its beginnings among the negroes of Central Africa. He marched into the remote parts of the Soudan, attacked the dealers, and either liberated the captives, or, if capable, enlisted them as soldiers. Nor did he hesitate to buy negro slaves for the purpose of putting them into the ranks of his forces. But we are convinced that, while war and the advance of a material civilization may contribute much to diminish the trade, nothing but the downfall of Rome and Mecca will be the signal for its destruction.

II.

Our missionaries in Asia and Africa are brought face to face with the Mahometans, while they detect traces of Islam in the Brahminism and Buddhism of India, and in the Fetich-worship of Central and Western Africa. And as the Mahometans are

almost the only false religionists who are making proselytes among the heathen, it is worth our while to glance at the lights and shadows of the Crescent as they now rest upon our mission fields.

The earlier Mahometan invaders of India were iconoclasts. But after their power was established, they tolerated image-worship, and at length many nominal Moslems learned to join in keeping Hindu festivals. When Sultan Mahmud of Gazni invaded Guzerat in 1024, he entered the great temple of Shiva at Somnath and struck the image of the Destroyer with his club, and as he shattered it to pieces a vast number of diamonds and other precious stones fell at his feet. He demolished many temples and idols. In all his expeditions and battles, from the Tigris to the Ganges, he appears to have been ambitious to emulate the iconoclastic zeal of his great Prophet and namesake. The Caliph of Bagdad conferred upon him the title of Protector of the Faithful. Later Mahometan masters of India tolerated Brahminism, Buddhism and other forms of Eastern idolatry, but made multitudes of proselytes from among mountain tribes, outcasts, pariahs and slaves. The traces of Judaism which have been detected among the tribes of Afghanistan are, we think, owing to the influence of the teachers of Islam rather than to ethnic lineage. The amount of Old Testament matter incorporated in the Koran is greater than is commonly supposed.

The Emperor Akbar encouraged the Hindu sect called Sikhs, who attempted to unite the Hindus and Mahometans on the basis of a compromise of religions. Mahomet himself was loud for a union of religions. Akbar carried his liberalism so far as to undertake to reconcile the Moslem, Hindu, Hebrew and Christian religions. To what extent the Mahometans and Brahmins can affiliate against Christianity, is shown in the history of the Sepoy mutiny. And the influence of Islam in India, where, from the eleventh to the eighteenth century, it was the religion of the rulers, ought not to be overlooked by those who would

understand its share as a formative agency in the traditions of some mountain tribes, as well as in the eclectic systems which are known as Brahminism and Buddhism. Nor should we forget that there are to-day more than forty millions of avowed and aggressive Moslems living and moving within the limits of British India.



Mahometans of India.

In British Burmah there were, in 1872, 99,846 Mahometans. In Independent Burmah they are less numerous, although their mosques are seen in all the large cities of both parts of the empire.

The Mahometan element in the population of China has to be taken into account in our attempts to evangelize that vast and teeming empire. Islamism has obtained a footing in the northern and western provinces. In two or three instances, as in

Kansuh a century ago, and in Panthay within a few years past, the standard of Mahometan conquest has been raised, but not advanced to any permanent power. More is here to be feared from the ancient leaven of the Koran, the inheritance of earlier times, which is to be detected in the popular superstitions. The followers of the Arabian Prophet commenced the diffusion of their doctrines in China in the eighth century, and to the end of the Tang dynasty, two hundred years later, enjoyed toleration, if not religious liberty. Their mosques are seen in the largest cities. They are scattered over all the provinces, and some of them are office-holders. Their present numbers in China proper we know not; about one hundred and fifty years ago they were roundly estimated at 500,000. Their numbers to-day have been variously conjectured to be from five to twenty millions!

Of the Dutch East Indies, namely, Java, Sumatra, Borneo, the Celebes and New Guinea, a majority of the inhabitants are Mahometans; and, what is to be deplored, although these islands have so long been under the supremacy of Christian nations, and so many missionaries have long labored among these peoples, yet Mahometanism is to-day actually gaining ground in these islands, so remote from Mecca.

Retracing the footsteps of Mahomet, and passing from Mecca westward, we find the Moslems occupying almost all Northern Africa (except Abyssinia), the oases of Sahara, and the States of the central Soudan. The southern limits of this extensive region have been indicated in a general way as follows: A line from Gambia, on the west, passing eastward to the confluence of the Niger and Benue; thence eastward, following the tenth parallel of north latitude, to the Nile, below the junction of the river Ghazal; thence south-east, including the coast-land in the Mahometan region, to Cape Delgado. The Baptist missionaries in Yoruba encounter the Moslems. In our account of the adventures of Mr. Bowen, we have occasion to observe an admixture

of Islam and the aboriginal superstitions of Africa. Among the negro tribes, this delusion has during the last ninety years been spreading on every side. The seeds of this new harvest were sown as early as the tenth century. In 1872 the Mahometan population of the central Soudan was estimated at 38,800,000. Cape Colony numbers about 15,000 more. It has been estimated that about one-half of the population of Africa are Mahometans.

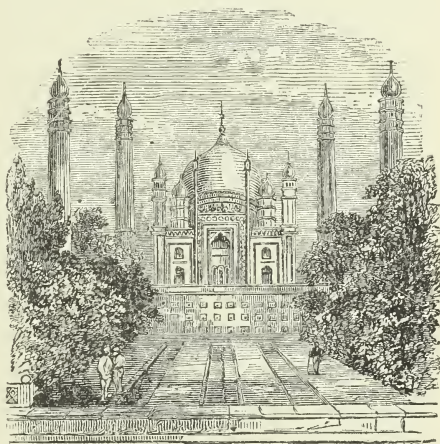
We have touched upon Mahometanism mostly in its relation to Protestant missions. Had our space permitted, we would gladly have discussed the subject in a more full and particular manner. Many important questions naturally arise, but they cannot be answered here.

Yet to all who pray and labor for the conversion of Moslems, very welcome is any light which the history of the spread of Islam in *pagan lands* may throw on a very obscure portion of the Apocalypse. The whole of the ninth chapter of Revelation has hitherto been studied with almost exclusive reference to Moslem armies as invading Palestine and the border-lands of Christendom. After long and patient study, we venture to suggest whether the prediction extending from the 13th to the 21st verse does not apply to the operations of Islam in non-Christian regions? This view is favored by verses 20th and 21st, which are descriptive of heathen idolatries, sorceries and other crimes; whereas the earlier armies, which move at the signal of the fifth angelic trumpet, advance against such nominal Christians as have not the seal of God in their foreheads.

Then, again, the encroachments of the Mahometan powers on the west were to come to a perpetual end at the close of five prophetic months. And accordingly history informs us that the hostile movements of the Moslems in their relation to Greek and Latin Christendom long since exhausted their appointed strength. Otherwise is it with the expeditions and campaigns of the Moslems that are directed against pagan tribes and nations. The

number of the horsemen is literally "twice ten thousand times ten thousand," in other words, innumerable, and they are to slay a third part of idolaters, without any intimation of the times or places in which they live. It may be objected that verse 15 very particularly fixes the duration of four invasions. But if the phrase, "the hour and day and month and year," refers to the opportune moment for setting out, as we understand it, then this objection does not hold good.

As idolatry, sorcery and their attendant vices set at naught the mediation of Jesus through His atoning blood and His priestly intercession, it was one united voice from the golden altar of incense to the sixth angel, saying, "Loose the four angels that are bound at (not *in*) the great river Euphrates." The inroads of the Mahometans into the remote and pagan parts of Asia and Africa did not well commence until the Abbassides fixed their court either upon



Mosque of Aurangzeb.

or in the vicinity of the Euphrates. These great Caliphs established their capital at Kufa, twenty-five miles south of the ruins of Babylon, west of the Euphrates and connected with it by a canal. Thence they transferred their capital to Al-Hashemiyah, on the banks of the Euphrates, and finally they settled at Bagdad, on the Tigris. Formerly the waters of the Euphrates and the Tigris were blended by many

canals. They formed what has been termed "a double river." Once the latter was considered a tributary of the former. Not only were the waters one, but the cities on the banks of both were otherwise curiously related to one another. One city was often built out of the ruins of another; and it is probable that Al-Hashemiyah contributed many a hewn stone and marble column towards the mosques and palaces of Bagdad. Even at the present day, the traveller observes, five miles below the city, a canal which unites these rivers, and is during the Spring floods navigable for large boats. Bagdad was for five hundred years the capital of the Abbassides, the most powerful and celebrated sovereigns of the Mahometan empire, including the great Haroun al-Raschid. And long after their temporal power was weakened, they were still, as Caliphs, the religious and intellectual heads of the Moslem kingdoms.

In Scripture, the horse is the symbol of war; but in respect of the Mahometans the war has been a two-fold system of propagandism: one by the sword and the other by the Koran. In verse 17, fire, smoke and brimstone are emblems of the weapons, both offensive and defensive. For the "hyacinth" of the breast-plates or armor is of the color of smoke. The word "brimstone" would perhaps be best rendered *lightning*; such is often the import of the original word. These emblems can only be understood by a recurrence to the outset of the first great aggressive movement of Mahomet, as represented in the fallen star opening the bottomless pit, out of which arises smoke which darkens the sun and sends forth armies of locusts. The smoke is perhaps the symbol of those teachings of the Arabian Prophet which serve to obscure the light of the Gospel. The light of this star re-appears in the fire proceeding out of the mouth of the horsemen and the horses. This fire is, according to the old Hebrew symbolism, the law of God. The figurative cavalry of Mahomet have owed their conquests in heathen lands in great measure to

the fact that they taught and enforced a part of the moral code of the Old Testament. Commending themselves first to the general conscience, they prepared the way for the false doctrines which are peculiar to Islam. In other words, the fire was so welcome to the idolatrous barbarians and anarchical tribes, that they first tolerated and then approved the smoke which followed. But the full effect of this proselyting system would not be accomplished without the lightning, a power appealing to fear and threatening swift destruction. It is to be observed that these elements are not described as mixed, but as separate plagues (verse 18). They have indeed evidently combined as motives in multitudes of pagan minds, but they have frequently operated almost independently of one another. The killing, we hardly need to add, is here a figurative slaying, or complete subjection to Mahometanism. The first great movement of Islam was for temporal supremacy. Hence the warriors wear crowns like gold (verse 7), and they injure and torment, but do not kill, the passive and false professors of Judaism and Christianity. They only invade, deface, despoil, enslave and lay under intolerable taxation. According to the best Greek text, the chief power of the locust-like army is in the tails of the horses (verse 10); in other words the first wars were mostly troublesome in the vexatious consequences of them, as politically, ecclesiastically, financially and socially considered. But it is very noticeable that, in the second or proselyting series of wars, the power of the horses is not only in their tails, but in their mouths as well; while their riders join them in their outgivings of fire and smoke and lightning, and in wearing a defensive armor of like materials. The open and bold avowal of their doctrines by the Moslem proselyters is represented by the heads of the horses, which are now lion-like, whereas in the first series of wars the heads are human and even feminine; it is only in the teeth that the lion appears.

The serpent-like tails of the horses having heads (verse 19) remind us of the serpent through which Satan tempted Eve, and of what Isaiah (9:15) says—"The prophet that speaks the lies, he is the tail." The Mahometan Fakirs or Dervishes, that have ever followed the track of Moslem conquest to make proselytes, are truly serpent-like in their cunning compliances and insinuating ways; while their falsehoods are frequent and shameless.

There are, however, even in these proselyting conquests, left behind hurtful and vexatious consequences. Even in these, the tails of the horses have power to injure those whom they cannot kill. Islam draws after it polygamy and slavery, and every social vice. Two-thirds of the inhabitants of the regions they have over-run remain idolaters still, and such as profess subjection to Islam are burdened with excessive taxes for pious uses, austere abstinences, numberless observances and expensive pilgrimages, to say nothing of the natural effects of the vice and profligacy and crime which Islam fosters and promises to reward. If our interpretation of the Apocalypse is correct, Mahometanism is still to send forth into heathen lands numberless propagandists. It has in recent times made rapid conquests in Java and other parts of the Malayan Archipelago, where it numbers about thirty millions, chiefly Dutch subjects, and sending annually some twelve thousand pilgrims to Mecca. It is also advancing in the Soudan and in Zanzibar, counting, it is conjectured, ten millions in the former and a million and a half in the latter. The negroes of Central Africa appear to be brought to profess Islam chiefly through fear. It is said, indeed, that their Arabian conquerors are offering them social equality as a condition of conformity. The Arab, we are told, says to the Negro, "Come up and sit beside me. Take my daughters and give me yours." But probably reports in favor of this professed equality are greatly exaggerated. Certain it is that in India Mahometans maintain very high notions of caste in regard of intermarriage

and fellowship at table, in spite of the fact that the Koran declares all Moslems religiously and socially equal.¹ The negro may by turning Mahometan save himself from being sold into captivity, but if he become a Moslem while in bondage, he cannot thereby obtain his freedom; although high authorities have decided that such proselyte ought not to be held in servitude more than a few years after conversion.

There are, to be sure, several precepts in the Koran favorable to believing slaves, but these precepts are often ignored; and to-day Moslem kings and chiefs encourage slavery as a natural condition of human society, and they are the principal bars to the abolition of the African slave-trade. The English and other European powers have made numerous treaties on the subject with the Sultans of Turkey, Zanzibar and Oman, and the Khedives of Egypt; but it is said to be more active now than for many years past. The Sultan, since his quarrel with the English, has given full license to the traffic on the Red Sea. Mr. Wilfrid S. Blunt, who has resided at Jeddah, the sea-port of Mecca, and has spent some time among the Mussulmans of Egypt and Syria, says that, without the occupation by European garrisons of all the villages on the shores of the Red Sea, and from Gardafui southward to Mozambique, a real check cannot be put on the traffic, except through the co-operation of the Moslems themselves. The same author, in his "*Future of Islam*," would have the British Government, as a good stroke of policy, promote and protect the annual pilgrimage of some fifteen thousand Moslem pilgrims on the voyage from India to Mecca. He even complains of the negligence of English authorities in helping these pilgrims

1. See an article in the *Nineteenth Century* for July, 1881, on "Mahomet and his Teaching," by the learned Monier Williams, professor of Sanscrit at Oxford. Prof. W.'s familiarity with Hindu life makes pages 80-83 of extraordinary value.

forward. But perhaps some of the English officials remember that though these Mahometans of India are British subjects, yet they have proved unfaithful and merciless subjects, and that there are to-day residing in Mecca the fierce descendants of the Sepoy refugees who fled thither in 1857. Mr. Blunt would shame the British Government into affording aid to these pilgrims, by holding up to praise the example of the Dutch authorities in Java, who encourage and further these voyages to the holy metropolis of the Moslems. The Dutch apologize for this amazing course by saying that to send a Mahometan to Mecca serves only to disillusionize him, and that he returns to remain evermore content with his lot as the subject of a Christian power. The satisfactory reply to this is that nowhere, perhaps, is Islam spreading more rapidly than in the Dutch possessions of India.

Some of the predictions of the successors of the False Prophet are curious. They foretell the fall of Turkey, as corrupting the true faith and usurping the Caliphate. They fixed on 1883 as the year of doom. With equal hardihood, Rohrbacher, in his "History of the Church," as the result of his calculations, foretold that the end of the Turkish Empire would take place in 1882.

At all events it is our duty to seek the conversion of Moslems. Nor are we without encouragements. The first person Mr. Comstock baptized at Ramree was a Mussulman. Has not the time come for Baptists to take up the work in good earnest? "Is anything too hard for the Lord?"

There is one hopeful consideration in the fact that the conquests of Mahometanism are mostly partial and not permanent. According to the book of Revelation, they are to subdue only a third part of idolaters. And even upon the hearts of these the impressions they make are often superficial and formal. Unattended as they ever must be by the regenerating power of the Divine Spirit, these marks are like the letters which Arabian

children learn by tracing them on the face of the desert. They may be instantly and forever removed by a stroke of the fingers or a gust of drifting sand.



Arab Children Learning to Write by Making Letters in the Sand,

CHAPTER XLVII.

SKINNER, CROCKER AND BOWEN, OF THE AFRICAN MISSIONS.

I.—Dr. Skinner among African Flowers.—His Childhood.—Studies Medicine in Philadelphia.—A Young Deist.—His Pastorate.—His Missionary Son.—His Work in Liberia as Physician and Preacher.—Personal Appearance.—His Skill as a Surgeon.—Governor of Liberia.—Return to America.—Resumes a Pastoral Care.—Death.—His Grandson.—**II.**—The Rev. William G. Crocker.—A Conditional Gift to Missions.—Mr. Crocker's Early Life and Education.—The Effect of a Revival on a Student of Theology.—Goes out to Africa and Settles at Bassa Cove.—Witchcraft.—Serpent Worship.—Mr. C. Removes to Edina.—Marries Miss Warren.—Her Death.—Voyage to Cape Palmas.—Return to America.—Long Sickness and Partial Recovery.—Goes back to Africa to Die.—**III.**—Origin of our Missions in Africa.—Present State.—Mysterious Reverses.—African Missions of Southern Baptists.—Rev. John Day.—Light Sown in Liberia.—Africa to be Evangelized by Her Own Children.—Grounds of Hope.—What May Come of Moslem Conquests in Africa.—Mr. Bowen's Early Days.—Christian Experience.—Military Life.—A Home Missionary.—Goes out to Yoruba.—At War with the King of Dahomey.—How Mahometans Listened to the Gospel.—The Religion of Yoruba.—The Explorations of Mr. B.—Returns to America.—Goes back with Additional Missionaries.—His Book on Central Africa.—Return to the United States.—Completes his Work on the Grammar and Vocabulary of the Yoruba Language.—It is published by the Smithsonian Institute.—Death and Character.—Later Accounts of the Yoruba Missions.—Origin of British Missions in Africa.—Driven from Fernando Po by the Jesuits.—Career of Mr. and Mrs. Saker.—Death of Mrs. Underhill.—Recent Operations of the Southern Board.—The Missionary Union and the Congo Field.

I.

ONE DAY, while wearing away the hot season of New York city, at that pleasant sea-side resort, Greenport, L. I., a lady who had spent some time as a missionary in West Africa placed before me for my amusement a number of herbariums, filled with specimens of the flowers of Liberia. The novel, or the strange, or the wonderful, was revealed by almost every turn of the pages. The collection had been made by the lady's father

while Colonial Physician. He had William Carey's love for flowers, but it specially manifested itself in the search after such as possessed medicinal virtues. As he walked about the fields with his saddle-bags on his arm, or paddled up and down the rivers in his canoe, his quick eye would detect from afar any new beauty among the daughters of the African Flora. Then he would approach with lens in hand, minutely examine it, and finally pluck a few stems or leaves, wherewith to enrich his botanical stores. Thus and then was my curiosity excited to learn more about this medical missionary to Liberia. Who was he?

Ezekiel Skinner was an only child, born in Glastonbury, Conn., June 27th, 1777. He was left an orphan early in life, his mother dying when he was five years old, and his father when he was only ten. He was then committed to the care of an uncle. The good man, seeing the lad grow up tall and energetic, and considering that he was predisposed to consumption, and would at any rate find good use for "muscular Christianity," apprenticed him to a blacksmith. It was perhaps, in his earlier years, the best of academies for young Skinner. But he had a strong thirst for knowledge, gave his spare time to study, and bought the last year of his apprenticeship and spent it in school. We next find him studying medicine under the direction of Doctor, afterwards Governor, Peters, of Hebron, Conn. He then completed his medical studies under the great Dr. Rush and his associates in Philadelphia. At this period, Skinner, following the fashion, became a Deist, and at length an advocate of Deism. He commenced practice in Granville; then he removed to Lebanon, Mass., where he was converted, and united with the Congregational church. He had for some time been troubled with doubts about baptism, yet he had never heard a sermon from a Baptist preacher until he removed to Lebanon, where he was baptized and became a member of the Baptist church.

He took an active part in the war of 1812. On account of the scarcity of men, he enlisted himself, not as a surgeon, as he

might justifiably have done, but as a sergeant. He had not been long in the army before it was discovered that he was a skillful physician, and he was taken out of the ranks and transferred to the hospitals. He was licensed to preach in 1819. As pastor, he was settled at Ashford, Conn., nine years, and at Westford fourteen years. But in connection with his pastoral duties he still continued his medical practice. After he became a preacher, he once remarked that there were two places in which he greatly desired to preach before he died—one was Hebron, where he was brought up; the other was Philadelphia, where he had once stood up in an assembly of three thousand people and declared to them that he wished to have his infidel sentiments engraved on his tombstone. He wanted, he said, to preach in that city and take his words back. His wish in respect of preaching in both places was gratified.

He had the honor to be the father of the Rev. Benjamin Rush Skinner, who in 1830 went out as a missionary to West Africa, only to fall a victim to the climate within less than a year after he left home. His wife and child had died about ten days before. When the sad tidings of his death reached the father, the effect was different from what one would have expected. Very soon after, he expressed a strong desire to go to Africa. His sole motive was to do good. He did not ask an appointment as a missionary to go out under the patronage of any society. He embarked as Physician to the Colony of Liberia, on the 21st day of June, 1834, and continued in the service of the Colonization Society four years, and without salary.

Dr. Skinner found the Baptists of Liberia to be more numerous than any other denomination. Of the churches of the colony, eight were Baptist, six Methodist, three Presbyterian and one Episcopalian. Although he at first acted as Medical Chief, still he was invited to preach in some pulpit almost every Sunday. His sermons were marked by simplicity, candor and

energy; his entire delivery declared that he believed with all his heart every word he spoke.

In personal appearance he was tall and thin, with clear and bright grey eyes. In manner he was bold and frank. While practicing medicine, he had acquired the odd but convenient habit of notifying his patients of his approach by thinking aloud and with a full voice, giving early notice of his coming. This habit continued after his arrival in Liberia and even while he was acting Governor of the Colony. The practice was also conducive to his own health. In 1835 he exerted a strong influence in favor of total abstinence, and in the course of two months persuaded more than five hundred persons to sign pledges. Under his care as Colonial Physician, the number of the helpless and feeble was diminished nine-tenths.

At length he was elected Governor of the Colony, and he discharged the duties of the office with fidelity and untiring diligence.

Dr. Skinner was of that admirable courage which is the result of blended physical, mental and moral excellences. Hence he was distinguished, not only in Africa but among the physicians of Connecticut, for his skill as a surgeon. The following anecdote in point is related by the Rev. Gurdon Robins, at that time a publisher and bookseller in Hartford: "Just before information of Dr. Skinner's arrival from Liberia was received in this city, Dr. Silas Fuller called at my book-store, having just returned from a visit to a patient in a very critical situation at Middletown. Her danger arose from a tumor, so intimately connected with the main artery that Dr. Fuller did not dare to attempt its removal. He knew but one man in the world whom he could trust to perform the operation, and that was Dr. Eze-kiel Skinner. "He," said Dr. F., "combines both the requisite courage and skill, but unfortunately he is in Liberia." Dr. Fuller soon left my store, and within about an hour Dr. Skinner came in, having just arrived from Liberia, and then on his way

to his home in Ashford. I mentioned the case to him, and told him what Dr. Fuller had said. He inquired where the patient lived, and said he would go and see her at once. He did so that evening, and on his return the next forenoon, he told me that he had performed the operation successfully." It may be added that Middletown was twelve miles away. "I have related this incident," continues Mr. Robins, "as illustrative not only of Dr. Skinner's skill and courage, but especially of his benevolent and self-sacrificing spirit; for in order to visit his patient he was obliged to turn aside from his homeward journey, and thus delay meeting with his family, after a protracted absence from them."

The health of Dr. Skinner began to give way soon after he became Governor of Liberia. Intense application to the multi-form business of his office, and to his reformatory enterprises, compelled him, after a few months, to return to the United States. He had once before (in 1834) visited his native land. On his final return from Africa in 1837, he resumed his pastoral charge in Westford, Conn., where he remained until 1855. He then resigned as pastor of the church, and went to reside with his only surviving son, Dr. E. D. Skinner, at Greenport, L. I. Here his health gradually declined, though he did not entirely desist from active service till two weeks before he died, at the age of seventy-eight. His excellent son has since followed him, but a grand-son, a young physician, promises to maintain the high reputation for medical talents and skill which has so long been associated with his honored name.

II.

"We dedicate our daughter," said a father and mother, "to the cause of missions, provided she be not sent to Africa." Not a few have blamed this Christian pair for accompanying their sacrifice with this reservation. But the sacrifice needed was for living service, and not the mere "ashes of a heifer." These parents therefore, not unwisely, nor in any lack of interest in the

real furtherance of the Gospel, could not consider it either duty or charity to send their beloved daughter to a coast that had become little better than a cemetery for missionaries. Mr. William G. Crocker counted the last resting-places of twenty missionaries in the grave-yard at Monrovia.

The missionary martyr just now mentioned was born at Newburyport, Mass., February 10th, 1805. At the age of twenty he obtained a good hope, and united with the First Baptist Church of Newbury. He made

the best of his opportunities to improve his mind. Though poor, and compelled to spend half of each day with his father in a shoe-shop, yet he made greater progress in his studies than most of his more highly-favored school-mates. For two years, later, he served as an apprentice to a printer. At length, deeming it his duty to preach the Gospel, he received a li-



Wm G Crocker

cence, and commenced his studies at Newton Theological Institution. Here he was remembered for pantings after the higher life, and for secret prayer. Sometimes he would continue five or six hours, and once he was known to devote a whole afternoon and succeeding night in persevering prayer. These vigils, and too close an attention to certain difficult theological questions, impaired his health, insomuch that he was compelled for a season to suspend his studies. On reaching home, he found a revival

in progress, and joined heartily in the exertions required by this work of grace. His marked notions about personal holiness, and his habits of metaphysical speculation, were wafted away by this refreshing breeze from the presence of the Lord.

As early as 1833, he decided that it was his duty to preach the Gospel to the heathen. At first his purpose was to go to Burmah, but eventually he chose Africa for his field of labor. In company with Rev. W. Mylne and wife, Mr. Crocker embarked for Africa on the 11th of July, 1835. After a voyage of thirty-two days, the brig in which they sailed dropped anchor in the port of Monrovia. It was thought that a temporary residence at Millsburg, twenty miles up the river, would favor their acclimation. Thither, therefore, they proceeded; but they had been settled scarcely a month when Mrs. Mylne, seized with the African fever, died after an illness of ten days. Then Mr. Crocker had a mild attack; and on his recovery, Mr. Mylne was seized and brought so low that his life was despaired of. In writing an account of these adversities, Mr. Crocker says: "You will perhaps ask if I am not by this time sorry that I came to Africa. I can truly say, *No*. Every day I bless God for bringing me hither." Not only were they in peril from the diseases of the climate, but from the natives, who had violated the treaty which the colony had made with them, and threatened them with war.

At the suggestion of Dr. Skinner, now Governor of the Colony, Messrs. Crocker and Milne were directed to attempt to establish a station at Bassa Cove, a village on the south side of the Mechlin river, at its mouth, and opposite the mission station of Edina.

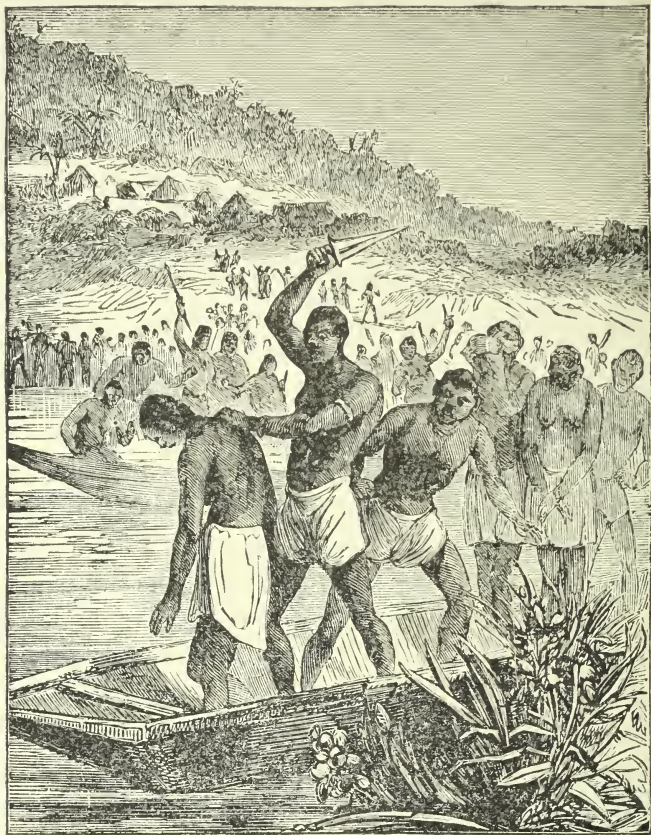
Bassa Cove was colonized by the manumitted slaves of Dr. Hawes, of Virginia. They numbered one hundred and ten. With this little community Messrs. Crocker and Mylne remained until they could make arrangements for living at Edina. The village having been destroyed by an attack of the natives, the church there was left without a pastor or a place of worship.

Mr. Crocker preached to them under the shade of the trees. In March, 1836, Mr. Crocker, accompanied by Dr. Skinner, went to Monrovia for the purpose of obtaining aid to erect a house of worship at Bassa Cove. The journey was performed mainly overland, and when he returned the fatigues and exposure from which he had suffered threw him into a fever, which for a time deprived him of reason.

With a view to establish a school, he went into the interior, to Sante Will's town, twenty miles from Bassa Cove, on the Meehlin river. It was afterwards called Madeoli, which signifies "Head Man's Place." Here Mr. Crocker established a mission, reduced the language to writing, and compiled a spelling-book. While here, he lived in a little bamboo hut, the ground being his bed. His school was prosperous, the Chief, Sante Will, sending to it his two sons. But the people were indolent, fickle and very superstitious. Witchcraft prevailed there, as in other parts of Africa, in Madagascar and the Sandwich Islands. Sante Will's eldest son having died, four natives were put to death by order of the greegree or conjurer, who had by his sorceries singled them out as the persons that had bewitched him. The belief of these Africans is that no one is born to die, and that every one who departs this life is sent hence by one or more persons who have bewitched him. On one occasion, when Mr. Crocker told him he was afraid he would die and go to hell, he replied, "We cannot die." By this he meant that no man can die except by witchcraft.

The following example illustrates the nature of a superstition which is said to destroy more lives in Africa than war, pestilence or famine: One of the children of the town having been carried off by a tiger, the natives, as usual, supposed that some one had bewitched the tiger and in that way called him to seize the child. They therefore looked around to find the witch. Having found the supposed witch, they then looked for the men that advised her to do it. The process of finding them was this: Some head

men caused about fifty men to sit down in a very large circle. A conjurer now appears in the circle. He goes through his ceremonies, and then passes around the circle, looking at the individuals that compose it. Again and again he went around



Execution for Witchcraft.

the circle, nearly a hundred times, till he had selected four persons. The next day they were subjected to the ordeal of sawey wood, a drink which, if it do not prove fatal, so poisons the victims that they never fully recover from its deleterious effects.

Mr. Crocker records in his journal another illustration of their superstition: "Yesterday I saw one of the natives talking to a snake that lay coiled close to his house. His countenance indicated much anxiety. He was pouring some cold water on him, and going through a ceremony similar to that performed by the natives when a difficulty is settled between two parties. This consists in taking water into the mouth and spitting it out again. He was beseeching the snake to go far away. As the snake seemed to be deaf to all his entreaties, I offered to kill it. This proposal he rejected with horror. He feared that the snake had come to call him away from this world; and he seemed anxious to propitiate it and get a release from death."

Our missionary took every opportunity that was given him to condemn witchcraft and conjuration. On one occasion, after one of his addresses on the subject, the leading chieftain of the Bassas, King Kobra, made a very animated speech. The most of the assembly appeared to receive the remarks on the subject in good part, although a number probably did not relish them. A few years later he was glad to witness a growing skepticism in relation to this superstition.

In June, 1837, Messrs. Crocker and Mylne moved into the new mission-house at Edina. Although unfinished, it afforded them a welcome shelter during the rainy season. At the close of the year they found it necessary to make a voyage to Cape Palmas for health and recuperation. Mr. Mylne's health continuing feeble, he was obliged to return to America. Mr. Crocker would probably have derived advantage from a voyage to his native land, but as Mr. and Mrs. Clarke had just come out to reinforce the mission, he considered that he ought to remain and give them the benefit of his experienced medical skill while they were going through the process of acclimation. He was much encouraged by the success that attended his schools for the instruction of the native children, more particularly of females, as it indicated a giving way of the inveterate prejudice of the natives

against female education. His work was more or less disturbed by the incursions and depredations of the wild tribes and the slave-traders of that region. Whoever has read the lives of Moffat and of Livingstone will find no difficulty in comprehending the discouragements that attended the exertions of Mr. Crocker and his fellow missionaries.

He was called in 1840 to suffer from bereavement and sickness. In the previous year the mission was strengthened by the arrival of Miss Rizpah Warren. With her Mr. Crocker was united in marriage. Not long after, he was seized with the disease most common in that land, and brought almost to the point of death, Mrs. Crocker having still had hopes of his recovery while all others were driven to despair. At length her efforts were rewarded by seeing him slowly improving. But her care of him, and disregard of her own health, soon began to tell against her own vital forces. She was attacked with African fever, and after suffering a few days was forever at rest.

In December he was rejoiced by the arrival of two missionary families; but within six weeks was called to mourn the death by fever of Mr. and Mrs. Fielding. "This event," wrote Mr. Crocker, "may discourage our friends at home, but it does not discourage us. Till we have evidence that the Lord has forsaken us, we will not be disheartened."

In no long time he found opportunities of putting that heroic saying to a severe test. The labors of his mission, in a poisonous atmosphere, now began to undermine his constitution. He had tried a voyage to Cape Palmas, and another to Cape Mesurado. But a longer voyage was required, and on the 2d of April, 1841, he embarked for America. As, however, the ship touched at several points along the coast, she did not steer directly for our shores until the 18th of May. After his arrival he gained rapidly; then came a relapse; a slow fever seized him, which terminated in dropsy. He was confined to his bed for more than a year. Much of the time he lay in the near prospect of death.

One morning, when his mother came to see him, he remarked, "I did not expect to see you this morning. I thought I should have been in heaven before the light of this day." But, contrary to the expectations of all, he began to mend, and in October, 1842, he was able to walk out.

He now greatly desired to return to Africa. His six years of toil among the Bassas appeared to him a good preparation for more fruitful service. He had established many schools, so that a class of Africans was growing up who would be able to read the New Testament. He had nearly ready for the press the Gospels of Matthew and John. He had become so familiar with the dialect of the Bassas, that in preaching he could use it with confidence and freedom.

Before setting out again for Africa, he used his best endeavors to obtain a colleague, or at least a teacher. But the climate of Liberia had become too well known. One brave spirit, however, he did find. Miss Mary B. Chadbourne joined him in marriage, and, in spite of the remonstrances of friends, she went forth with him at the hazard of almost certain death. They sailed from Boston on the 10th of January, 1844, and arrived at Monrovia February 25th. On the next Lord's day he preached a short sermon in the afternoon. In concluding his final prayer, he quoted the language of the Apostle, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." The quotation became the man and the hour. His crown was almost visible. He commenced raising blood at the end of the sermon, and on the second day after, his course was finished.

III.

The American Baptist missions in Western Africa had their origin in the exertions of the colored Baptists of Richmond, Va. About the year 1815, Lott Carey organized among his brethren

“The Richmond African Baptist Missionary Society.” As an article in the constitution of the society restricted the appropriation of its funds to missions in Africa, and as no such Baptist mission had as yet been resolved upon, its annual contributions for five years had accumulated, until they amounted to \$700. When Carey and his fellow laborers went out to the Fatherland, this fund was given to them for their outfit.

The perils of the climate of Western Africa are not easily escaped by Europeans. Dr. Skinner was of opinion that every part of Africa may be rendered more healthy than it is at present. The English expedition up the Niger in 1841 lost by disease one-eighth of their number. The mortality among our own missionaries has been appalling. The Rev. Calvin Holton died in Africa after a sojourn of less than four months; the wife of Mr. Mylne expired in a few days after her arrival; Mrs. Anderson died five days after her husband's settlement; the first wife of Mr. Crocker died after a service of only one year; his second wife, after a sojourn of a few years, died in the prime of life; Mr. and Mrs. Fielding died between five and seven weeks after reaching their African field. The Rev. Ivory Clarke, although a native of the cold climate of Maine, lived ten years in Liberia. At the end of this period, however, he fell a victim to the torrid heat.

Of the native preachers, the most distinguished was Jacob Vonbran, a native of Bassa, a man of princely blood, and a powerful evangelist, much blessed in his labors among the Bassas and the Congoes. He finished his course in 1876. His widow, and Mrs. Hill, are still at work among this people. The present membership is four hundred and twenty-nine.

“A review of the history of the mission in West Africa,” remarks a writer, whose doubts will find an echo in many a thoughtful mind, “the dark continent, leaves upon the mind a painful impression of mystery. The question forces itself upon us, What is the interpretation of such a history? What does

Providence design to teach? We survey with sadness the protracted period, almost barren of fruit, since the work began, now nearly sixty years; the precious lives sacrificed, often in the briefest period,—Carey, Holton, Crocker, Skinner, Anderson, Fielding, Constantine, Clarke, falling in succession in the beginning of the fight; the feeble impression, comparatively, made upon the heathenism of the continent by all our efforts, and at such expense; the repeated suspension of the work, and its resumption again, only to be interrupted anew; and finally our substantial withdrawal from the field, at least for a season.” Were mystery confined to our endeavors in Africa, it might stagger our faith, but we observe it all around us and within us. Now it appears as thick darkness; now as giant clouds that hold their naughty hands over the sun; and then as a flock of silver sheep, grazing on cerulean hills and following the sun as their shepherd. To the Psalmist, mystery took the awful form of Jehovah walking upon the sea and leaving behind no footprints; to a poet of to-day its similitude is the ocean itself:

“Life’s mystery—deep, restless as the ocean—
 Hath surged and wailed for ages to and fro;
 Earth’s generations watch its ceaseless motion
 As in and out its hollow moanings flow;
 Shivering and yearning by that unknown sea,
 Let my soul calm itself, O Christ, on Thee!”

The Baptists of the South are entitled to great credit for their liberality and perseverance in carrying forward their missions in Liberia and Sierra Leone. In the year 1856 the Missionary Union withdrew its missionaries from Liberia, and offered to sell the mission premises at Bassa to the Southern Board. Messrs. Day and Jones, as early as 1846, had been appointed to labor as missionaries at Grand Bassa and Cape Palmas. John Day, a man of color, who was educated for the ministry by taking private lessons, went out to Liberia sixteen years before. He rose rapidly in influence and usefulness. At the time of his death, in 1859, Professor E. W. Blyden pronounced an eulogy

over him, in which he praises his excellences as a preacher, a soldier, a physician, a judge, a legislator, a lieutenant-governor, an educator and a theologian. One of the true luminaries of Africa was Rev. Lewis K. Crocker. He was that son of King Kobra who is mentioned in our sketch of Rev. W. G. Crocker. The young chief was first his pupil and then his assistant. After the death of his lamented teacher, he assumed his last name. As a preacher and teacher he was devoted to the salvation of his subjects. One saying of his is the greatest, so far as we know, that was ever uttered in Liberia. "Missionaries," said he, ought not to confine themselves to formal preaching. To be a perfect fisherman, one must understand the management of the seine, the cast-net and the hook. To the large congregation I deliver a sermon; to a less number I use the catechetical method; when I meet only one, conscience will not permit me to part without a word about his never-dying soul."

Great things may be reasonably expected from the inhabitants of Sierra Leone and Liberia. As our republican institutions owe their distinctive character to the banishment of the Puritans to Holland and Switzerland, so these later African governments are much beholden to the fact that their founders had received their preparatory training in the school of American servitude. The first settlers of Sierra Leone were what they needed to be, men of bravery. They consisted of about 12,000 colored men who had joined the British forces in the American Revolution. At the close of the war, they went to Nova Scotia, but the climate proving unfriendly to them, they were in 1792 transported to Sierra Leone. Liberia was commenced in 1820, when the American Colonization Society sent out 86 colored people. In 1875 there were in the republic 19,000 who were freedmen from America or the descendants of these. The Baptist churches organized, in 1868, a Missionary Union for the evangelization of the heathen within and near the borders of the republic. At the first meeting ten Baptist churches were represented.

When we reflect on the great oppression and want, pain and change and sorrow, which the founders of these colonies have suffered, we have reason to hope that they will be the progenitors of a race of deep thinkers and active Christian workers. It was said of one of our late Baptist missionaries in Africa that "his life was an even-spun thread." He was, it seems, what our New England fathers called a "steady" Christian. And yet the real founders of a republic in Africa ought to aim at a higher type of piety than that of the "even-spun thread." Two great wants must, in my poor opinion, be satisfied before Africa will be evangelized. The first is the want of books. We have great hopes of one of the missionaries, whose cry is "Books! Books!! Books!!!" The other is, more of the missionary spirit in our Freedmen's Schools. The freedmen are now pilgrimizing through the wilderness of trial and of hope. There is an old Latin proverb, the English of which is, "Vexation gives intellect"; and assuredly our freedmen are likely to have enough of this. But the history of missions shows that it is ardent piety which is the great quickener and invigorator of the powers of the mind. Africa must be evangelized by Africans, just as the Karens have been by the Karens and the Telugus by the Telugus. All the voices of Providence join in saying this same thing. Let us hope, therefore, that the natural outspokenness, the strong emotional nature, the excellent memory, the singular faculty of imitation, the love of poetry, music and song, the strong trustfulness and aptitude for bright visions of the future, which characterize this now unhappy race, will yet avail much in carrying the Gospel to the sources of the Nile and of the Zambesi, and to the banks of the Joliba and of the more remote Lualaba.

The rapid progress which Islam is to-day making in Africa will, we conjecture, be yet overruled by the King of Nations to prepare the way for the religion of Christ. Hitherto, one great hindrance to the spread of the Gospel there has been the want of coherence and unity among its tribes and tongues. Should

Moslem cavalry in vast numbers, breathing out fire, smoke and lightning—law, Koranic error, and the demand for sudden subjection,—drawing after them teachers of lies, and all the consequences of such lies [Rev. 9: 16-20; Isa. 9: 15], sweep over that continent, deplorable as the first dreadful effects would seem to us, yet if these horsemen, horses and false prophets served ultimately to nationalize these peoples, and caused them to adopt the Arabic language, they would open and smoothen a



Arabs.

network of highways throughout that land, along which the armies of the Lamb could rapidly march to battle, victory and final triumph. We know how the Mahometan rule in India prepared it for Christian law and religion. Are we (who knows?) to look for similar preliminaries in Africa?

IV.

The Rev. Thomas J. Bowen, the distinguished founder of the African mission at Yoruba, was born in Jackson Co., Ga., Jan.

2d, 1844. Having a great thirst for knowledge, he continued his studies after he left school; and, reading in many directions, he became a very intelligent self-educated man. Before his conversion he made up his mind to seek the salvation of his soul, and reached the conclusion that he could not be saved without renouncing his great natural ambition. Hence he refused the offer of a lawyer to receive him into his office as a student and successor; hence he refused the offer of a marriage with a rich but worldly-minded girl. But still he could not for some time surrender his heart and life to God. Fond of adventure, in 1836

he went as a volunteer to fight the Creek Indians. At the close of the same year we find him starting alone for Texas, and there fighting for the independence of the "Lone Star." At the end of this war, he obtained a hope in Christ, and in 1840 was baptized. The year following he began to preach the Gospel. He then spent eight years in travelling in Georgia, Alabama and Florida, as a self-sustained missionary, but occasionally engaged in teaching. He gave all his earnings, except a bare support, to the poor and the spread of the Gospel.

Having written a valuable article for the *Missionary Journal*, on the importance of a mission in Central Africa, he was recommended to the Board of the Southern Convention as a suitable man to enter that field. He was in 1849 appointed accordingly. He went out to Africa in company with a fellow missionary, Rev. Henry Goodale, and was induced by the latter to go inland 150 miles, in hopes of establishing a mission station at Sama. A few weeks after their arrival, Mr. Goodale sickened and died. Mr. Bowen now resolved to return at once to Monrovia and sail for Badagry, a sea-port town on the Gold Coast. After staying a few days in this wretched town, he set out for Abbeokuta, the capital of the kingdom of Yoruba. His last day's journey, while on his way to this city, lay through an open country. "My eyes," says he, "were greeted with a more lovely scene than I expected to behold in Africa—a vast expanse of undulating prairie, scattered over with palms and groves, and bounded in the distance by blue and lofty hills. We entered the city by twilight." After residing here about eighteen months, and in the meantime making a preaching excursion to Iketu, he was able to speak the Yoruban language with considerable ease.

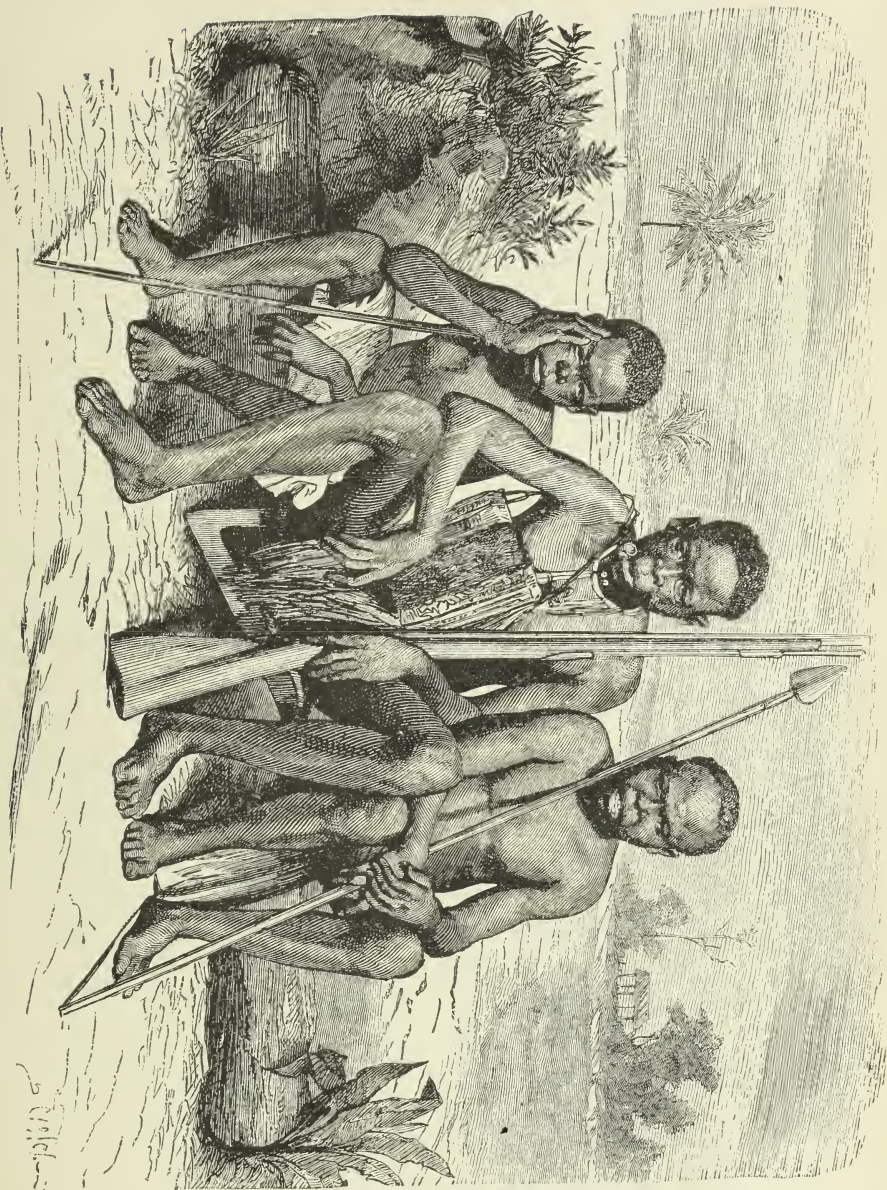
In March, 1851, the King of Dahomey appeared before the town with 10,000 men and 6,000 women—the latter serving as soldiers as well as men. Abbeokuta sent out to meet him a force 15,000 strong. Mr. Bowen stood on the walls and gave some directions as to the movements of the warriors. Having had

some experience in military affairs while in Texas, he now made it serve a good purpose. The enemy were routed; two thousand were slain and several hundred were taken prisoners.

In the Fall of 1851 he set out to find his way to Isehin, in the heart of Yoruba. During this journey he one day met unexpectedly two women, who rushed into the woods exclaiming, "Monster! Monster!" At one place he preached for several days to a company of Mahometans, who heard him with interest. When they left the town, they used magnanimous words, such as ought to shame those Christian cowards who cannot listen to what they do not like. They said to Mr. Bowen, "You have smitten us with the sword, but we are not offended." At this time Mr. Bowen's daily habit was to spend his mornings on the piazza of his house, sitting on a mat and preaching to the people who came around him.

The religion of Yoruba, according to Mr. Bowen's account of it, appears to be a combination of Mahometanism and the old idolatry of the land. When the Saracens, in the tenth century, overran this part of Africa, they taught, with the Koran in one hand and the cimeter in the other, that there is but one God; and they smote down images wherever they could find them. But the old idol-worship was only crippled for a season, and soon returned to its former activity. The people believe in one universal God, the creator and preserver of all things. But still they worship images, notably three: First, Obatala, the foremost and greatest of all created beings. Among his other offices, he is the guardian of the gates of cities. He is often represented as a warrior on horseback, holding a spear. He is also the creator of the bodies of human beings, while the supreme God imparts to them spirit and life. Next, Sango is the god of war and pillage. The third idol is Ifa, the revealer of future events and the patron of marriages and maternity. Many of the inferior idols are men and women who were once distin-

FANTE WARRIORS.



guished in Yoruba. They also have charms or amulets, which are not, however, objects of worship.

They have the Mahometan belief respecting Satan, who is called the *Ejected* or *Cast-out*. The Koran teaches that Satan was cast down from heaven. The Yorubas worship the Devil with sacrifices, to conciliate his favor and prevent him from doing them any harm. The gods are many of them mediators and intercessors to the Supreme Being. Sacrifices are never made to the Most High, because, as they believe, He needs nothing, but only to the idols; which, being much like human beings, are pleased with offerings of sheep, pigeons and other victims. They likewise deify punitive justice, in the character of a vindictive man who has risen from the dead. On Or's (or torment) day he makes his appearance in the person of a tall fellow fantastically clad and masked. He is declared to be a tenant of the grave. During this day all women are closely shut up in their houses. No one, not even the King, may dare to lay hands on him; and if any woman should say he is a man, she would be put to death. Even Mahometans and Christians are compelled to conceal their knowledge of the imposture, under penalty of martyrdom.

This is the Mumbo Jumbo whom Mr. Wilson describes as frightful to the whole race of African matrons. "He is," says he, "a strong, athletic man, disguised in dry plantain leaves, and bearing a rod in his hand, which he uses on proper occasions with unsparing severity. When invoked by an injured husband, he appears about the outskirts of the village at dusk, and commences all sorts of pantomimes. After supper he ventures to the town-hall, where he commences his antics, and every grown person, male or female, must be present, or subject themselves to the suspicion of having been kept away by a guilty conscience. The performance is kept up till midnight, when Mumbo springs with the agility of a tiger upon the offender, and chastises her most soundly, amidst the shouts and laughter of the multitude,

in which the other women join more heartily than anybody else, with the view, no doubt, of raising themselves above the suspicion of such unfaithfulness."

Human sacrifices are occasionally offered in Yoruba, but not so frequently as in Dahomey and Ashantee. As in ancient Mexico, prisoners of war are usually selected as the victims. It is remarkable, by the bye, that in general the Indians west of the Rocky Mountains sacrificed human beings, while the eastern tribes did not. The prevalence of this rite in Mexico and Peru is an indication that they belonged to the same race that originally peopled the islands of the Pacific.

But to return to Mr. Bowen: Much of his time was spent as an explorer. Although he did not neglect preaching in the villages and cities he passed through, his work was to discover good mission stations for those who succeeded him. As the Yoruba people had no canoes, they used large gourds instead. These contained sufficient air to float three or four hundred pounds. When a person wished to be conveyed across a river, he and the ferryman sat down up to the neck in water, with the gourd between them. They then embraced it, taking hold of each other's arms with their hands, so that the ferryman might swim and push his gourd and his passenger across together.

Having resolved to establish a mission at Ijaye, and finding himself without money, in 1852 he resolved to visit America. On his way down to the coast he was obliged to descend the river Ogun, whose shores for some distance were in possession of a hostile tribe, who were in the habit of firing into canoes. Accompanied by two natives, who rowed him down the river, he hoisted the Stars and Stripes on a bamboo staff, and laying six loaded guns at his feet, he glided safely through the hostile district.

While in America he was united in marriage to Miss Laurena H. Davis, of Georgia; and in 1853 they, along with Rev. Messrs. Lacy and Denard and their wives, sailed for Africa. Thus

reinforced, Mr. Bowen was enabled to establish permanent stations in Yoruba. The most interesting of his adventures after his return were his visits to the Mahometan town of Ilorin, in 1855. The reader will find a very full description of these visits in the 17th chapter of Mr. Bowen's "*Central Africa*," one of the most instructive books of adventure that has been published in the present century.

In the Spring of 1856 Mr. Bowen resolved to return to America for the purpose of superintending the publication of his grammar and vocabulary of the Yoruba language; also of recruiting his energies, which had been exhausted by excessive labors. In 1859 he sailed for Rio Janeiro, with the hope of commencing a Protestant mission in Brazil; but a complete prostration of his health compelled him to return to the United States in 1861. His nervous disorders now so far increased that he was at times deranged. From 1868 to 1874 he travelled in Texas and Florida. He died in Georgia on the 24th of November, 1875.

He was a man of genius and great energy of character. He will always be remembered as the founder of Baptist missions in Yoruba, as the author of "*Central Africa*," and among linguists and ethnologists he must ever be highly esteemed as the author of the "*Grammar and Dictionary of the Yoruba Language*," which is published in the tenth volume of the Smithsonian Contributions to Knowledge. It occupies 157 quarto pages. The Introduction is excellently well written, and is of great interest to the general reader.

Of the Yoruba missions in general, a few words should be subjoined. When Mr. Bowen left Africa, the Wesleyans had a mission in Yoruba, which was commenced in 1838. There was also an Episcopal mission, under the direction of Messrs. Crowther (now Bishop) and Townsend, natives of Yoruba both. The Church of England has now some eleven stations and about 6,000 adherents. The natural state of the native tribes appears

to be one of perpetual warfare; and the attempted abolition of the slave-trade, although it has somewhat diminished war, does not promise a millennial peace to Africa. The missions of the Southern Baptists in that land have been much annoyed by these tribal wars. In some instances the missionaries were thereby prevented from communicating with one another, and in other cases they suffered from imprisonment, violence, anxiety and want. From 1849 to 1863, sixteen missionaries had been appointed; five stations had been occupied, and about fifty converts had been baptized. In 1863 six missionaries remained in the field. From 1863 to 1872, forty additional baptisms are reported. From 1860 to 1868, war raged in Yoruba. Even mobs are not wanting to enliven the monotony of African life. Thus, an excited rabble, without restraint from the authorities, surrounded the premises occupied by Rev. A. D. Phillips, and robbed it of all the money, clothing, provisions and furniture it contained. They nearly destroyed the building itself. The houses of the British missionaries were also broken to pieces and the contents taken away.

In 1881 the Southern Board were supporting in Africa the following missionaries: At Lagos, Rev. and Mrs. W. J. David; at Abeokuta, S. Cosby; at Ogbomishaw, Moses L. Stone; and at Gaun, S. L. Milton. They report statistics as follows: Baptized, 22; church-membership, 92; baptized since 1875, 84. The Board had attempted to co-operate with the colored Baptists in the foreign field, and had been successful so far as to induce the Colored Baptist Convention of Virginia to share with them the support of Rev. S. Cosby in Africa. Mr. David, of Lagos, asked to be reinforced by two white men, and was of opinion that all the African missions ought to be under the supervision of white missionaries, who are to train colored preachers born in Africa. He supports his opinion by the example of the Wesleyans and the English Church. "I wish," says he, "to divert the minds of the Board from depending too much upon colored laborers

from the South." Rev. S. Cosby died of jaundice-fever at Abbeokuta, April 23d, 1881. In 1884 the African mission was encouraged by a revival at Lagos, in which nearly a hundred souls were brought to Christ. Rev. Mr. Eubank, of Abbeokuta, is cheered by the fact that there are some praying souls; that the natives of Yoruba have confidence in the white man; that the religion of Christ is attracting the attention of the more thoughtful; and that the great interest Christian nations are taking in the commerce and politics of Africa may lead to a corresponding interest in her evangelization.¹

The late Hon. Isaac Davis, of Worcester, Mass., in 1881, before his death, made a donation of \$5,000 in five per cent. bonds, to be held in trust by the Foreign Mission Board of the Southern Baptist Convention; the proceeds of which are to be used in the upbuilding of Christ's kingdom in foreign lands.

For more than forty years the Southern Board have maintained missions in Yoruba. Did space permit, we would like to relate striking and instructive incidents in the lives of more of the many heralds of salvation, living or glorified, who have toiled and suffered at Abbeokuta, at Ogbomishaw and at other important stations in that hopeful region.

At the anniversary of the Missionary Union in Detroit, in 1884, it was voted to encourage the Board and the Executive Committee to accept the Livingstone Inland Mission in the valley of the Congo. The offer to transfer it to the Union was unsolicited and unexpected. Not less than a hundred thousand dollars have already been expended on this undertaking. The Board, at their annual meeting, authorized the Executive Committee to accept the mission as soon as it could be done in harmony with the principles upon which the Union conducts its missions.

The first British missionary to Africa was a black man of the name of Keith. Soon after the emancipation in the West Indies, he was moved to return to Africa and preach the Gospel on the

1. See Appendix.

very spot whence he had been captured and sent into servitude. To this end he sold all his possessions, worked his passage to Africa, and so accomplished the purpose of his heart. On the recommendation of a Baptist association in Jamaica, the Missionary Society sent out Messrs. Clark and Price on a visit of exploration to West Africa. Mr. Clark had long been a missionary in the West Indies. In 1841 they arrived at Fernando Po, an island which they selected as the seat of the mission. Before leaving the coast, in 1842, they had the pleasure of baptizing five colored inhabitants of the neighboring colony of Clarence. Setting out on their return voyage, their vessel was driven by storms, dismasted, and shaken with lightning. They finally landed in Jamaica, where their narratives and appeals persuaded many of the emancipated Baptists to offer themselves for service in Africa. When some timid brethren said to them, "Perhaps they will make you slaves again," some one of them replied, "As we have been made slaves for men, so we can be made slaves for Christ."

In 1842, four missionaries and eight teachers were sent out from England. The liberality of the churches furnished supplies of every kind, with a small vessel to convey them to the place of their destination. The mission commenced with bright prospects. The island, situated opposite the mouth of the Cameroons river, was a good point whence to make missionary excursions into the interior. The chiefs on the banks of the river were friendly to their countrymen who had returned from the West to bring them tidings of salvation. Stations were soon formed on the island and adjacent coast. The languages of the people were studied and reduced to writing; school-books were prepared, and portions of Scripture translated and printed. But disease and death at length began to invade the homes of the missionaries. To crown their misfortunes, members of the Society of Judas conspired to put an end to the mission alto-

gether. In 1843, in 1846 and again in 1856, Jesuit priests visited Fernando Po, pretending to be the only legitimate teachers of religion on the island. They were sustained in their audacious professions by the Spanish government, to which Fernando Po belonged. In 1859, the Spanish authorities proclaimed the religion of the colony to be that of the Roman Catholic church, although there was not a single native adherent of that church on the island. All other forms of worship were absolutely prohibited. The edict was read before a scanty audience of the people while the lightning and thunder of a tropical tornado seemed like the glance and voice of the Almighty rebuking this act of intolerance. Protests being in vain, the bulk of the people resolved to seek elsewhere freedom of conscience and liberty of soul. On the evening of the 27th of May, 1858, the people met for the last time in public worship. They soon left the island.



A Frequent Obstacle.

Led by the Rev. Alfred Saker, they went forth to their new home on the shores of Amboise's Bay, at the foot of the great mountain of Cameroons. Here a meeting-house was built and the colony of Victoria planted. Not a few converts were baptized. Churches were formed at two or three stations on the Cameroons river, and much was done to teach the barbarous natives the arts of civilized life. But before the year 1867, the

mission band became much reduced in numbers by departures and death. Of the eighteen sent out, five only remained. Seven had laid down their lives, while the rest had been driven by sickness from these pestilential shores. Unhappily the churches of the West Indies did not perpetuate their early zeal for the evangelization of Africa. The Calabar Theological Institution in Jamaica had been originated by the Rev. William Knibb, for the purpose of educating pious freedmen of the West Indies, who should devote their lives to the evangelization of the land of their fathers. But such was the demand of the churches for well-trained pastors, that, between the years 1840 and 1860, only one student had given himself to missionary labor in Africa.

The career of Mr. and Mrs. Saker in West Africa is full of interest and instruction. They went out to this dangerous coast about thirty-five years ago. They were the first Europeans to settle among the tribes of the Cameroons. The first out-station occupied was at King A'Kwa's Town, about twenty miles from the mouth of the river. The people were living in the lowest ignorance and superstition. Neither books nor tools were known. Mr. Saker taught them the use of the saw, the plane, the adze, the spade and the hoe. He also instructed them in the art of farming and gardening. At first he had to lend them tools, nails, hinges and locks, and this lending was for a long time no better than giving. As for such expenditures mission funds were not available, Mr. Saker, in order to afford them, lived for a long time on a level with the natives. Their food was nearly the same. The chief difference was that the missionary family were clothed, while the natives were almost as naked as worms.

The missionary's first home was a native hut, without windows, built of split bamboo and thatched with twisted palm-leaf. He had to learn the language from the lips of the people. The savages were at first suspicious, and, fearing he had some ulterior object to accomplish, they often gave him wrong words and wrong meanings of words. But he found the native children

the truest vocabularies. By listening to boys at play, he made a good beginning in the language, and by degrees was enabled to preach to the people. At last, after many years, he was permitted to translate the entire Bible into the tongue of the Dualla tribe. In printing it, Mr. Saker had the assistance of his daughter and of natives to whom he had taught the art.

A church was gradually formed, which in 1872 consisted of about seventy members. A similar work has been commenced at King Bell's Town, at Dido Town, at Mortonville and other places. The colony of Victoria is still in existence. In 1873 it contained about two hundred persons. The Rev. J. Pincock acted not only as minister and pastor, but school-master as well.

A great change is apparent among the people. Old sanguinary customs have been abolished. Witchcraft hides itself in the recesses of the forest; the fetich superstition is derided by old and young. Dress is in demand. One of the chiefs sometimes goes to church, and schools are in growing request. The natives have been taught to make brick, and have built of this material a mission-house, a chapel and a school-house. These brick buildings are safe against the ravages of insects and the tornadoes which so frequently sweep across equatorial regions.

These good things have not been introduced among these tribes without much suffering. The lives of the missionaries have been often threatened. Their removal has been attempted by the help of witchcraft and of poison. At first they suffered much from lack of food, the total produce of the land not being more than sufficient for three months of the year. To these evils must be added the plundering habits of the natives, the torrid heat of the climate, and debilitating fevers and other dangerous diseases.

A memorable event in the history of this mission was the death, in 1869, of the wife of the Rev. Dr. E. B. Underhill, Secretary of the Missionary Society, while on a visit to the stations of this mission. She had accompanied her husband in his

previous visits to the Society's missions in the East and West Indies. She died suddenly and unexpectedly within three weeks after her arrival at Cameroons. Her death was not due to the climate. She had been in very imperfect health for some time, and her friends had tried to dissuade her from attempting the voyage to Africa. But her desire to visit this mission could not be quelled. Her attachment to it was stronger than her hold on the world itself. She had entertained the missionaries and their wives and children at her home in London. She would now pay them a visit; not knowing that she was to rise from the shores of the "Dark Continent" to the land where the sky is without storms and the day without night.



Bamboo.

CHAPTER XLVIII.

MISSIONS OF THE BRITISH BAPTISTS IN THE WEST INDIES, ETC.

I.—The Work Commenced in Kingston.—A Man Demanding the Sacrament for his Horse.—First Missionary from England.—Some Account of the Labors and Sufferings of the Rev. William Knibb.—Persecution.—The Brutality of British Soldiers.—Many Chapels Destroyed.—Mr. Knibb Returns to England.—His Speech on the Condition of the Negroes in Jamaica.—His Return to Jamaica.—Emancipation.—A Mission to Africa Contemplated.—The Character of Mr. Knibb.—His Excellent Mother.—The Salutary Influence of the Missionaries in Jamaica.—**II.**—The Rev. J. M. Phillippo.—Stumbling over the chain of a Hobbled Donkey.—Birth-place of Phillippo.—Education.—Prepares to go to India.—Cool Reception in Jamaica.—His Prudent Position in Respect of Abolition.—Persecution.—Mr. Capon.—Visits the United States.—Returns to England.—Finds a Hero's Artificial Leg in his Berth.—His Speech at the Anniversary in London.—A Vivid Sketch of Outgoing English Fleets.—A Time of Ingathering.—A Revival Labored For.—Long Probations.—Baptism of Mr. G. W. Gordon.—Mr. Eyre's Method of Quelling Riots.—His Hatred of Mr. Gordon.—Causes his Arrest and Execution.—Is Recalled to England.—Similar Injustice of Gov. Slaughter towards Jacob Millborne, of New York.—Disestablishment in Jamaica.—Death of Mrs. Phillippo.—His own Death.—Person and Character.—Other Missionaries in the West Indies.—Church at St. Thomas-in-the-Vale.—The Mission in the Bahamas.—Mission in Trinidad.—In Hayti.—**III.**—Retrospect of British Missions.—In the East Indies.—In the West Indies.—Statistics. Changes in the Mission.—Progress in Twenty-five Years.—New Missions.—The Gifts of British Baptists not Confined to their own Missions.—The Recent Attempts of the Romanists on the Congo.—The Proposed Treaty between England and Portugal.

THE EARLIEST Baptist preaching in the West Indies was by George Liele, or Lisle, a colored man, a native of Virginia. He was licensed to preach in 1777, and labored among people of his own color. His master was a royalist, and on the evacuation of Savannah by the British troops, at the close of the Revolutionary War, Liele was obliged to leave. He went to Jamaica, and began to preach in Kingston and the vicinity in 1783, and formed a church consisting of four negroes who, like

himself, were refugees from the United States. By 1791 he had baptized four hundred persons; two years later, upwards of a hundred more had been baptized. His public meetings were sometimes entered and disturbed. A gentleman, so called, once rode his horse into the chapel and said, "Now, Old Liele, give my horse the sacrament!" Mr. Liele replied, with quiet dignity, "No, Sir; you are not fit yourself to receive it." He was repeatedly arrested and imprisoned. But the church prospered, and after his death had a constant succession of pastors. In 1841 it numbered 3,700 members.

The first missionary sent to the West Indies by the Baptist Missionary Society of London was in 1813, when Rev. John Rowe was dispatched to Kingston. He founded the Baptist churches that still flourish in the parishes of St. James and Trelawney. Mr. and Mrs. Coultart were sent out in 1817. They found the church consisting of above five hundred members; in five years it increased to a thousand.

But the event of most interest to us was the arrival of a man of mark, the Rev. William Knibb, in 1824. He was born at Kettering about the year 1800. While serving as a printer's apprentice, he joined the Baptist church in Bristol. His elder brother, Thomas, had left England in 1822 for Jamaica, where he took charge of a parish school connected with one of the Baptist mission churches. He died in May, 1824, and the intelligence of this sad event so moved the zeal of William that he offered himself to go out to supply the place of his deceased brother. His offer being accepted, he sailed, with his wife, in November, 1824. After laboring in Kingston about four years, poor health required him to remove to the north-western part of the island, where he became pastor of the mission church at Falmouth. Shortly after, a report was circulated among the slaves that "a free paper" had arrived from England, which gave them the right to liberty. Mr. Knibb and the other missionaries assured them that the report was false; but so eagerly

did they long for freedom, that the great mass of them resolved that they would not work for their masters after Christmas. So active was Mr. Knibb in trying to undeceive the negroes that it led to a report among the disappointed slaves that the white people had bribed him to withhold their freedom. On the other hand, Mr. Knibb was suspected by the masters, as a secret plotter of the rebellion, and compelled, without regard to his sacred office, to join the militia, and while on duty as a soldier was treated with marked indignity. Having, a few days later, petitioned the Governor for exemption from military service, he was arrested, along with three other missionaries, on the charge of having incited the slaves' rebellion. On the way to prison the missionaries were threatened with death. "Hang them! shoot them!" exclaimed the mob of white men as they passed along the streets. It was thought that they would have been murdered but for the protection given them by the colored people, who, convinced that they were not their enemies, now became their devoted friends.

The court was opened and the missionaries tried. Numbers of witnesses had been bribed to give evidence against them, but the Negroes were too simple for their masters; so false were their statements that it was impossible to convict; and the proceedings were abandoned on the appearance of about three hundred witnesses who came forward, upon a few hours' notice, offering to testify in defence of the prisoners. So far from encouraging anything like insurrection, the Baptist missionaries had always instructed the slaves to discharge their duties to their owners. Andrew Fuller, in his written instructions to Mr. Rowe, recommends to him to follow the guidance of the Apostles in their exhortations to those who were in servitude.

But his adversaries, failing in their attempts on his person, proceeded to destroy the chapels of the mission. Mr Knibb's chapel and mission house were razed to the ground by the British soldiers, who had before treated him with all the brutality of

Algerine pirates. Mobs were organized to complete the work of destruction. The "Colonial Church Union," an Episcopal body supported by the slave-owners, having pledged itself to support and protect the chapel-destroyers, the mobs went forward with their deeds of violence until almost every chapel and other building belonging to the mission was either totally destroyed or seriously damaged. The total loss thus caused was estimated at more than £23,000.

Mr. Knibb, accompanied by Mr. Burchell, now set out for England, that they might lay before the friends of missions the true state of affairs. During the voyage Mr. Knibb seems to have made up his mind not only to show the desolation of the Baptist churches, but the doleful social and political condition of Jamaica, as caused by its system of slavery. The ship entered the Downs in June, 1832. As the pilot came on board Mr. Knibb said to him, "Well, Pilot, what news?" "The Reform Bill has passed." "Thank God!" Knibb replied; "now we'll have slavery down. I will never rest, day or night, till I see it destroyed, root and branch." On the 19th of the same month he met the committee of the Society. Some members hinted to him the expediency of using temperate language in any allusions he might make to slavery; other members even advised silence on a subject that belonged rather to politics than missions. Mr. Knibb rose and said, "Myself, my wife and my children are entirely dependent on Baptist missions; we have landed without a shilling; but if necessary I will walk barefoot through the kingdom in order that I may make known to the Christians of England what their brethren are suffering in Jamaica." On the 21st of June the annual meeting was held. Several speeches were made, but none of them contained any imprudent allusions to slavery. Then came William Knibb, and commenced his memorable speech. "I appear," said he, in the course of his address, "as an advocate of twenty thousand Baptists, who have no places of worship, no Sabbath, no houses of prayer;

and I solemnly avow my belief, that by far the greater part of these twenty thousand will be flogged every time they are caught praying." As he went on speaking, his fervor increased, until at last the Rev. John Dyer, the Secretary of the Missionary Society, pulled the skirts of his coat. Knibb wrenched himself away and exclaimed, "I will speak!" and was permitted to go on to the end. He was an eloquent orator, and his speeches were long remembered in England and Scotland for the enthusiasm they kindled.

To Mr. Knibb's appeals for money to repair the damage done to the mission property, the people of Great Britain made a ready and hearty response. The Government made a grant of more than £11,000, and the Christian public added £14,000 more.

The return of Mr. Knibb to Jamaica, in 1834, was hailed with transports of joy by his colored friends. In the year following a new chapel was built at Falmouth, holding eighteen hundred persons, and for some years after it was always crowded. He had no small share in bringing about the Emancipation Act of 1833. This provided for a system of apprenticeship, which, while it proposed to prevent the evils of sudden freedom, was found, on trial, to perpetuate many of the worst evils of slavery. Mr. Knibb therefore exposed the failures of the system, and persuaded some planters to anticipate the course of law by an immediate emancipation.

After the complete abolition of slavery and the system of apprenticeship, in 1838, Mr. Knibb purchased, by the aid of English friends, a tract of ground for the purpose of furnishing independent homes for the liberated Negroes. His testimony and that of Mr. J. J. Gurney show that abolition was every way of great advantage to Jamaica. Thus, on paying a visit to one of the largest jails on the island, Mr. Knibb asked permission to go up and take a few steps on the tread-mill; but the supervisor said, "Mr. Knibb, it is of no use; it is rusty, for since *the first of August* we have never been able to muster hands

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enough to turn it." In the parish of St. Ann's, formerly one of the most lawless and disorderly on the island, he found that the jail had been closed for six months and the jailer pensioned off until he should be wanted again.

In 1842 Mr. Knibb visited England, with the view of collecting funds to support a theological school which he had established two years before. The first object of this seminary was to educate colored ministers to send out to evangelize Africa. Soon after their emancipation, the colored members of the Baptist churches turned their attention to the importance of carrying salvation to the land of their forefathers. As heretofore related, a black man named Keith sold his possessions and worked his way to Africa, with the intention of preaching the Gospel on the very spot whence he had been stolen. Many others became fired with the same zeal. Mr. Knibb, having called together about thirty of the African members of the churches in Kingston, informed them of his intention to visit Africa. At once they expressed a desire to accompany him. One of them said, "I will go with you as your shoeblack, if you will take me." Being asked when he would be ready to start, "To morrow," was the prompt reply. Mr. Knibb fixed the seminary, in 1843, at a place near Stewart's Town. It was called "The Calabar Theological Institution," and was opened with six students. It was the first attempt of the kind in Jamaica.

Early in 1845 Mr. Knibb again visited England, to obtain pecuniary aid for the Negroes connected with the Baptist churches, and to expose a new system of taxation which bore upon the liberated people with extreme severity. Having succeeded in obtaining sympathy and pecuniary assistance, he returned in July, 1845. In the following November he was seized with yellow fever, and died, after an illness of only four days, on the 15th of that month, at the village of Kettering. Though his funeral took place on the day following, such was the respect enter-

tained for his memory, that not less than eight thousand persons are said to have assembled on the occasion.

Mr. Knibb has justly been styled "the lion-hearted." His courage and fortitude had often been exposed to the severest tests. The Roman and the English clergy and the planters, as well as the civil authorities and the British soldiers, were combined against him and his mission, but he bravely met and finally conquered all his adversaries. Like so many men of celebrity, Mr. Knibb seems to have been much indebted to the training he received from his mother. To-day travellers go and look at the window in Market street, Bristol, whence, early one morning, Knibb's mother, then an invalid, having bade him farewell as he was setting out for the West Indies, called him back on his way to the coach, and, Spartan-like, said, "Remember, William, I would rather hear that you had perished at sea, than that you had disgraced the cause you go to serve."

The effects of missions on the slaves were most salutary. The missionaries taught them obedience as a Christian duty; but they taught this in manifest love, and so won the confidence of the slaves. They also served as mediators between them and their masters. The Rev. Dr. E. B. Underhill, a distinguished man of letters and friend of missions, who visited every part of Jamaica and was very familiar with the history of our missions on that island, says respecting their influence on the emancipation: "None can doubt that the Christian labors of the missionaries both checked the outbreaks of passionate and outraged humanity and prepared the enslaved Negro for the liberty he now enjoys."

II.

There are some events, in the lives of the torch-bearers of Christian pilgrims, which are of the nature of acted parables, and seem prophetic of great turning-points in their journey. Here is an example: A gay young Englishman of Norfolk,

returning from a harvest-home on a very dark night, was thrown from his horse in a narrow lane, said to be haunted; and the terror of a apparition was added to the frightful fall and bruises he received. His horse had stumbled over the clanking chain of a hobbled donkey. This young man afterwards became the pastor of a colored Baptist church in Spanish Town, Jamaica. But, after many years of toil, peril and manifold suffering, one of his assistants, instigated by Satan, resolved to put forth the claim of being the pastor of the church, and so far misled the Negroes as to get them to depose their best friend from the pastorate, to elect the good-for-nothing assistant in his stead, and to take possession of the place of worship. The English friends of the deposed pastor carried the matter into the courts, and after a litigation of nearly six years restored the pastor to his place among his flock. But after the decision of the Vice-Chancellor, two riotous attempts were made by the negroes to regain possession of the mission property—attempts which threatened the lives of the missionary and his wife and daughter. Much damage was done to the chapel and the mission house. The pastor had been long drawn aside from his congenial work by collecting evidence, copying no end of documents, and consulting legal advisers. He had also been burdened with part of the heavy expenses of the suit. Justice had come to the rescue at last; but it found him reduced to want and distress.

The painful incidents of this conflict, as his biographer, a British abolitionist, tells us, greatly affected his judgment of the Negro character. In the earlier years of his missionary life, the bright side had ever presented itself to him. But now he had learned that slavery could not be abolished without leaving behind a legacy of evil, and that even liberty could not by a breath of sweetness melt away the uncorrected tendencies of barbarism. He was compelled to recognize, with the bitterness of disappointed feeling, a state of society for which he was not prepared. Like the Moses of many another exodus, in the thick

darkness of night his horse had stumbled over the clanking chain of a hobbled donkey.

The subject of the foregoing record was James Mursell Phillippo,¹ a native of East Dereham, Norfolk, where he was born October 14th, 1798. The place also claims as a native that excellent writer, George Borrow, the author of "The Bible in Spain," "Lavengro," and other sterling works. Young Phillippo was placed in a grammar-school, the master of which was bitterly opposed to the Baptist pastor, and yet the young man could not resist the temptation to go to the Baptist chapel; where, at the age of seventeen, he found peace in believing. Called, two years later, to the work of the ministry, he was recommended, by the celebrated Rev. Joseph Kinghorn, to the Rev. John Dyer as a proper candidate for the missionary service. After spending three years in study, he was designated as a missionary to Jamaica. One of his fellow students, with whom he formed a very intimate friendship, was Mr. Mursell. It was carried so far as to lead them to exchange names—Mr. Mursell adopting the name of Phillippo, and Mr. Phillippo that of Mursell.

At first Mr. Phillippo had set his heart on going out to India; but he cheerfully submitted to the wishes of the Committee. He and his wife set sail for Jamaica in October, 1823, and reached Spanish Town at Christmas.² Mr. and Mrs. Phillippo were scarcely settled before the planters showed a most determined hostility to the preaching of the Gospel among their slaves. Their opposition had been strengthened by the recent action of the House of Commons. Mr. T. Fowell Buxton, in March, 1823, brought forward a resolution declaring that slavery

1. See his *Life* by Edward Underhill, LL.D., (London, 1881).

2. The Gospel was first preached in Spanish Town by a member of George Liele's church at Kingston; but Mr. Godden was the first Baptist missionary who commenced regular preaching. Ill health compelled him to leave the island the same year that Mr. and Mrs. Phillippo arrived.

was repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British dominions. This resolution was lost; but another of a less comprehensive kind was carried by Mr. Canning, and commended by him to the consideration of the colonial legislature. But it so exasperated the planters that for five months they refused to Mr. Phillippo all permission to preach in the parish. Mr. Canning's resolution was rejected with contempt and scorn, as the intermeddling of British fanatics with their internal concerns. But the planters had mistaken the character of our missionary. Situated as he was at the capital of the island, and therefore brought into intercourse with men of every class, and of diverse opinions, he was not so imprudent as to destroy all hope of usefulness as a preacher of the Gospel, by espousing the cause of any political party. He remarked in 1873, at the Jubilee of his ministry: "In the great social change occasioned by the abolition of slavery, I did not act so conspicuous a part as some of my brethren, owing to peculiar circumstances."

The church increased rapidly in numbers under Mr. Phillippo's ministry. His labors were not confined to Spanish Town, but were extended to adjacent places. In the year 1825 he baptized thirty-six at Old Harbor. Among the number was a lame woman, who hobbled down into the water on crutches. On rising from the water she found she had no further need of her crutches, having recovered the complete and healthy use of her limbs. This, of course, was no miracle; the cure could be explained by any candid physician. We here cite the case only for the purpose of showing that baptism is not, as some prejudiced physicians assert, unfriendly to health.

The legislature of Jamaica, in 1827, passed an act, the object of which was to break up the religious organizations which derived any support from the slaves. But the home government having disallowed the act, the news of this event no sooner

reached the island, than a storm of wrath burst forth from the benches of the colonial House of Assembly. The most virulent language was poured forth on the heads of "sectarian ministers," and of the anti-slavery leaders in England, such as Clarkson, Macaulay and Wilberforce. The ministers were summoned before a committee of the Assembly. Among others Mr. Phillippo was subjected to the most inquisitorial queries. The name of one of this awful committee was Capon. This man had made himself notorious, by the insulting remarks he had made to the missionaries and their wives. While Mr. Phillippo was under examination, Mr. Capon said, "Really, Mr. Chairman, this person seems to be trifling with us, and we are losing time. Ask him if he receives the offerings named from the slaves of his church. Yes or no?" (Haughtily casting a look at the sectarian parson.)

Answer: "As you, Sir," (looking at the questioner) "seem so anxious to know if I am in the habit of receiving presents from my congregation, I have no objection to say that I have not received any for some time except a *capon*, which a good woman brought me the other day." A suppressed titter followed, in which all joined except the questioner himself.

In 1829 he made a voyage to the United States, and was heartily welcomed and hospitably entertained by leading Baptists in New York, Philadelphia, Providence and Boston. In the year following he reported that since he commenced missionary work he had baptized nearly a thousand persons. In 1831, he visited England. While on board of the Irish packet, bound for London, he suffered much annoyance from his fellow passengers, who were mostly Portuguese refugees and Irish laborers. One amusing incident tended to relieve his vexation. At night he did not go to his appointed berth until all the lights were out. Having to step over a portly person who had stretched himself on the lower tier, he grasped the leg of a man who, as he for a moment supposed, had by mistake entered his own berth. His

exclamations awoke the sleeper beneath, who vociferated, "That is my leg. Please give it to me." He found that it was a cork leg and thigh, and that its owner was no less a personage than the Marquis of Anglesey, who had lost his leg at Waterloo, in leading that terrible cavalry charge which annihilated the French cuirassiers.

In February tidings reached England that the island was in commotion and that the Negroes of the parishes of St. James and Hanover had broken out into open insurrection. Mr. Taylor, the colleague of Mr. Phillippo, had been arrested, the new chapel in Vere razed to the ground, and no less than ten chapels and mission-houses had been destroyed by the enraged planters. A society, called "The Colonial Union," had been formed for the express purpose of destroying "sectarian chapels" and of preventing Baptists and other dissenting ministers from further preaching or teaching. At the same time they expressed the highest veneration for the Episcopal or established religion.

At the anniversary of the Missionary Society, which was held in London in June, 1832, Mr. Phillippo was one of the speakers chosen by the Committee to make an address on the strictly missionary aspect of affairs in Jamaica. The Rev. William Knibb, who had arrived from Jamaica a few days before, was by pre-arrangement with the Secretary, Mr. Dyer, assigned the topic of slavery in the island, the insurrection, and the sufferings he and his brethren had undergone. Mr. Hinton, in his *Life of Knibb* (p. 144), implies that Mr. Phillippo was silent on the horrors of slavery by reason of a desire to avoid the subject. But Dr. Underhill, in his *Life of Mr. Phillippo*, says that Mr. Dyer had previously selected Mr. Knibb to make an address on slavery. It appears, however, that Mr. Knibb's enthusiasm carried him so far beyond what Mr. Dyer deemed the bounds of expediency, that this judicious official actually pulled the skirts of the missionary's coat, with the result heretofore mentioned.

Mr. Phillippo left England for Jamaica in January, 1834. The vessel, like many others, was detained in the Channel by contrary winds. Mr. Phillippo gives a vivid picture of England as the world's great commercial centre, fifty years ago. At Rye he met no fewer than twenty-six missionaries of various societies, wind-bound like themselves. "We are now at length," writes he, "near the Needles, going along delightfully, all our sails spread. The morning is very fine and the wind fair. Upwards of three hundred vessels, many of which are now around us, are estimated to have left the Wight this morning. Governors for the East and West Indies, admirals, ambassadors, missionaries, emigrants, all proceeding to their several destinations. What a train of reflections do these circumstances create!" But what progress in England since that pleasant February morning! What advancement in all directions, as compared with the mummy sleep of many pagan lands. Let the modern English admirers of Gautama and Mahomet, if they dare, put China or Turkey instead of "Europe" in those lines of Tennyson:

"Through the shadow of the globe we sweep into the younger day;
Better fifty years of Europe than a cycle of Cathay."

The year 1836 was a time of ingathering for the churches of Jamaica. In March, 1837, there was reported 2,800 as the clear increase of their membership. In the year 1838 the system of apprenticeship was abandoned and the negroes set free. The British government spent more than twenty millions sterling in compensating the masters for their pecuniary losses; and on the first of August Jubilee services were held in celebration of freedom. Great was the exultation and great were the hopes inspired. But, as we have seen, Mr. Phillippo was to learn from painful experience that the crossing of the Red Sea was not immediately followed by a full preparation to enter the land of Canaan.

In 1842 one hundred and thirty-five persons were baptized on one occasion in the the sea near Brown's Town. The scene was one of unusual interest. The candidates walked in two processions down into the water, and two were baptized simultaneously by two of the ministers, while another stood on a platform near a table to direct the entire proceedings. Vast numbers of spectators, standing on the shore or sitting in boats, added to the magnificence of the sight. A picture of the scene, printed in oil colors by the inventor of the process, Mr. Baxter, was sold in England in commemoration of the event.

The years 1860 and 1861 were signalized by a great revival in many parts of the island. It did not come unsought. The more intelligent and zealous members of the churches *labored* for the promotion of this good work, night and day, through many months. The returns in 1861, from fifty-nine out of sixty-one churches, stated that 3,757 persons had been baptized and 1,570 backsliders had been restored, making a clear increase of 4,422 members. "It was," says Mr. Phillippo, "like a tempest passing over and with one blast purifying the atmosphere and calling into new life a thousand beauties over the Christian landscape. It gave a higher tone of piety to the churches generally, it excited attention, it induced prayer and unwonted zeal. In one word, it was an awaking from spiritual death." Let no one imagine, however, that the converts were hastily admitted to the churches. "In the admission of members," quoth Mr. Phillippo, "I hesitate not to say that we carry matters to an extreme. Seldom is it the case that we admit any one to communion under a probation of two years, whilst commonly candidates have been on trial three, four, five and even seven years.

In 1861 Mr. Phillippo baptized Mr. George W. Gordon, a mulatto, a magistrate, a merchant and large landed proprietor, who, though a Baptist in respect of the first Christian ordinance, yet continued his connection with the United Presbyterian Church. On the day of his baptism he thus wrote to Mr. Phillippo:

“This day the Lord witnesses the actions and motives of all of us who have made an open profession of him. * * * May his grace keep and defend me in running the race which is now before me.” He met with much persecution, and was denounced as a hypocrite and a troubler in Israel. Soon after baptism Mr. Gordon commenced preaching, and Mr. Phillippo advised him to organize a church. In 1863, Mr. Gordon was elected a member of the House of Assembly for one of the parishes.

The year 1865 will long be remembered in Jamaica for the high-handed proceedings of Mr. E. J. Eyre, acting Governor of the island. The disturbances of the time had been occasioned chiefly by heavy taxes, the excessive dearness of food, and inadequate wages. The negroes and their white friends petitioned the Lieutenant-Governor and the House of Assembly for some mitigation of the common misery, but instead of adopting measures for their relief, Mr Eyre circulated two placards falsely purporting to be the “Queen’s Advice.” Those placards were felt to be a mockery of their distress. The negroes were still more exasperated by Mr. Eyre’s injustice towards their friend, Mr. G. W. Gordon. He had complained to the acting Governor of the wretched condition of one of the prisons, the conduct of some of the authorities, and of the persecution from which the negroes were suffering. Mr. Eyre hated Mr. Gordon, because, having been removed from the magistracy by him, he had been reinstated in his office by the Duke of Newcastle, who was at the time Colonial Minister. Smarting under this humiliation, Mr. Eyre sought every pretext to ruin Mr. Gordon. Meanwhile, a riot having broken out at Morant Bay, it was suppressed by the authorities with horrible cruelty. With the approbation of Mr. Eyre, about a thousand houses were burned; six hundred men and women were flogged, the pain being intensified in some instances by fine wire inserted in the lash. At least four hundred and thirty persons were put to death. All this was the

retribution that was visited upon rioters who had not caused the death of a single one of their enemies.

The acting Governor caused Mr. Gordon to be arrested and tried by court-martial for treason; and, signing his death-warrant, had him executed; "on evidence which," as Lord Chief Justice Cockburn afterwards charged, "would not have been admitted before any properly constituted tribunal; evidence which, if admitted, fell altogether short of establishing the crime with which he was charged." He adds that Mr. Gordon was denied "that fair play which is the right of the commonest criminal." Mr. Phillippo says, in a letter written at the time: "Among the circumstances that attended Mr. Gordon's death was the long continued shocks of an earthquake which occurred in the morning and about the very hour of the execution. I was in my room at the time, almost petrified at the severity and length of the vibrations, though not knowing that it was the morning when the martyred spirit of my friend ascended to his blissful inheritance. Surely there is a God who judgeth on the earth."

The English government lost no time in appointing royal commissioners to investigate the affair. They proceeded to Jamaica and spent nearly two months in taking evidence. No attempt was made by Mr. Eyre to establish the charges he had so recklessly made, or, when challenged, to repeat them. The commissioners reported, among other things, that "the evidence, oral and documentary, appeared wholly insufficient to establish the charge upon which the prisoner took his trial." The outbreak had been falsely attributed to the Baptists, but Mr. Phillippo ascertained that of the number arrested on suspicion of complicity with the rioters more than thirty were Roman Catholics, twenty-six members of the Church of England, and only six were Baptists. One result was that Mr. Eyre was dismissed from office and called home to England. Numerous legal proceedings were instituted against him. But a committee of his

friends came to his defence, and spent about \$50,000 in procuring his acquittal. He is now living in merited obscurity, and has never since his return held any public position.¹

An event occurred in 1869 which caused no little joy to the Dissenters of the island. This was the disestablishment of the Jamaica Episcopal Church. The parish church of Spanish Town was the cathedral of the Bishop of Jamaica. His salary was £3,000 a year, which was paid by the British government. He lived in England, and was a retired invalid. He had delegated his duties to the Bishop of Kingston as his vicar. The latter, being paid from the island treasury, considered it prudent to reside in Jamaica. The whole cost of the establishment was about £40,000 a year. Mr. Phillippo took up the cause of disestablishment in good earnest, and was much assisted by the Presbyterians and Jews, who were among the more wealthy classes of the island. He published a collection of letters on the subject, entitled "The Practical Working of the Voluntary Principle in America." It had a wide circulation and did much

1. The conduct of British colonial governors towards Baptists affords a dismal record. We may instance the unjustifiable act of Gov. Slaughter, in having hurriedly ordered the execution, in 1691, in New York city, of Jacob Milborne, an "Ana-Baptist" and secretary under Lient. Gov. Leisler. This shameful crime was brought about by Mr. Robert Livingston, who in 1686 had received from Dongan, the Popish Governor, the grant of a large tract of land since known as Livingston's manor. On the accession of William and Mary, some of their Protestant friends in America had given it as their opinion that no such grants of a Popish King and Governor would be confirmed by the new Protestant King and Queen. As he had taken sides against William and Mary, and was known to have befriended the Jesuits (some of the effects of a French Jesuit having been found in his house); and to have espoused the cause of the Popish King, James II., he trembled for the safety of his manor, should his real character be discovered by the new Protestant sovereigns. And so, after Messrs. Leisler and Milborne were condemned by the special court of the Colony, he insisted, it seems, on their execution before a pardon could be obtained from England. Mr. Livingston was present at the execution, and on the scaffold Mr. Milborne turned to him and said: "You have caused the King that I must now die, but before God's tribunal I will implead you for the same."

service. We may add that Mr. Phillippo also composed a volume called, "Jamaica: Past and Present," which is marked by accuracy and fullness of information.

In 1872 he partially retired from the pastorate, and 1873 he celebrated the Jubilee of his ministry. The year following, he had to mourn the departure of his wife. In his memoir of her he begins by quoting the words of the bachelor author, Washington Irving:—"No one knows what a ministering angel the wife of his bosom is until he has gone with her through the fiery trials of this world." Perilous as the climate is to the English, she passed away at the ripe age of eighty-one, and the fifty-first of her married and missionary life.

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire more soft."

His own death occurred May 11th, 1879. He was, we are told, raising his hands as if to bless his people, but said, "Father, into Thy hands I commend my spirit," and passed away without a sigh. As an infant on his mother's breast, so he fell asleep in the bosom of his Lord.

In person he was of a comely presence, somewhat above the average height; in manners he was urbane and courteous. He was very considerate of the wants and feelings of others. Through the stormy period in which he lived, he maintained an intelligent moderation. The leading Abolitionists of England, who lived at a safe distance from the scene of strife, accused him of apathy and indifference. But his maxim was, that overdoing was undoing. Fifty years of toil for the salvation of the Negroes entitled him to be called their friend. His zeal in the work of education, and in the planting of free villages, was well directed and productive of the best fruits. To the last his mind preserved its early thirst for knowledge, and he was continually adding to his stores of information. Exceptionally, the old skin bottle did not fear the new wine. No wonder, therefore, that he

kept the respect, the good will, and the veneration of two generations of men.

The church in the parish of St. Thomas-in-the-Vale was planted amidst bitter persecution, by a colored man from one of our Southern States, George Give by name. Frequently he was seized by night, and cast into a dungeon, and his feet made fast in the stocks. Once he was so imprisoned in Spanish Town for four days. The sole offence with which he was charged was an attempt to minister to the spiritual wants of the slaves. But he was not to be silenced; and many hundreds were converted through his preaching. As a public profession was sure to expose both teacher and disciple to persecution, he held his meetings in caves of the mountains and in other unfrequented places, during the darkness of night. After a time a piece of land was privately bought, and a lonely hut built for religious services. The spot was surrounded with swamps, and hidden from the casual wayfarer by thick trees of the woods. But at length two white men discovered the retreat, and quickly levelled the little house with the ground. And yet George Give continued preaching as long as he was able. He died in 1826. Before his divine Master called him hence, the Rev. J. M. Philippo began to visit the parish. An attempt to erect a chapel on the same spot was opposed by one of the same men. He stopped the surveyor while measuring the land, and when the timber was cut down to put up the chapel elsewhere, he sent his wagons to carry it away. The rector of the parish and his vestry, by calumny and in every possible way, hindered his work.

When, in 1830, the Rev. J. Clark commenced his labors, there was no chapel to shelter the people from the sun and rain. His first sermon was preached under the shade of an orange tree, while the people found shelter under a booth of cocoa-nut and palm leaves. During the excitement of the insurrection of 1832, the people met together at the peril of their lives; some were shot for the crime of praying; the huts in which they assembled were

destroyed; the chapel which had been erected was set on fire, and many were severely flogged for daring to pray.

The mission in the Bahamas was commenced in 1833. There was known to exist a considerable number of Baptists in these islands, who traced their religious belief to the exertions of colored men brought from the United States at the close of the war of 1812. These sent communications to Jamaica, desiring further instruction in the Gospel; and accordingly the Rev. J. Burton was sent to labor among them. He found that little had been done for the religious benefit of the slaves. The church of England and the Wesleyans had confined their influence to the white and free colored population. Of the leaders of the little Baptist churches, only one could read. Mr. Burton states that the first prayer he heard, although offered by one the members of one of the most prominent churches in the colony, was partly addressed to the patriarchs, Abraham, Isaac and Jacob! Since that day the Baptist churches have grown in knowledge and numbers, so that in 1860 quite one-third of the entire population of these islands were attached to our communion. Missionary churches had been formed on eighteen islands, containing 2,656 members. The Baptist church in Nassau numbers upwards of seven hundred members. The business of wrecking, which is regulated by the colonial government, is the great support of the inhabitants. "Wrecks," said a former Governor, in his annual report laid before Parliament, "are the great and constant element of our trade and revenue."

The Baptist mission in Trinidad was formed in the year 1843, by the Rev. George Cowen, who commenced preaching the Gospel in Port of Spain. The first members of the church consisted of a few immigrants from North America and Sierra Leone. In 1846 the church was reinforced by exiles from Madeira, driven thence by the priests of Rome. In 1860, when Mr. and Mrs. Underhill visited the island, they met with some excellent persons among the colored members of the church. One woman, the offspring of a negro and a North American Indian, having

the color of the former and the features of the latter, was very devoted to the advancement of the Christian faith. She obtained a livelihood by the cultivation of a piece of ground a little way out of town. Poor as she was, she never came to public worship on Sunday without a gift in money to the cause of Christ. *That* she would not omit; if she had nothing to sell from the produce of her garden she would cut a few bundles of grass from the wayside and carry them to market, that she might be provided with her gift. The story of Maria Jones, another member, is of deep interest; but we will only relate how, after a long journey, she arrived at the primitive faith. When she first made the acquaintance of the missionary she was a consistent member of the Scotch Presbyterian mission. She desired to be baptized “in same fashion as Jesus he own self.” This privilege could not be denied her. As she came out of the water she said: “I baptize four times now, but only one time right.” Her first baptism was in Africa by those who stole her, the second by a priest of Rome on her arrival in the island, the third on joining the Scotch Church.

The mission in Hayti held its first service in 1845, but it was not until 1848 that it began to attract much public attention. In the previous year several converts had been baptized, but owing to opposition which had arisen in the dark days which followed the election of General Soulouque, the Nero of the West Indies, who became President in 1847, the Baptist missionary deemed it prudent to administer the ordinance in sequestered places. One of these more retired baptismal occasions took place near the close of the year 1848, some fifteen miles from the church in Jacmel, near a mountain village. The six converts, with their friends, met before the dawn, in the brilliant moonlight, and after prayer were baptized into Christ, amid the deep calm of the mountain solitude. There were no chapel walls, save the lofty precipices which towered almost perpendicularly around them. The baptistery was a tranquil pool which the river had made in its winding course around a small bend at the

foot of the mountain. With supplication and songs of praise the first fruits of the Haytien mission were there offered to the Lord.

III.

A retrospect of British Baptist missions shows that the three years 1815-16-17 were marked by large accessions to the churches in India. Four hundred were reported as having been added during that short period, while the total membership was not less than twelve hundred. So far had the work of translation gone, that the Word of God was published in the language of almost every people, from China to the borders of Persia, comprising, it was estimated, nearly one half of the human race. From this time until the year 1842, little or no progress was made among the British Baptists in India; for at the semi-centennial jubilee at Kettering, it was reported that the churches of the East Indies had a membership of only 1,278. Indeed the interest of British Baptists had become more enlisted in behalf of the West Indies. Already the number in Jamaica was 32,000; in the Bahamas 1,176; and in Central America, 132. During the Jubilee year, £33,000, or \$165,000, were raised, by which a heavy debt was removed, a new mission house erected, and new missions commenced in Trinidad and Hayti.

The first generation of the friends of missions had long since passed away. Only one of the founders of the mission survived—the venerable Reynold Hogg. He was present at the celebration, and although at the age of ninety, he joined, as one whose youth was renewed, in singing the Jubilee songs and in seeing bright visions of the future progress of the Mediator's Kingdom.

During the next quarter of a century, from 1843 to 1867, the membership in the East Indies had risen from 1,278, including about 300 Europeans in separate fellowship, to 2,300; showing a gain of more than 1,000. In the West Indies, exclusive of Jamaica, this period commenced with 1,580 members and closed with 3,200. In Jamaica, the number had decreased from 32,000 to 24,000. A considerable number had been received into fellow-

ship, but the ravages of cholera and small pox had proved fatal to about ten per cent. of the native Christians, and threatened to depopulate the island.

One hundred new missionaries had been sent from England, making a total of two hundred and twenty-nine since the formation of the society, and there were about three hundred native evangelists employed. There were at the close of this period stations in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany and Norway.

Since this date British Baptists have established missions in Rome. Rev. James Wall is employed there by the Particular Baptists, and the Rev. N. H. Shaw by the General Baptists. According to the summary of statistics for the year ending March 31st, 1880, there are sixty-eight missionaries wholly supported, and fourteen partly supported by the funds of the society, and fifty-seven pastors of self-supporting churches. There are two hundred and forty-one evangelists, four hundred and seven stations, and 33,805 church members.

It ought, in justice to the liberality of British Baptists, to be added, that they have never confined themselves in their donations to the missions of their own societies. Their hands have ever been open to assist many other missions scattered over the continent of Europe, notably in Italy, in Spain, in France and in Germany. Mr. Oncken, of Germany, has had to pass much of his precious time in Great Britain, begging for the German missions; and his British brethren have never grown weary in responding to his calls. Mr. Van Meter likewise has often visited England to solicit aid for his missions in Rome, and his present undenominational mission in that city is partly supported by his British friends.

The missionaries of the British Baptists have recently been exposed to the interference of the French government in opposition to evangelization on the Congo. M. de Brazza, formerly

in the employ of Mr. Stanley, who is the agent of the International African Association established under the presidency of the King of the Belgians, left the service of the association, and making a treaty with King Makoko in the interest of France, went home and enlisted the French in the project of establishing a protectorate over the valley of the Congo. In the Spring of 1883 he returned to Africa with gunboats, a small military force, and a large number of rifles and sabres. He took possession of Brazzaville, proposing to make it the eastern terminus of a road, laid out on paper, following on a line westward to the coast. Mr. Stanley had previously built a road, commencing one hundred and fifteen miles above the mouth of the Congo, along a section of the river, of about two hundred and fifty miles, which is not navigable, and terminating at Stanley Pool. Thus overcoming the rapids and cataracts, commerce finds an unobstructed channel of trade one thousand miles long. Mr. Stanley's route has the advantage of the navigation of the lower section of the Congo, which is open to the largest steamers.

The great centers of manufactures and commerce in England take a lively interest in opening new markets on the rich and almost endless shores of this river. On the 3d of April, the British House of Commons was occupied with an animated debate on the claims of Portugal to dominion over the countries adjacent to the Congo, extending over the western coast of Africa between the fifth and eighth degrees of south latitude. From the parliamentary discussion it appears that the Portuguese rule in that region is very unjust, oppressive and corrupt, taxing trade with extortionate duties and fees, inhumane in dealing with the natives, and engaging in the slave trade, in violation of treaties with other European powers. This trade is kept up particularly between Angora and the island of St. Thomas. The slaves are carried out from the shores on lighters and then transferred to the Portuguese steamships bound for St. Thomas.

The English people appear to be opposed to Portuguese domination, and especially the Baptist missionaries. Mr. Jacob Bright, speaking on their behalf during this debate, said:—"The missionaries also have to be considered; and among these the Baptist mission is prominent, with many establishments in that part of Africa. This body is influential, and is guided by men of great intelligence; and they too view the possibility of the treaty with very great fear and anxiety. One of the men most closely connected with missionary work in Africa has said that what the missionary societies have to apprehend from the Portuguese is the adoption by them of the same aggressive and persecuting policy that they have followed invariably in Africa, wherever their power has been felt."

In 1884, the terms of a treaty were settled between Great Britain and Portugal, but it was not ratified by the former power, on the ground that it was not approved by the other powers that had commercial intercourse with stations on the Congo.



A Devotee's Leap.

CHAPTER XLIV.

THE ASSAM AND TELUGU MISSIONS.

I.—Assam Mission.—Description of the Country.—Changes of Government.—The Tea Plantations.—The Qualities and Uses of Assam Tea.—The Motive of Early Missionary Explorers.—The First Mission.—First Mission of the American Baptists.—Milton Quoted.—The Nagas.—An Orphan Home Blessed.—One of the Orphans a Pastor.—An Association Organized.—Mrs. Brown's School.—The Garos.—Their Religion.—The Scattered Leaves of a Tract.—The Kohls.—Rev. William Ward.—Sunday on the Tea Plantations.—Narcotics and Alcohol.—**II.**—The Telugu Missions.—Teluguland often Scourged with Famine.—Account of the Last Great Famine.—Astronomical Warnings.—The Origin of the Telugus.—History and Character.—Beginning of the Baptist Mission.—Early Versions of the New Testament.—Rev. Mr Sutton.—Rev. Mr. Day at Madras.—At Nellore.—Action of the British and Foreign Bible Society.—Shall the Mission be Abandoned?—Answer in the Negative.—The Question of Retreat Again Raised.—Again Decided in the Negative.—Dr. Smith's Poem, "The Lone Star."—Mr. and Mrs. Jewett's First Visit to Ongole.—An Awakening.—Once More is Raised the Question, Shall the Mission be Abandoned?—The Coming of Mr. Clough.—Tokens of Reward.—Mr. and Mrs. Timpany.—The Property of the Church in Ongole.—The Jeremiahs Begin to Rejoice.—Other Awakenings.—The Famine.—Great Ingatherings.—Dr. Smith's Poem, "Faith's Victory."—The Brownson Theological Seminary.—The Canadian Baptist Mission.—Sketches of Dr. Jewett and Mr. Clough.—The Future of the Telugus.

I.

ASSAM is the outlying province of British India to the northeast. It comprises that part of the valley of the river Brahmaputra which lies between 22° and 28° north latitude and between 90° and 98° east longitude. It is bounded on the north by the lower Himalayan ranges, which separate it from Bootan; on the east by the wild forests and mountains of Tibet; on the south by Burmah; on the west by Bengal. The chief towns are Gowahati and Sibsagor. At the census of 1871 Assam contained 1,820,273 followers of Brahma, 250,470 Mahometans and 1,788 Christians.

During Mahometan supremacy in India, Assam, though frequently invaded by the armies of Islam, almost always maintained its independence, until near the end of the last century, when it was conquered by the Burmese. It was ceded to the British in 1826. About the middle of the 17th century the king of Assam became a convert to Brahminism. The Christians are most numerous in the district of Cachar. The Bengali inhabitants chiefly occupy the western portion, while the Assamese and Indo-Chinese occupy the northern and upper part of the valleys of the Brahmaputra.

This province is chiefly known in Europe and America for the tea which it produces. This kind of Indian tea is strong and pungent. In England it is in great demand for mixing with other varieties. According to a British handbook on the art of tea-blending, it may be advantageously used in eleven out of nineteen mixtures, the formulas of which are given. Assam is the native home of both the black and green tea plants which are now so successfully cultivated. The first twelve chests of tea were sent to England in 1838. In 1881 the crop of the principal commercial association engaged in its culture amounted to 280,000 pounds. Since then this industry has rapidly increased. The returns of 1871 show an increase of 1,963,881 pounds in a single year. Since 1874 Cachar has been annexed to Assam, and the statistics of tea cultivation in this province include teas from the former district, which are different from those of Assam proper. The leaf is darker and not so pungent. Comparatively, the tea plantations occupy but a very small area, but the hot, moist climate and rich soil are said to combine nearly perfect conditions for the growth of this plant. The teas of Assam bring higher prices in London than those of China.

One motive in sending missionaries to Assam was the same as that which Dr. Carey had entertained. This was to seek an entrance to China by way of the paths of the inland trade. The plan was to establish a chain of missionary posts on the

western frontiers of China, commencing in Siam and stretching northward into Assam. The mandarins had practically shut the ports of the empire against the commerce of almost all Europe; but it was hoped that, protected by the East India Company, our missionaries might join the caravans that yearly passed the Great Wall and thus plant the religion of Christ in the interior of China. "The ships of the desert," it was supposed, would be able to carry the treasures of divine truth into a vast empire from which the ships of the sea were debarred. It was in pursuance of this project that Mr. Kincaid, in 1837, ascended the Irrawaddy as far as Mogaung. He entered Assam, but was, as we have related elsewhere, unable to reach his destination.

The first practical aid in the establishment of a mission in this remote region was given in 1834, by Captain Francis Jenkins, the British Commissioner residing at Gowahati. He invited American missionaries to come and settle in Assam, offering to contribute a thousand rupees in support of the first missionary, and a thousand more for the establishment of a printing-press.

American Baptists entered this field in 1835. Messrs. Nathan Brown and O. T. Cutter, who had been four years missionaries in Burmah, set out on the waters of the Brahmaputra to find a place to commence a mission in Assam. After a voyage of four months they reached Sudiya, a town in the northeastern part of Assam, the chief village of a district of the same name, and only two hundred miles from Yunnan, a great Chinese centre of trade. In the year following (1837) they were joined by Mr. Bronson.¹ At the close of the same year they commenced public worship in the Assamee language. A cloud had for some months rested over the mission, by reason of a deplorable accident which had put an end to the life of a young missionary who was coming to their assistance. He had reached India and was ascending the Brahmaputra, in July, 1837, when a tree on the banks, loosened at the roots by the risen waters of the rainy season, fell suddenly across his boat and killed him. Thus,

1. See Appendix, 7.

while in sight of the pagan temples of Sudiya, the young and hopeful missionary, Jacob Thomas, was unexpectedly called away to Jerusalem the Golden. Too apt are we to forget the great truth whereof Milton so grandly reminds us :

* * * * “ God doth not need
 Either man’s work or his own gifts ; his state
 Is kingly : thousands at his bidding speed,
 And post o’er land and ocean without rest ;
 They also serve who only stand and wait.”

In 1839 the station at Sudiya was abandoned on account of a disturbance in which several chiefs were killed, and the inhabitants were entirely dispersed. The missionaries, followed by the military and civil officers, settled at Jaipur, three days’ journey south-west of Sudiya. The latter village, at that time abandoned to wild beasts, has since recovered its prosperity.

In 1840 Mr. Bronson established a mission among the Nagas, one of the hill tribes. The year following, Mr. Barker commenced the mission at Sibsagor. In 1841 Mr. Bronson removed to Nowgong, where he baptized the first Assamese. His pagan name was Nidhi-Ram. On becoming a Christian he dropped the name Ram, one of the names of the Hindu god, Rama, and substituted the name of the Cambridge deacon, Levi Farwell. He was afterwards commonly called Nidhi Levi. In 1843 was established at Nowgong an institution for orphans, which was in a few years filled with orphans from every part of Assam. This asylum continued to flourish for twelve years. A number of its inmates were converted. In 1847 a Mahometan was led to Jesus, and baptized at Gowahati with seventeen others.

The work done at the Orphans’ Institution was very fruitful in later years. Mr. Whiting, the missionary at Gowahati, being compelled to return home, was very desirous that some one should take up the task he had laid down. A gracious Providence had provided for the emergency. Mr. Stoddard had baptized a native boy of twelve years, from the Orphans’ Institu-

tion. He had grown up a scholar and became a government officer at Gowahati. He was earning twenty dollars a month. He voluntarily resigned his office and accepted a call to the pastoral care of the church, receiving as his salary seven dollars and fifty cents a month. "Can you hold on till some one arrives?" inquired Mr. Bronson. The reply of Kandura (his name is suggestive) was "My wish is to hold on till death."

Mr. Brown translated the New Testament into Assamese, and an edition of it was printed by Mr. Cutter. In 1851 a second and corrected edition was published. These missionaries published, in January 1846, the first number of a monthly religious and literary journal called *Orunodoi* or "Rising Day." It gained wide circulation among the natives, and is still published. It has been found to be a more efficient agency than ordinary tracts.

Mrs. Brown returned to the United States, where she arrived in February, 1846. She urged the importance of speedily reinforcing the mission, and accordingly Messrs. A. H. Danforth and Ira J. Stoddard were sent out the same year; the former to join the station at Gowahati, the latter going to Nowgong. In 1850 Mr. Barker, the founder of the mission at Sibsagor, set out for home in search of health, but died while the ship was plowing Mozambique Channel, and was buried beneath the furrows of the sea. But the space thus made in the missionary ranks was at once providentially occupied. Only a few days after the death of Mr. Barker, there was baptized Mr. Dauble, a German missionary who had been employed under the patronage of the venerable Basle Society. He lived to toil for three years with great earnestness.

About the year 1850 the prospects of the mission in Assam began to brighten. There were seen here and there signs of a refreshing from the presence of the Lord. The natives would now come twenty miles to Gowahati to obtain Christian books and tracts. At the close of the year, Messrs. Ward and Whiting entered the field. At a meeting in October, 1851, an Association

was organized and seven native assistants were set apart to its service.

Special blessing attended the labors of the teachers in the mission schools. In 1852 two of the oldest members of Mrs. Brown's school in Sibsagor were converted. Their joy was the means of awakening the four next younger. The work was marked by much secret prayer. Mrs. Brown found that when she left the school for a short season they would separate and each find some spot where she might pray alone. The next year was also signalized by conversions in this school. A few years later, ten were hopefully converted, and Mrs. Brown had the joy of knowing, before she died, that all who had been under her care in the school had become Christians. There were likewise revivals in the schools at Nowgong and Gowahati.

The climate of Assam, in spite of the rapid flow of its streams and its hilly and elevated position, has not proved friendly to the health of our missionaries. Mr. and Mrs. Cutter, Mrs. Brown, Miss Bronson and Messrs. Tolman and Scott, either suffered from sickness, were driven home, or died on the field. Mr. Brown was enabled to remain, with short vacations, for twenty years, but in 1855 he also was forced to return to America in search of health. Before he left he had repeatedly revised his Assamese New Testament, and had translated Genesis and some other portions of the Old Testament.

In the year of 1856 the Sun of Righteousness began to dawn on a race of mountaineers in Southern Assam, called the Garos. Their religion is a mixture of Shamanism and Brahminism. Some of them worship the sun and moon; others adore Shiva as the supreme god, while others offer sacrifices to a household god called Deo-Kora. It is a small dish of bell-metal with embossed figures, hung up in the houses. The Garos believe that while the family are asleep, the Deo, or figure of the Kora, goes forth in search of food and then returns to its Kora to rest. All their religious ceremonies are commenced by a sacrifice to

the sun or moon, Shiva or the Deo-Kora, consisting of a bull, goat, hog, rooster or dog. They also formerly hung up in their houses the heads or skulls of their enemies, as offerings to the Hindo goddess, Durga. Although they had promised, in a treaty with British India in 1848, to abstain from hanging up human skulls, yet a party of them, in May, 1860, descended into the plains and murdered sixteen natives. Their object, it is said, was not so much plunder as human heads to offer to Durga.

The heralds of salvation found their way among the mountains of the Garos along a very obscure and circuitous path. In 1856 a British Baptist missionary, Mr. Biron, while on a tour through Assam, stopped to preach at Gawalpara and to distribute tracts. No immediate fruit appeared, and he went his way. The tracts were torn in pieces or sold for waste paper, or swept out in the mud. There were at this time ten Garos in the Government school, and some of them had learned to read Bengali. One of them, Omed by name, had received from the British missionary a tract and a copy of the Psalms. Shortly after, he enlisted as a soldier and was sent to guard an empty mission-house, which was in course of preparation for a British officer who had lately rented it. In sweeping out the house, some torn leaves of paper had shared the fate of the dust. The guardsman, having plenty of leisure, picked up one of the leaves and began to read. He became convinced that the leaf contained very important truth, and sought among the native Christians more books. He told two other Garos about the treasures he had discovered. These also were converted. At length, in 1863, Omed and Ramkhe were baptized; they put themselves under the instruction of Kandura, and a year later both went forth as missionaries to their own people. Omed, like Kandura, had been in the employ of the Government, but he too sacrificed his income to the furtherance of the Gospel.

Three years passed before another of their tribe was baptized. Soon after, eight others followed his example; then came such a

storm of persecution as drove the little company of disciples from their native mountains to the valleys of Assam. Omed stationed himself by the side of a path along which his fellow hillmen passed to market, and built himself a hut of grass. Here he had lived for a year when he was visited by Mr. Bronson, who assisted in organizing a church of forty members. The little settlement became a place of refuge for persecuted Garos, and in no long time grew to be a village called Rajamala. Omed used every opportunity that was given him to visit his friends who still remained among the mountains. Mr. Stoddard made a tour among the Garos in 1868. He was very cordially welcomed by one of the chiefs, who erected a building in a grove as a temporary meeting-house. Here thirteen Garos confessed Christ. At another place where he preached a few days later, he baptized twenty-five more. The number of Garo converts soon increased to eighty-one. A little later in the same year, twelve more converts confessed Christ. One of them, we are told, was a woman who came eight miles, bringing a large infant on her back, and sometimes fording streams almost up to her shoulders. Mr. and Mrs. Stoddard established themselves at Gowalpara for the purpose of evangelizing these Garos. In 1869 the mission reported a hundred and forty Christians, five churches and eight native preachers. The work of grace extended on the right hand and left, while the temporal prosperity of the people kept pace with their growth in Christian faith. Thus, the wealth of one village increased four-fold during the two years wherein they had dedicated themselves, their services and their possessions to the God of gods. Schools were opened, and, out of a school of twenty-eight young men, five-and-twenty were converted and baptized. The report for the year 1873 speaks of the opening of seventy additional villages to the progress of the Gospel; and Gowahati had, it was said, begun to vie with Gowalpara as a centre of Garo disciples. At the close of 1874 the number of Garo church-members had come to be about four hundred. In

1875 an advanced station was planted at Fura, a hundred miles further among the mountains, in the heart of the Garo region, and the principal village of the tribe. At the meeting of the Garo Association in 1876 the aggregate membership reported was 488. At the second meeting of this Association, two hundred delegates were present and it was announced that the four Gospels had been translated by Mr. Keith.

At this time a tribe from Central India, the Kohls, appear on the horizon. They are natives of Chota Nagpore, an extensive plateau, an offshoot of the great Vindhyan range, and said to have been a portion of the great Dandaka forest. It is on all sides difficult of access and over two thousand feet above the level of the sea. It lies between $21^{\circ} 30'$ and $24^{\circ} 30'$ North and $81^{\circ} 30'$ and 87° East. The population is composed of over two millions of native tribes and about a million and a half of Hindus. The greater part of the country is now directly under British rule. German missionaries fixed themselves among this people in 1845. They first attracted the attention of our missionaries as laborers in the tea-gardens of Sibsagor. In 1875 some of them were baptized, and two years later they were provided with two unordained Kohl preachers. The church at Sibsagor, which numbered in 1881 one hundred and ninety-two members, is composed chiefly of Kohls who are employed in the tea gardens of the vicinity. The superintendents of these gardens pronounce Christian Kohls as the best laborers in their employ, and they are desirous of hiring more of them. They are noted for habits of neatness and sobriety. They have recently built a new chapel entirely at their own expense.¹

The Garos make up the principal membership of the church at Gowahati, of which Kandura is still the pastor. The number of members in 1881 was six hundred and fourteen.² The statistics of the Assam missions for the same year are as follows: seventeen missionaries (nine ordained and eight unordained); churches,

1. See Appendix, 8.

2. See Appendix, 9.

twenty-nine; baptized during the year, two hundred and thirty-nine; total membership 1,765.

The Rev. William Ward, D. D., of the Assam mission, was born in the State of New York, educated at Hamilton, and went out to the East in 1850. He twice visited this country in search of health. In 1872 he went forth for the last time, with renewed energies, to his field, and ardently hoped to be spared to preach Jesus for many years. But his hope was soon exchanged for the near prospect of being forever with the Lord. He died in Assam, August 1st, 1873. Among the monuments of his missionary usefulness is the mission chapel at Sibsagor. It was built in 1865, by local subscription, through the exertions of Mr. Ward. It is constructed of thick walls of masonry, and affords sitting room for several hundred people.

One discouragement, to the missionary who labors in the vicinity of the tea plantations, is the desecration of the Lord's Day. The manufacture of tea, we are told, requires Sunday work. A tea-planter¹ of much personal knowledge (apparently a Roman Catholic) makes the following confession: "It is an unfortunate fact that tea-firing must be conducted on Sunday as well as on any other day, and men of conscientious scruples concerning the strict observance of the day of rest have either to work or throw up their billets. Tea plucked on Saturday would not keep over until Monday, and must be fired on Sunday. If there were no plucking on Saturday, two days out of seven would be lost; and no industry can exist under such conditions. We were one hundred and twenty miles from Debrooghur, and saw the padre, on an average, about twice a year. Clergymen, except at stations, are few and far between in this benighted country."

The chewing of the betel-nut is carried to great excess. The hard nut files the points of the teeth down and makes them very

1. *A Tea-Planter's Life in Assam*, by Geo. M. Barker, pp. 243-244 (Calcutta and London, 1884).

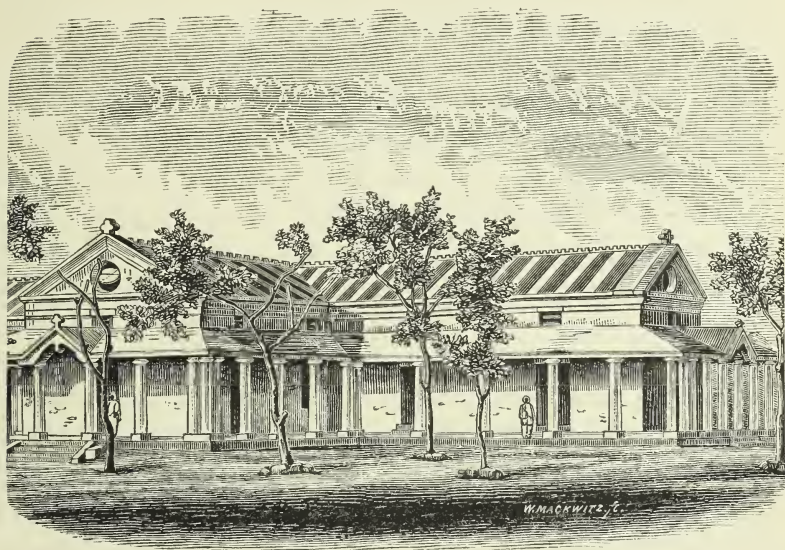
short. They also chew opium. Under its influence, we are told, some men can work much better for a short time; on others the stimulating result is not noticed, but they become heavy and bereft of all powers of enjoying life. The small land-owners indulge not only in these practices, but in smoking the pipe, called hubble-bubble. Of late an additional cause of demoralization has been introduced. Formerly a great obstacle was placed in the way of obtaining a license to sell intoxicating liquors. Each populous village was allowed by the government to have only one licensed retailer of alcoholic drinks. Recently, however, the cost of a license has been greatly reduced, and liquor shops have been permitted to multiply. The tea-planters are among the first to complain of this new license, not because as a class they care for the souls of men, but for the reason that it threatens to make their business unprofitable. Near many of the large tea gardens liquor shops have been set up, so that the coolies employed in the gardens are at night tempted to drink to intoxication, and often to incapacitate themselves for to-morrow's work.

II.

The land of the Telugus has for many centuries been periodically scourged by famine. In the year 1770 one-third of the entire population of Lower Bengal perished for want of food. In the Ganjam district of Madras 11,000 perished. In 1833 a famine in the Madras collectorate, Guntoor, swept away 150,000 human beings. The famine of 1866 destroyed nearly one-half of the inhabitants of Ganjam. Orissa has been repeatedly visited with this scourge; in that of 1866 it is estimated that not less than one-fourth of the population were starved to death. But the famine which is still so fresh in our memories occurred in the years 1877-8. It visited Bombay and Mysore, but was most severely felt in the Presidency of Madras. It was caused by the failure of the periodical rains of 1875, '76 and '77. The total area affected by it in Madras was 84,700 square miles, con-

taining a population of 19,000,000. During the year 1877 the price of rice and other grain rose to four times its usual value.

In July, 1877, a meeting was held in the city of Madras, in which it was resolved to telegraph an appeal to England for private help. Large and timely contributions came in response to this call. In February, however, the government had established relief works, where all such as were able could earn their bread. Messengers were sent to all the villages to invite



Telugu Mission Chapel at Ongole.

the starving people to resort to the canals, tanks and roads where work could be found. Such as were able to travel were supplied with the means of subsistence while on their way to the places of labor. Relief camps were likewise established at many places for the multitudes of aged, sick and famishing people who were unable to do any work. In the month of September, 1877, there were a million of helpless persons supported in these relief camps. In order to feed the famishing, the Governor of Madras was authorized to commence work on the canals, tanks

and roads of the Presidency. These canals are of three kinds—for irrigation, for traffic or for both. The two on which the Telugus chiefly labored during this famine were: the South Coast canal, from Madras southwestward to Sadras, and the Buckingham canal, from Madras northeastward to the delta of the Kistna. Both of these are for navigation, and skirt the coast of the Bay of Bengal. The latter, which is about three hundred English miles long, was finished during the famine. At the season of greatest destitution, a million of men, it is estimated, were employed on these and other public works.

Children were among the greatest sufferers from this visitation. For these, “day-nurseries” were arranged. A clear idea of the way children were fed is given by the Rev. A. D. Rowe: ¹ “It was my privilege and pleasure to superintend for a while the feeding of about five hundred children, in seven different villages. The way it was done is this: In a village where there were, say sixty destitute children, we supplied daily about thirty pounds of rice and a pound of salt. The rice was boiled in two or three large earthen vessels with a good supply of water. It was then distributed among the children, who sat in a row, each behind his little earthen dish. It was plain fare, it is true, but it was a good deal better than nothing, and the children were exceedingly glad to get it. The cost of this boiled rice was two cents a day for each child. The entire cost of the government for feeding a famine pauper was probably not more than a few cents a day, and yet this famine cost the Imperial treasury nearly £10,000,000. * * * To these must be added about £800,000 in the way of private donations which were sent from England and America.”

The food supply came principally from other parts of Bengal and from Burmah. Steamers and sailing vessels for a season

1. *Every-day Life in India*, pp. 339-349; also *From Darkness to Light*, by the Rev. J. E. Clough, pp. 171-182.

brought daily to the port of Madras 3,500 tons of grain. The lines of railroad branching from the city groaned day and night under the enormous freight of grain. So engrossed were the railroads and telegraphs by this service that no passengers could be sent and no private telegrams dispatched. Yet, after all, we are told that more than two millions perished. Among these were about four hundred Telugu Christians.

This calamity, like every other adversity, had a two-fold effect. It drove some to Christ, while it hardened the hearts of others. The Brahmins and Mahometans invented falsehoods wherewith to calumniate the missionaries and their British co-laborers. Some fathers and mothers were tempted to starve their children almost to death for the purpose of appealing to the sympathies of the almoners and agents of relief. Many honest working people were driven to beggary and stealing, so that when plenty returned they had formed the habits of tramps and sneak-thieves. Their property all gone, their health broken and their situations lost, they found it difficult to resume their former occupations.

The women of Madras must have suffered exceedingly, as the following facts evince. A very large amount of jewelry and personal ornaments were offered for sale at the Presidency Mint. The value of silver ornaments that were tendered from January to October, 1876, averaged from £300 to £600 monthly, and this rose in November to over £6,000. In May, 1877, it had reached the enormous sum of £80,000.

The causes of famines have been reduced to ten—excessive rain, severe frost, drought and other meteorological reverses, insects and vermin, war, bad farming, lack of transportation, government interference with demand and supply, including a debasement of the currency, private greed, embracing speculation, “making corners,” and the misapplication of grain in distilling, and denuding hills and mountains of their growing timber. But it is a very instructive fact that science is not

seldom confounded in its attempts to foretell a famine. In 1877 Messrs. Lockyer and Hunter published¹ a very elaborate article to show that the amount of rainfall depends on the energy and activity of solar forces. As the moon governs the tides, so, according to these men of science, these forces of the sun falling at different times on different points of the aerial and aqueous envelopes of our planet, thereby produce currents of the air and of the ocean; while by acting on the various forms of water which exist in these envelopes, they are the fruitful parents of rain and clouds and mist. Nor do they stop here. They affect in a most mysterious way the electricity of the atmosphere and the magnetism of the globe itself. For many years it has been observed that spots on the sun indicate that all these phenomena ebb and flow once in eleven years.

It is very remarkable that Mr. Lockyer, by astronomical observations of the sun-spots in England, and Mr. Hunter by meteorological observations at Madras, have reached the joint conclusion that there is the least rainfall at Madras at the very time when the sun-spots indicate the least activity and energy of the solar forces. Thus the five Madras famines since 1813 have corresponded with the minimum of sun-spots. One exceptional case has occurred since the institution of rain-gauges. This took place in 1843. It was a sporadic rain-storm, coming before the regular southwest monsoon. So true it is that science is still outwitted sometimes. Our daily observers of the weather are very sagacious, but they once in a while prove false prophets. As Admiral Fitzroy says, an unforeseen downrush of air from a higher region of the atmosphere occasionally disturbs the lower currents and so disappoints the expectations of science.

The Telugus are found chiefly in the Presidency of Madras. In particular, they inhabit the eastern coast of Southern India for five hundred miles, from Pulicat, a little north of Madras, northeasterly to Chicacole. They reach Orissa on the north,

1. "Sun-spots and Famines," in *Nineteenth Century* for Nov., 1877.

occupying the northern Circars and parts of Hyderabad, Nagpur and Gonwana. The most western place at which the Telugu, or Telinga, is spoken is the small town of Murkundah, about thirty miles west of Beeder. At the south of them the Tamil is spoken. The two languages are of the Dravidian family, and are, it is conjectured, of Scythian origin. The Tamils and the Telugus are supposed to have occupied their present territory before the tribes speaking Sanskrit invaded and conquered Southern India. The Tamil tongue is richer in literature, having been cultivated as early as the ninth century; whereas there is no literature in the Telugu older than the twelfth. The latter, however, is spoken by 14,000,000 natives, while the former is spoken by only about 10,000,000. The Telugu tongue surpasses the former in euphonic sweetness. It is the



Village Costumes, Southern India.

Italian of India. The Telugus are also more inclined to emigration, and are scattered through Burmah and other parts of India. They were a warlike race, and formerly invaded the possessions of the Tamils and Canarese. They, too, were exposed to invasion. The whole face of Telugu-land is dotted with old hill forts. Every important village has its little fort, and in

most of the smaller villages round towers command the doors of all the houses. In the construction of the best residences everything was sacrificed to strength, security and defence. A considerable part of the army with which Lord Clive fought the battle of Plassy was composed of Telugus; and they carry the palm among the Sepoys of to-day for good behavior, discipline and solid steadiness. In regard of intelligence, migratory habits, secular prosperity and forgetfulness of their native land, they are, we are told, the Scotchmen of India.

The Serampore brethren were the first to give the whole of the Scriptures to the Telingas. As early as 1805 they commenced the translation of the New Testament, and in 1809 they had finished it and a part of the Old. These were printed between the years 1817 and 1821. While the Serampore version was in progress, the London Missionary Society, with characteristic lack of comity, engaged two missionaries and a pundit to make another version. In 1810 it was given out that this version had proceeded as far as the end of First Corinthians, but when it came to be printed at Serampore in 1812, it was found that the first three Gospels were the only portions that were fit to be printed. Mr. Pritchett issued a Telugu New Testament in 1819, but dying soon after, Mr. Gordon, in 1823, offered to the patronage of the Pedo-baptists of India another version, and it was agreed to receive it in place of the former; but, after the death of the latter in 1827, it was found that Mr. Pritchett's version was, after all, more correct than had been supposed, and it was again adopted as the received version. The recent renderings of the Rev. John Hay, of the Madras Auxiliary Bible Society, were not long since published to the world in consequence of the adverse criticisms of the Rev. A. V. Timpany. This society, professing to be non-sectarian, have circulated a Telugu version of the New Testament, in which baptism is translated by a native word signifying *ablution*, and "into" is rendered *near to*, while in rendering the Great Commission (Matt. 28 : 19-20), baptism (or

rather ablution), is put before discipling, so as to favor the sprinkling of unconscious or crying infants.

American Baptists were advised to enter this field by the Rev. Amos Sutton, of Orissa, of whom we give some account in our chapter on the missionary doings of the General and Free-Will Baptists. Mr. Sutton had married Mrs. Colman, the widow of the Rev. James Colman, one of our earliest missionaries to Burmah, and had come to America, partly because of the ill-health of his wife, and partly for the purpose of enlisting the Free-Will Baptists of this land in his work in India. At that time, 1835, there was only one missionary in all Telugu-land. Sickness and death had left these millions of idolaters almost without any means of obtaining the glad tidings of salvation. But at the meeting of the Triennial Convention at Richmond the same year, steps were taken to enter this field. The Rev. S. S. Day and wife, and the Rev. E. L. Abbott, along with Mr. Sutton, Dr. Malcom, and a large re-enforcement of missionaries, embarked at Boston September 22d, 1835. On their arrival in Calcutta, Mr. Abbott was induced to go further east and labor among the Karens, while Mr. and Mrs. Day settled at Visagapatam. But finding a British missionary already fixed in that city, he returned to the northeast a short distance, and established his mission at Cicacole. After making excursions into the interior, and opening schools at his station, Mr. Day went to Madras to meet Dr. Malcom, and, after consultation with him, concluded to settle in the suburbs of that city and toil still among the Telugus, who composed a sixth part of the city and the contiguous villages. The year following, he visited Bellary, a town two hundred and sixty miles from Madras, where there was a little company of Christians, composed of British soldiers who were stationed there. During his stay of two months he baptized twenty-two persons. After his return to Madras a church of sixteen members was organized in that city, and the little company at Bellary was constituted a branch of the new church. To this

church he preached in the English language, which was understood by the Eurasians, Tamils and Burmans, who formed a part of the brotherhood. But after laboring in this manner for four years he had failed to win a single Telugu to Christ.

He resolved, therefore, to remove to Nellore, a large city on the coast, a hundred and ten miles north of Madras. Here he was in the midst of millions of Telugus. A few weeks after his arrival the Rev. Stephen Van Husen and wife came to his assistance, and in September, 1841, he baptized the first Telugu convert, Obulu by name, afterwards a preacher. While on a visit to Madras in the Spring of the same year, the Bible Society of that city, an auxilliary of the British and Foreign Bible Society, adopted the resolutions of the latter, directing that all translations which might be made under its auspices shall be strictly in accordance with "the authorized English version," thus requiring the *transfer* and forbidding the *translation* of the words relating to baptism. Upon his return to Nellore, Mr. Van Husen joined him in a petition to the Missionary Board, requesting them to send out another missionary, together with a printing-press, in order that the mission might multiply copies of the New Testament faithfully translated. The Board, however, were at that time without the funds adequate to the undertaking, which they fully approved.

Three additional converts were baptized in 1843, one of them a Telugu, another a Tamil who spoke Telugu, and a third an Eurasian. In 1844 a church of eight members was constituted at Nellore. But in 1845 sickness drove Messrs. Day and Van Husen from this field. The latter reached the United States in October, and in the following December the former embarked for home. The physicians having advised Mr. Day to lose no time in setting out on his voyage, he had been unable to arrange the affairs of the mission. The church, the five schools and the property of the mission were left in charge of an Eurasian preacher, assisted by two native Christians.

These were the dark days of the mission, and demanded a faith which would not abandon the promise which winds up the



Educated High-Caste Telugus.

Great Commission. At the anniversary of the Missionary Union the question to be determined was, "Shall the Telugu mission be abandoned or shall it be reinforced?" Ten years of toil and

suffering had been bestowed on this field. Compared with the missions in Farther India, this had thus far proved very unfruitful. Happily Dr. Judson, then on a visit home, was present and gave his voice in favor of the continuance of the mission. "I would," said he, "cheerfully, at my age, cross the Bay of Bengal, and learn a new language, rather than lift up my hand for the abandonment of this work." Mr. Sutton, of Orissa, was also providentially present, and encouraged his American brethren to hope that God would yet make the "small one" grow and become "a strong nation." Dr. Day likewise pleaded for the continuance of the mission. The committee therefore left the question undecided.

Meanwhile, Mr. Day had recovered his health and the Rev. Lyman Jewett had offered his services as a coadjutor of Mr. Day, who was ready to return to his former field. The Executive Committee, in view of this changed aspect of the question, submitted it to the Board of Managers. After being fully discussed by them, they referred it to the annual meeting of the Union, which was that year (1848) held at Troy, N. Y. Retrenchment seemed to be demanded, and it was feared by some that this mission would have to be numbered among the abandoned. But a powerful report of a committee on the subject, written by the Rev. Dr. William R. Williams, helped to revive interest in the mission and to secure its continuance. In case it was abandoned by us, it was hoped that God would put into the hearts of other Christians greater faithfulness, or into their hands greater means. "And, as from the field of missions in South Africa, abandoned in earlier years by our Moravian brethren, our brethren of the English Congregationalists and Methodists and French Protestants have in later years reaped abundant harvests, so from our lack of service in this mission, if abandoned, we will hope God may yet stimulate other Christians of our own or other countries to give to the Telugus the missionary, the Bible, the Sabbath-school and the tract, till they,

too, are Christianized." It was then and there voted to instruct the committee to reinforce the mission. Accordingly Messrs. Day and Jewett sailed from Boston in October, 1848, and arrived at Nellore in April, 1849. The elegant historian of our missions, Professor Gammell, writing at this time, anticipates for this humble mission ultimate success. "Already," says he, "are its prospects brightening, by reason of the progress of education and of the light which is reflected from flourishing missions that are established by other societies among the neighboring races of India." * * * "Against the superstitions and social habits of the Telugus the missionary will continue to struggle on in the night which always attends a holy cause, and with full confidence that his efforts will at length be crowned with success by that gracious Spirit who ever watches over the progress of truth among men." "The flourishing missions among the neighboring races," mentioned by the historian, are the Tamil missions in the Carnatic, on the south, and the Orissa mission on the north.

After their arrival at Nellore the missionaries gave themselves to teaching and preaching with very commendable zeal. The mission schools were prosperous, and only eight months after his arrival Mr. Jewett ventured to preach a sermon in the Telinga tongue. The missionaries preached and distributed tracts to multitudes at heathen festivals. Two natives were converted in 1849. Inquirers and one baptism are reported for the year 1851. Clouds and darkness appear again to be gathering over Teluguland. In 1853 Mr. Day was again forced by sickness to return home.

At the annual meeting of the Union at Albany, in 1853, the old question came up for debate. "The brethren," says Dr. Smith, who was present, "seemed to have a chronic propensity to fall upon this theme. Five more years had passed away, filled with exhausting toil, and there was very little to reward the hope of the sower. It was recommended in the report of the two brethren who had visited the mission in January, that the mission should

be either reinforced or relinquished. The question was, Which? An entire evening was devoted to the discussion. 'The Lone Star Mission,' as it was denominated by one of the speakers, as being the only mission of the Union on the west side of the Bay of Bengal, again trembled in the balance. But words of courage and faith were spoken. The writer was present, and, impressed by the scenes of the evening, before retiring to rest wrote the following stanzas, on

THE LONE STAR.

"Shine on, 'Lone Star!' thy radiance bright
 Shall spread o'er all the eastern sky;
 Morn breaks apace from gloom and night:
 Shine on, and bless the pilgrim's eye.

Shine on, 'Lone Star!' I would not dim
 The light that gleams with dubious ray:
 The lonely star of Bethlehem
 Led on a bright and glorious day.

Shine on, 'Lone Star!' in grief and tears
 And sad reverses oft baptized;
 Shine on amid thy sister spheres;
 Lone stars in heaven are not despised.

Shine on, 'Lone Star!' *Who* lifts his hand
 To dash to earth so bright a gem,
 A new 'lost pleiad' from the band
 That sparkles in night's diadem?

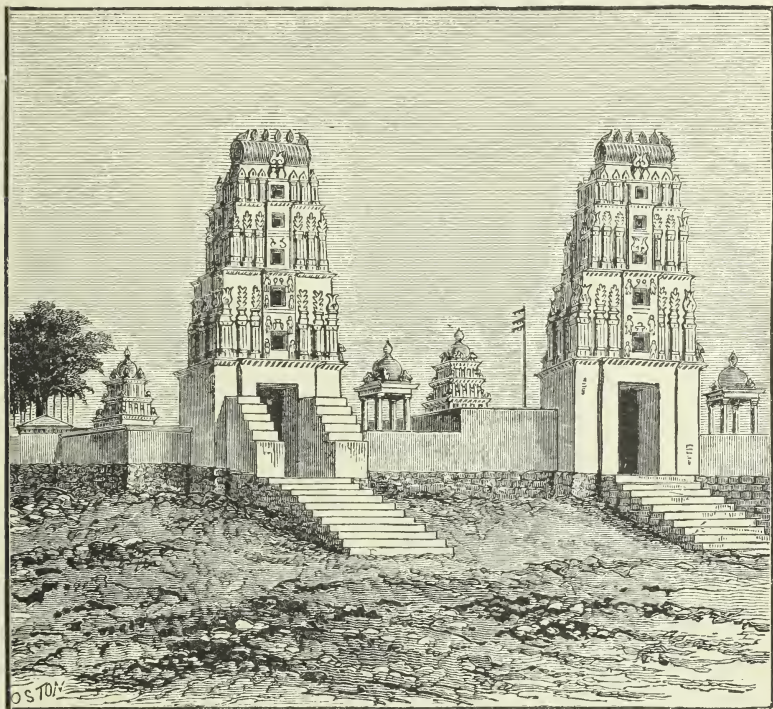
Shine on, 'Lone Star!' the day draws near
 When none shall shine more fair than thou;
 Thou, born and nursed in doubt and fear,
 Wilt glitter on Immanuel's brow.

Shine on, 'Lone Star!' till earth, redeemed,
 In dust shall bid its idols fall;
 And thousands, where thy radiance beamed,
 Shall crown the Saviour Lord of all."

"The little poem," adds Dr. Smith,¹ "which has since been honored with the title of 'prophetic,' was read the next morning

1. Missionary Sketches, p. 198.

at the breakfast table of Judge Harris, the chairman of the meeting of the evening before, and struck chords that vibrated responsively. The conclusion had already been reached. Before the meeting broke up, the Board was directed suitably to reinforce the Telugu mission, provided that it could be done consistently with the claims of Southern Burmah.



Brahmin Temples on Prayer-Meeting Hill, Ongole.

It was on New Year's Day, 1853, that Mr. and Mrs. Jewett first visited Angula, corrupted by the English into *Ongole*. Accompanied by a native Christian, Mr. Jewett passed the day in preaching the Gospel in the streets of the city. They were assailed with hootings and stones. At the close of this day of discouragement, the three climbed stumbingly along a path of loose stones to the top of a high hill overlooking the city and its

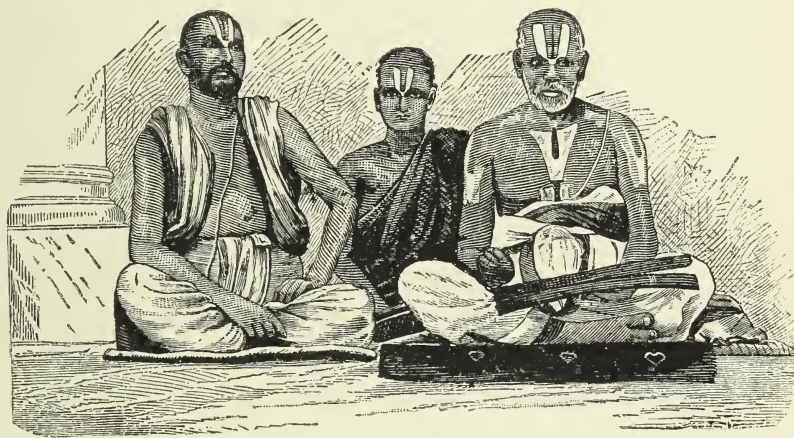
adjacent villages. Reaching the brow just above the Hindu temples, they paused and held a little prayer-meeting; they sang a hymn, and implored the God of gods to send a missionary to that benighted town. This eminence is now known in many parts of the world as "Prayer-Meeting Hill." Whenever the missionaries go up to this spot with American visitors, they always propose a service of prayer and thanksgiving.

Mr. and Mrs. Jewett continued to toil, in the face of opposition, but not without some success. A few were converted and added to the church. In one instance a company of farmers came from a village twenty miles distant to inquire about the way of salvation. For two years Mr. and Mrs. Jewett had none but native helpers, but in 1855 the Rev. F. A. Douglass came to their assistance. Two years later the Indian mutiny, which we describe in our sketch of Havelock, spread terror throughout the Presidency of Madras. When it came, it found Mr. Douglass in the city of Madras, where he was sojourning on account of the ill-health of his family. So threatening was the aspect of affairs at Ongole, that Mr. and Mrs. Jewett retired to the city of Madras for protection.

In 1858 the mission was blessed with an awakening. It came unexpected, and was evidently sent by the God of all grace. The first fruits were two women, who applied for admission to the church. When they made their appearance one of the members of the church said: "I felt the power of the Holy Ghost coming down upon us." Another, not a Christian, said, "I trembled exceedingly." Soon afterwards six converts were baptized. The woman that "trembled exceedingly" was one of them. She now said, "My heart overflows with joy." "They will soon come in crowds," said the father of one of the candidates; and soon after he came himself. One morning at breakfast a woman in the family of Mr. Douglass began to tremble and weep profusely. "No one," said she, "knows the cause of my grief." Late at night she came to beg for prayers; but

prayer was changed to praise. There was no more sleep ; and for the next ten days she went from room to room, telling all she met of the preciousness of Christ. In a few days her joyful experience led to the awakening of others. The next year five more were converted.

There were, however, not a few who still thought this mission should be abandoned. At the annual meeting of the Union for the year 1862, in Providence, the measure was again urged. But the Corresponding Secretary persuaded the friends of missions to postpone action until they heard Mr. Jewett, who was at that time on his way home. On his arrival the Board of Managers consulted him. He still cherished sanguine expectations of success ; he would never give up the Telugu mission. "Well, Brother," said the Secretary, "if you are resolved to return, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land."



Priests of the Temple of Vishnu, Prayer-Meeting Hill.

Twelve years before, Mr. and Mrs. Jewett had on "Prayer-Meeting Hill," overlooking Ongole, besought the Lord of the harvest to send a missionary to that town. On his return, Mr. Jewett was accompanied by the man he had asked for ; the Rev.

John E. Clough. As soon as Messrs. Jewett and Clough arrived, Mr. Douglass, whose health and that of his family had for some time been very imperfect, left the field and returned to America. His last work was to baptize five converts.

Mr. Clough made his first visit to Ongole in 1866. A mission-house was made ready, bought with funds furnished by a former schoolmate of Mr. Jewett, living west of the Mississippi, who has made many generous offerings to this mission. Before he could speak the language fluently, Mr. Clough wrote and circulated a tract entitled, "Where are you going?" On the first day of January, 1867, the church of Ongole was organized, consisting of eight members. Soon after, at the close of the Week of Prayer, there were some tokens of an awakening. Three days' journey west of Ongole there was a number of villages where, as the native helpers had reported, the Divine Spirit was moving upon the people. The missionaries hastened to the vicinity of these villages, and pitched their tent in a tamarind grove. The next day the natives began to appear in considerable numbers before the tent. Five days were here spent in preaching, prayer, reading the Scriptures, and meetings for inquiry. At the close of the fifth day Mr. Clough baptized twenty-eight natives. Their ages were from fifteen to seventy. They lived in villages from five-and-twenty to fifty miles from Ongole.

In 1868 Mr. and Mrs. Timpany were sent to this field. There were now ten native preachers and colporteurs. The tent of a colporteur, seen at a distance of three miles, became a sign which led a heathen man to Christ. This year three-and-twenty were baptized at Nellore, and sixty-eight at Ongole. Within this year, it was reported, the people in more than eight hundred villages, within a circle of forty miles around Ongole, had heard the Gospel, had had the Scriptures offered to them, and been entreated to repent, believe and be saved. In 1870 Mr. and Mrs. McLaurin joined the band of Telugu toilers. At the covenant meetings of the Nellore church, each member, instead of relating

the exercises of his mind, was expected to tell what he had attempted to do for the conversion of souls.

The church at Ongole was very markedly blessed in 1870. In one month 324 were baptized, and hundreds more asked for the ordinance. The whole number baptized this year in Telugu-land was 628. In 1872 Mr. Clough was compelled by ill-health to return home. During his absence, in a single year, Mr. Mc. Laurin baptized over seven hundred converts.

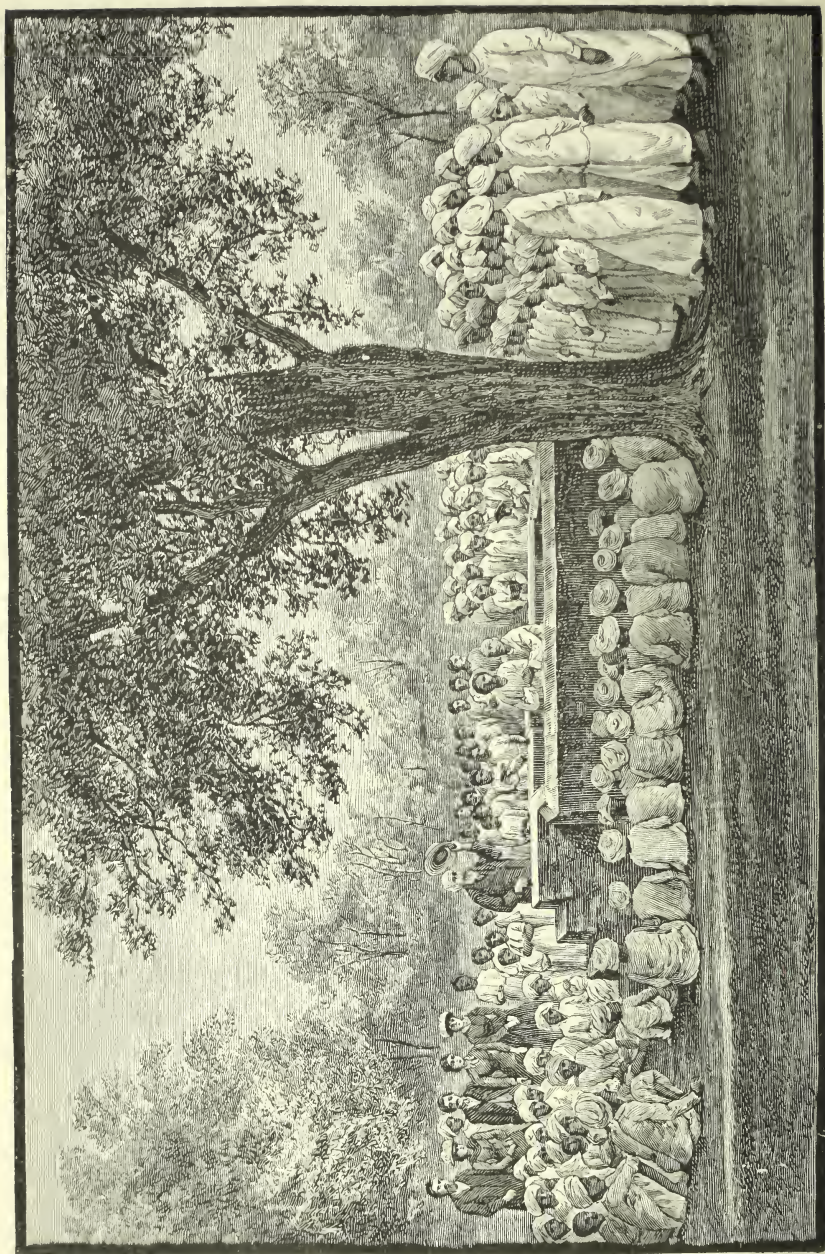
At the anniversary of the Union held at Albany in 1873, hopeful and animating words were spoken in behalf of the Telugu missions. At almost every annual meeting, for five-and-twenty years, the question had come up in some shape: "Shall the Telugu mission be abandoned, or shall it be continued?" "If so, shall it be reinforced?" These questions could be raised no longer; for it was then told them that "over the whole field the smile of Divine approbation is resting. * * * In many instances, the seed is scarcely sown when the reaper is needed to gather in the harvest; and in several cases the news comes of hundreds who have believed and are anxious to confess Christ in baptism. * * All the gateways seem to be thrown open; and the Spirit of the Lord appears to have gone before, and cast up a highway for a triumphant advance."

So urgent was the call for helpers, that the Rev. David Downie and wife were sent out to this field in 1873. In January of the next year Mr. Clough returned. About the same time the mission was reinforced by the arrival of the Rev. W. W. Campbell and wife and Miss Peabody.

In 1876 the missionaries had strong presentiments that the Lord was about to commence a great ingathering of souls. One writes: "If I am not utterly mistaken, God by his spirit is moving on the hearts of thousands and thousands of these Telugu people." In 1871 Mr. Clough baptized 656. At other stations sixty-eight more were added to the mission churches.

The years 1877-8 were signalized by a famine such as the Telugus of this generation had never known. We elsewhere give a general glance at this and other famines in this part of India. During its prevalence the usual occupations of the missionaries were suspended, and they were employed as almoners of the Government, or superintendents of the "relief works." Thus Mr. Clough organized and superintended this people in digging several miles of the Buckingham canal. Owing to the special aid he was enabled to render the inhabitants, he thought best to suspend for several months all action respecting such as professed conversion and sought baptism, and in 1878, when the door for admission was again opened, he sought help from his coadjutors in examining his candidates, lest any of them should be actuated by mercenary motives or gratitude for temporal favors.

On the 16th of June, 1878, Mr. Clough again returned to Jordan. The numbers that flocked to the waters of baptism appear almost beyond belief. From that date to September 17th, he baptized 9,147. On one occasion more than a thousand people from one of the wards (palems) of the city of Ongole, came into the grounds of the mission and gave up their idols. The converts were not the rich high-caste Hindus, but mostly of the Maduga and Mala castes, that is, weavers, cobblers, tanners, farm-laborers and such like. About two thousand were small farmers. The way for this multitude of converts had been preparing for many years. The missionaries had long been conveying Christian ideas to the people through preaching, teaching, tract distribution and colportage. Within six years unexampled activity and energy had been exerted by native preachers, so that the whole field had been saturated with the knowledge of Jesus Christ and the way of salvation. Nor should we overlook the agency of the famine in bringing about these results. Death had in a short time seized not a few of their kindred and neighbors, and had pursued them for many weeks and months. The munificence of Christian lands



BAPTISMAL SCENE AT ONGOLE, SEPT, 1883.—From a Photograph.
In this baptistery over ten thousand Telugus have been baptized.

and the unwearied kindness of missionaries and British officials had kindled gratitude in millions of hearts. Putting these things all together, we can plainly see how Providence wrought along with the Spirit in gathering in so rich and so vast a harvest.

In the year 1881 the twenty-seven churches of the Ongole district received 2,062 additions by baptism, making in all 17,554.

Especial interest was awakened in the Telugu mission in 1884 by another visit of Dr. Clough to his native land. His missionary addresses in many cities, and on various occasions, gave multitudes clear and vivid impressions of the nature and extent of the great revival in this field. Dr. Clough set out from Boston for Ongole August 23d, 1884. Another important event in the history of this mission, is the division of the Ongole field into five fields, each with its central station, missionary in charge, and churches. The figures reported for 1884 are as follows: Eighteen male and nineteen female missionaries; forty-six ordained native preachers, 128 unordained; thirty-four churches; 2,719 baptisms, and a total membership of 24,508. "What hath God wrought!" On the first of January, 1867, the church of Ongole was formed, with only eight members!

The prophetic poet, Rev. Dr. S. F. Smith, celebrates "Faith's Victory" on this field, in a poem beginning (we have not space for all its touching lines):

" Weary and wan, by furrows long
 The patient ploughman trod,
 Turning with endless care and pains
 The sluggish, barren sod.

* * * * *

Oh, long and sad the sower's care
 As seasons went and came!
 Had God forgot the toiler's lot
 And put his hope to shame ?

* * * * *

Whence are these myriad forms that bow
 Before Messiah's throne ?

Whence the grand chorus that uplifts
Thy name, O Christ! alone?

Whence are the clustering crowds that seek
The same celestial goal?
And one new song holds every lip,
One pulse-beat every soul.

These are the ploughman's garnered wealth,
Born of his toil and pain;
These are the sower's faith and tears,
Transformed to golden grain.

* * * * *

Then hail, 'Lone Star!' of all the wreath
Thou art the brightest gem,
As once, o'er fair Judea's plains
The Star of Bethlehem."

The Brownson Theological Seminary at Ramapatam, of which the Rev. R. R. Williams became President in 1873, was opened in April, 1872, with eighteen students. It was endowed by Mr. Brownson of Titusville, Pa. More than two hundred young men are here studying for the Christian ministry. Quite a number of the students are married, and the wives of many attend the lectures and take notes in order to help their husbands in their future ministrations. There are forty-seven members in the senior class. The course is three years in length, and thirty-one of the senior class have been in attendance five years. This is one of the largest assemblages of theological students in the world. They are chiefly from among the multitude of recent converts in the district of Ongole. In 1881 there were about three hundred persons connected with this seminary, counting wives and children of the married students. In July a new class of forty-five entered the seminary. Evangelistic work is carried on by the students within a circuit of ten miles of the seminary.

Had we, in 1871, stood on the spot where the seminary now stands, and predicted that these buildings would there be erected, amidst fifty acres of land, by a Christian brother who by drawing

oil out of the rocks of Pennsylvania would liberally endow the school, who would not have said, "You are crazy"?

The Telugu mission of the Canadian Baptists, at Cocanada, is conducted chiefly by the Rev. John McLaurin and Rev. A. V. Timpany, both formerly connected with the Missionary Union. The city is about twenty-five miles north of the upper mouth of the river Godavery, and about midway between Mausulipatam and Vizagapatam. There are now eleven missionaries in this field, and it is beginning to share the blessing which is visiting Ongole. The mission was founded in 1873, by Mr. McLaurin. Mr. Timpany joined him in 1876. They now number more than a thousand converts.¹

Rev. Lyman Jewett, D. D., founder of the Ongole mission, was born at Waterford, Maine, March 9th, 1813. He completed his collegiate studies at Brown University and his theological course at Newton Institution. He sailed for the East in October, 1848, and reached Nellore in April, 1849. In the following December he preached in the chapel his first regular Telugu sermon. Thenceforward he preached twice every Sunday in the chapel at Nellore, making occasional excursions to the neighboring hamlets, where great crowds sometimes thronged to hear the word and to receive tracts. But while Mr. Jewett and his coadjutors were encouraged with these and other signs of success, they labored under two disadvantages. They had not a sufficient number of helpers, and they had frequent intimations from America that the continuance of their exertions among the Telugus was a question on which there was a division of opinion. The departure of Mr. Day in 1853 was another blow to the mission. Mr. Jewett was now the only male missionary in this field; and yet he was not disheartened, for he writes: "The last month has been one of constant labor in preaching the Gospel; I am constantly looking for fruit; I feel in my soul that our labors will not be in vain." Again he writes: "For the last few months I have felt more than ever not only the importance of the mission,

1. See Appendix.

but the certainty of accomplishing, in the Lord's good time, a great and glorious work for this people." In these letters he seemed to have a presentiment of the wonderful refreshing from the presence of the Lord which has since visited the land of the Telugus. The circumstances of his visit to Ongole we recount elsewhere. In March, 1861, he was compelled to return to the United States for recuperation and rest. He was enabled while here to disabuse some minds of their doubts concerning the ultimate success of his mission. He remained in this country until November, 1864, when he sailed the second time for the East, and arrived at Nellore April 22d, 1865. Three years later Mr. Timpany came to his assistance. Mr. Jewett now gave a part of his time to the translation of the Bible into the language of the natives. In 1875 he was again forced to return home in quest of health and needed repose. He has since returned to the Telugus and fixed his station in the city of Madras. Mr. Bainbridge gives us an affecting account of a meeting in a suburb, where, while Dr. Jewett was preaching within, his daughter stood at the door, watching the passing heathen crowd, to step quickly out into the street and invite to enter any who seemed to halt and doubt whether to come in or not.

The year 1884 was one much occupied with building. The Rev. Mr. Williams, of the Brownson Telugu Theological Seminary, superintended the erection of the new edifice for the institution. "We felt," says he, "that inasmuch as the Baptists of America had given largely, we wanted to build a monument of their liberality that will stand for centuries. The foundations are laid very deep; the walls are massive, and all the wood-work is of first-class Burman teak. The building is almost fire-proof, and, in its location, absolutely safe. It is built of brown stone, of the finest quality. The length of the building is a hundred and twenty feet; breadth, seventy feet. The lowest story is to be used for class-rooms and library; the whole upper story is a beautiful audience room. There is to be a fine tower, from which

we hope to hear the sound of a bell calling the people for miles around to hear the glad tidings of salvation. It will sound all the more sweetly to the Telugus, because it will be their own gift." Dr. Clough raised, in America, \$10,000 for additional buildings. Besides, he also raised \$10,000 for the erection of two mission houses in Madras. At Nellore was soon to be built the Bucknell Female Seminary, a school for the training of Bible women and female teachers for girls' schools. For this edifice Mr. Bucknell, of Philadelphia, gave \$3,500.

The Telugus have a church in Maulmain. According to the report of 1884, nineteen were baptized; members, forty-one.

The Rev. John E. Clough, of the Telugu mission, has been called "the Moody of Ongole." "Never,"¹ says Mr. Bainbridge, "have I met a man who in his person and work reminded me so much of Mr. D. L. Moody as Rev. J. E. Clough, the Ongole



Rev. John E. Clough.

missionary—the same build, the same impressive sincerity, the same energetic, business-like way in preaching and management. When he is talking, the natives seem spell-bound. Even in the open air, and in the outlying villages, there is none of the straggling from his congregation which I have hundreds of times witnessed elsewhere. He illustrates very largely, is very simple in what he says, and the natives see all at once that he means

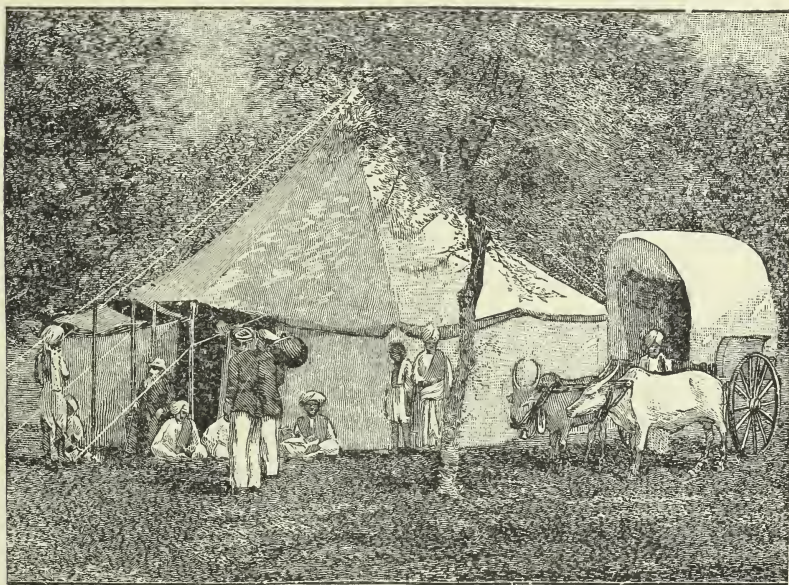
1. *Along the Line at the Front*, pp. 215-222.

every word. I observed no tears in his eyes, but often his language was full of them; and as he would rehearse the story of the Cross or tell some pathetic incident of Christian experience, his hearers would very generally exhibit emotion." But Mr. Clough differs from Mr. Moody in many respects, notably in the fact that he is a highly educated man, whereas Mr. Moody is comparatively unlearned.

He was born July 16th, 1836, near Frewsburg, Chautauqua County, New York. While yet a child, he was taken to Iowa. Of the first years of his education we have no information. At the age of eighteen he went into the employ of the United States Government as assistant engineer in a party of surveyors in the wilderness of Minnesota. While performing this service he became well acquainted with the mysteries of the art of surveying. Upon his return to civilized society, he resolved to complete his education and become a lawyer. In pursuance of this object, in 1857 he entered Burlington Collegiate Institute, in Iowa, and in 1858 commenced the study of law. While in college, he was struck with the contrast between the character of the surveyors and that of his professors. The question arose in his mind: "Why this difference?" "These people," thought he, "pray to God and read the Bible." The Christian example of the college professors led him to the Bible, the throne of grace, and ultimately to Christ. He was baptized by the Rev. G. J. Johnson into the fellowship of the church at Burlington. In no long time after his conversion, he felt moved to preach the Gospel to the heathen. Graduating at Upper Iowa University in 1862, he was appointed a missionary to the Telugus in 1864, and arrived in India in March, 1865. He labored more than a year at Nellore. In September, 1866, he removed to Ongole, and on the first of January, 1867, organized a church there with eight members.

In 1870 Mr. Clough was compelled to seek a restoration to health by a voyage to America. But, before embarking, he sent

an account of a priest who, having heard of the new religion in his mountain home, one hundred and eighty-five miles west of Ongole, had come across the mountains and deserts, amidst perils from wild beasts, to declare his faith in Jesus, and to be baptized. When Mr. Clough left Telugu-land, his missionary brethren charged him to bring back with him, if possible, four additional laborers, and to secure fifty thousand dollars as an endowment for the Theological Seminary. Both these objects he accomplished. He returned to Ongole in January, 1874, accompanied by the Rev. W. W. Campbell and his wife.



Missionary Tent-Life.

The vast ingathering of converts throughout his district has brought upon him many and heavy cares. An American visitor found him at home, giving audience to six delegations from the native churches. He travels over the country, from village to village, during several months of each year. During this season his rule is to tent at four villages each day, preaching, hold-

ing inquiry meetings and business consultations in each. Truly has it been said, that "Jesus has given eternal life, through his ministry, to the greatest number of converts ever brought into the fold in so brief a space by the labors of one man."

When Mr. Clough went to Ongole, he was waited on by citizens of the higher castes, who promised him their patronage as a teacher of their boys. They placed sixty-two of their sons under his instruction, and furnished him all the funds he needed for his Christian school. But one day three men of low caste presented themselves as converts. Mr. Clough welcomed them. But a committee soon waited on him, threatening to withdraw all patronage if he had anything more to do with Sudras and Pariahs. After a few weeks, two more of low caste professed conversion. The crisis had come. Mr. Clough went to his study and Mrs. Clough went to her room for the purpose of laying the matter before the Lord in solitary prayer. Upon the study table were a few New Testaments. The missionary took up one of them, and it opened of its own accord to I. Corinthians, 1 : 26-29. He read the passage: "For ye see your calling brethren," etc. "Ah! yes, I see it," he said; "I have not been building on God's plan. The walls must tumble down, and I must begin anew." At the same time, his wife rose from prayer in an adjoining room, and, taking a Testament from a little pile on her stand, it likewise opened of its own accord to the self-same passage of Scripture. As soon as she had read it she rushed into the study to show it to her husband. "But did you not know that I had been reading these verses?" he inquired. Her reply was: "No, indeed!" This striking coincidence made their way plain. They were to begin to build from the foundations of society. The next morning they announced their purpose. What followed? Every scholar left the school, and the patronage of the upper classes was changed to hostility. And yet, by laboring among out-castes, they have led to Jesus more persons of high caste than they could have

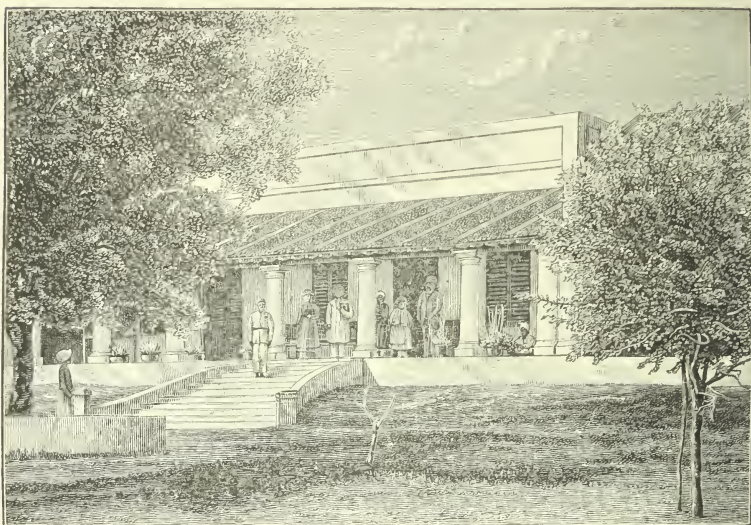
expected by continuing to toil almost exclusively in the upper sections of society.¹

While Mr. Bainbridge was sojourning at Ongole, one of the native preachers presented himself at the mission house with three men as candidates for baptism. At Mr. Clough's request, he examined them for more than an hour. Many of his questions were more searching than would have been allowed in America. They were asked if they owed anybody any money; if they wanted to get anything from the missionaries; if they were determined to give as much to Christ and his cause as they had given to the Devil and his heathenism. "Who converted you," said I; "Teacher Clough or Teacher Boggs, or the native Christians who have been preaching in your village?" "Neither, oh, neither, Sir," was the reply; "God did it. His Spirit has used His truth." "Why do you want to be baptized?" "Our Lord was, and asks us to follow his example." "But you may fail, and go back to heathenism." "We cannot, if we keep trusting and praying." "But you cannot read the Bible, and preaching cannot be around you all the time." "But we have some of it in our hearts, where it won't lose." "Will you be discouraged if we do not baptize you, and do not receive you into the church now?" Two of three men said promptly, through Ezra, our interpreter: "No, not till we die;" while the third qualified a little, saying he thought a year, or two or three months longer, might discourage him about joining the church; but for life it was settled—"Christian, not heathen."

"I then turned," adds Mr. Bainbridge, "to the leaders of the Ongole church, and inquired if generally their examinations of the multitudes received had been as thorough; and, a little to my discomfiture, they replied: 'More so.' 'And were the majority of the candidates as satisfactory as their answers?' 'Yes,' they responded, 'and more so.'"

1. Bainbridge's *Around the World Tour of Missions*, pp. 334-5.

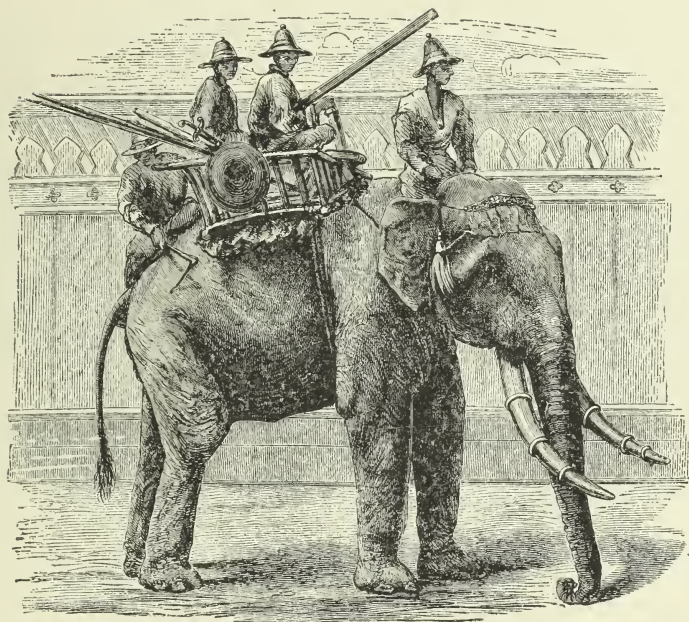
In 1881 Mr. Clough gave to the press a volume of great interest and value: "From Darkness to Light; or the Telugu Awakening." In January, February and March, 1883, he made two long tours, preaching often, and baptizing nearly one thousand. The reader who would virtually accompany Dr. Clough in some of his tours, must peruse Rev. Mr. Thomssen's articles in the "Missionary Magazine" for 1883 and 1884, entitled "Mission Travel among the Telugus." Of his second visit to the United States, in 1884, we have elsewhere made mention.



Mr. Clough's House at Ongole.

The future of the Telugus no man can foretell. But as they are a prolific, industrious and migratory race, some of them have already gone over to Burmah. It is but reasonable to expect that they will, in due time, send missionaries and colonies westward into Africa. As such movements have always been most successful as were confined to the native climate of the movers, we may hope that they will advance westward to Africa, into the region

embraced between 10° and 20° north latitude, that is to say, into Somali, Abyssinia, the northeastern Soudan, and onward through Central Soudan. Or, as appears even more promising, they will, perhaps, cross the equator, and, welcoming skies like their own, enter those African lands which lie west of Mozambique, round about Lakes Nyassa and Bangweolo, and along the upper waters of the Zambesi. Forasmuch as most of the natives of this section of the continent have not yet been brought under the sway of Islam, they are more susceptible of Gospel light than those more northern tribes that have already been taught to walk in the twilight of the Crescent.



A War Elephant.

CHAPTER L.

THE AMERICAN BAPTIST FREE MISSION SOCIETY.

Historical Sketch by Elder A. L. Post.—An Outcome of Radical Baptist Anti-Slavery sentiment.—Pledged against all connection with the Avails of Slavery.—Its Missionary Operations at Home and Abroad.—New York Central College,—Aided by Gerrit Smith and Horace Greeley, Periodicals of the Society, and their Editors.—Noted Missionaries connect themselves with the Society.—The Abolition of Slavery rendering its further existence unnecessary, the Society dissolves.—Rev. John Duer.—His Sincerity and Intense Individualism.—Serene of Countenance in the midst of Contentions.

FOR the following sketch of the Free Mission Society we are indebted to Elder Albert L. Post, of Montrose, Pa., who was for many years President of the society, and who has completed the manuscript of its history. We have published the abstract he has sent us without material alterations. Indeed, the venerable historian requested us to publish it substantially entire. Before Mr. Post came to our assistance we had met with some difficulties in obtaining all desired information about this society. The Rev. Hiram Hutchins, of Brooklyn, one of the former Presidents and long one of the managers of the society, is also entitled to thanks for his exertions in searching after historic facts. Elder Post has the courage of his convictions, and some of our readers will, we trust, have the magnanimity to read what will perhaps be profitable, though distasteful to them:

The American Baptist Free Mission Society was the outcome of the radical Baptist anti-slavery sentiment of the times. That sentiment had found development in a convention organized in New York in the Spring of A. D. 1840, conducted by a large number of the ablest men of the denomination, gathered from different Northern States. That convention had come to the third year of its existence. In compliance with an evident demand from such foreign missionaries as Jonathon Wade and wife, who could no longer accept of support which came from the avails of slavery,

the convention had organized a provisional committee which was then in successful operation. The society completed its organization in Tremont Temple, Boston, in the Spring of A. D. 1843. An effort was then made to give permanency to that committee as a missionary organization. The effort, however, failed, and some seventeen of those who felt that the time had fully come for such separate society retired, and, after a season of earnest prayer, resolved upon the organization which was afterwards perfected. Then the pledge which became a part of the constitution of the society was drawn up by William Henry Brisbane, who had shown himself to be a Christian philanthropist in the emancipation of all of his inherited slaves—thus, in some sense, impoverishing himself. In honored remembrance of him, that pledge is given, as follows: “We, whose names are undersigned, pledge ourselves to God and to one another to unite in the support of a Baptist missionary society, with a constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery, in the support of any of its benevolent purposes.” A meeting was thereupon called and held in Tremont Chapel, Boston, Mass., May 31st, A. D. 1843. At that time a society was formed under the name of the “American and Foreign Baptist Missionary Society.” This name was afterwards changed to the “American Baptist Free Mission Society.”

Its first officers were as follows: Elder Edwin R. Warren, President, and Elder Cyrus Pitt Grosvenor, Corresponding Secretary. There were also elected a Recording Secretary, Treasurer and Board of Managers.

Among the achievements of the “Free Mission Society” was the establishment of the first Baptist missionary station in Japan.

During some two years, however, the society did little more than hold up its standard, waiting the results of efforts to bring about denominational reform.

It sent delegates to the convention which resulted in the organization of the Missionary Union, to induce, if possible, such action as might unite all Baptists in harmonious work. Two things in particular were urged: one was a recognition of the fact that the withdrawal of the Southern Baptists from Northern co-operation was caused by Northern anti-slavery sentiment; the other was a recognition of church representation in the work of missions. Both of these, however, failed, and the Missionary Union went so far in the other extreme as to establish simple life memberships, having an hundred-dollar basis, without regard even to Christian profession. This left the society no other alternative than that of going forward in separate mission work. In this it continued on to its twenty-seventh anniversary, engaged in a great moral, civil and Christian conflict.

There is a history pretty fully written out, which for want of funds probably will not be published, notwithstanding its importance in making up a complete Baptist history of this country. The following abstract may be of interest. It involves first and foremost the great anti-slavery struggle,

as particularly connected with the Baptist churches of this country; the temperance cause, including abstinence from all intoxicants as beverages and ultimate prohibition of the traffic; the rejection, as to titles in the publications of the society, of prelatical distinctions, such as "Master," "Doctor of Divinity;" and uncompromising opposition to all oath-bound secret brotherhoods, as being utterly opposed to the genius of Christianity and a republican government.

It had both home and foreign missions, through which, it is assumed, it accomplished much good. It had, at different times, and in all, nine missionaries in Hayti, eleven in Burmah, three in Africa, two in Japan, eighteen in our Western States and Territories, and, during and subsequent to the War of the Rebellion, some thirty in the South. It rendered efficient aid to a band of English philanthropists in Canada West, known as "The Dawn Institute," which labored specially for the benefit of refugees from Southern slavery. Then came, as an educator, the establishment of a college, known as "The New York Central College." In this college, without regard to color or sex, all enjoyed equal rights and privileges. In this respect it proved to be in advance of present reforms, especially woman's day dawn, in all intellectual as well as moral culture. It may be added that the college had the approval and pecuniary aid of such men as Gerrit Smith and Horace Greeley. It accomplished, it is believed, a good work in the days of national progress.

The society had its publications, particularly newspapers, which were prominent and efficient in all of its home and foreign work. Among these were *The Free Missionary*, edited by the short-lived but remarkable genius, Kazlitt Arvine, of Newton Center, Mass.; *The Christian Reflector*, of Worcester, Mass., edited by Cyrus P. Grosvenor, who afterward established *The Christian Contributor*, as the organ of the society at Utica, N. Y. Then came a union of *The Contributor* and *The Western Christian*, taking the name of *The American Baptist*, Wareham Walker, editor. This continued to be the organ of the society, at Utica and in New York, until the editor's health failed entirely. Most opportunely a returned missionary, Nathan Brown, now so well known, took the editorial charge of *The American Baptist*, whose office of publication was removed to New York. Dr. Brown was elected Corresponding Secretary in May, 1858.

A number of the missionaries of the Union, having become dissatisfied with its administration, published in *The American Baptist* in April, 1856, a statement of their views of their relations to God and the Baptist churches. It was signed by E. B. Cross and Thomas Allen, of Tavoy; J. H. Vinton and D. L. Brayton, of Rangoon; N. Harris, of Shwaygyeen; E. Kincaid and T. Simons, of Prome. A. T. Rose and J. S. Beecher did not sign the statement, but practically adhered to the same party.

As the views expressed in the statement were the same as those that had been held by the Free Mission, the latter became the medium of communication between these missionaries and the churches, and its treasury a channel for their support. This relation continued until such changes took

place in the policy and administration of the Union as permitted these missionaries to return to their co-operation with it.

The abolition of slavery rendered the continuance of the Free Mission Society unnecessary, except to take care of legacies.

The Haytian Mission having been transferred to the Consolidated American Baptist Missionary Convention, the society commended its Japan missionaries, Bro. Goble and wife, and its Editor and Corresponding Secretary, Bro. N. Brown, to the Japan mission, assumed by the Missionary Union; and at its twenty-ninth anniversary, held in the Leight Street Mission Church in New York city, resolved that, as soon as could be done consistently with the existing state of things, it cease organically to be.

Here, for the present, with this abstract, the history of the American Baptist Free Mission Society must be left, signed by the last and for many years the seventh of its Presidents.

ALBERT L. POST.

MONTROSE, PA., *Aug. 10th, A. D. 1882.*

Among the leaders of the Abolition wing of the missionary host, few are more dear to memory than the late Rev. John Duer. Dying at the age of fifty-two, his early departure has served to deepen the impression he made on many hearts. It was at the age of twenty-two that he first made the acquaintance of Elder A. L. Post, of Montrose, Pa.; and it was while enjoying, as a student, his hospitalities that he began to imbibe those ideas that made him "a root and branch reformer" and the confidential associate of Messrs. Garrison, Phillips, Greeley and Sumner.

After more than thirty years of various intercourse, Mr. Post says of him: "I have been personally acquainted with most, if not all of the leading reformers of our country, in the age nearly if not quite closed, and I must say that, in honest integrity and faithfulness to convictions of right and duty, he was, in my opinion, the peer of any and all of them."

We cannot here do more than mention his relation to the Free Mission Society. In 1858 he resigned the charge of the Free Mission Church in Lowell, Mass., and became associated with Dr. Brown as editor and publisher of *The American Baptist*. In the winter of 1870-1871 he became sole owner and publisher of

the paper. Dr. Brown continued assistant editor for about four years, when the ownership was transferred to the Rev. Dr. A. S. Patton, and its name changed to that of *The Baptist Weekly*.

The most prominent trait in his character was sincerity. His honesty and frankness were so obtrusive, and sometimes exhibited at such an expense of prudence, that some who had studied human nature might have suspected that they were assumed as the twofold disguise of a bad heart. Experts tell us that the false diamond is distinguished from the true by the utter absence of flaws. The translucency of Mr. Duer was, however, that of the well authenticated diamond. In all his intercourse with missionaries abroad and his fellow toilers and sufferers at home, he showed himself courageous, true-hearted, benevolent and fraternally kind.

Intense individualism was another feature of his character which manifested itself not only in his early conduct, but also, as his friend and co-adjutor, the Rev. Hiram Hutchins, has remarked, in his pulpit ministrations. "He was ever true to himself. It is only when, as in the case of Jeremiah, the Gospel is in the heart of the preacher as a burning fire shut up in his bones, seen with his own eyes, realized in his own experience, and expressed in his own way, that the Gospel is truly preached. Brother Duer preached what his eye had seen, what his heart had felt and what he had made his own by devout thought and earnest meditation." To these qualities he added a uniform serenity of face. It was in singular contrast with the necessary contentiousness which marked his printed and oral communications on the subject of slavery. It was like the smile with which the old sculptors lit up the features of the Greek boxers, while their hearts were charged with indignation and their fists were delivering the heaviest blows.

He was born in West Chester, Chester Co., Pa., April 21st, 1823, and died in Brooklyn, September 6th, 1875.

CHAPTER LI.

MISSIONS IN FRANCE, BRITTANY AND GERMANY.

I.—The Position of Gen. Lafayette.—Political Attitude of France towards the Baptists.—First Case of Persecution.—The Conduct of Louis Philippe and the Jesuits.—Missionaries Fined.—Baptists Obtain Freedom from the Revolution of 1848.—The National Churches Join the Jesuits in Opposing the Progress of Baptist Principles.—The Monarchical Policy of Guizot.—Napoleon III. in Disharmony with the Priests and Magistrates. Visits of Professors Chase, Sears, and Osgood.—Messrs Willard and Sheldon Join the Mission.—Mr. Crétin's Pastoral Charges.—Dr. Devan Goes so Paris.—The Visit of Rev. Dr. S. F. Smith.—Walking Nine Miles to Church.—The Number of French Baptists in 1870.—Average Accessions.—Protestantism Now Enjoys Political Favor.—Old John Trapp's Remark.—The Necessity of a Well-educated Ministry for our French Churches.—**II.**—The Mission in Brittany.—Idolatry of the Ancient Bretons.—When the Protestant Work Commenced.—The Baptists of Wales Become Concerned for their Fellow Celts.—Rev. Mr. Jenkins at Morlaix.—The Working Classes Reached.—Losses from Emigration.—Less Homesickness than Formerly.—Slow Five Years of the Mission.—Examples of Persecution.—Roman Catholic Justice.—**III.**—Mission in Germany.—Professor Sears Baptizes Mr. Oncken and Six Others in the Elbe near Hamburg.—Mr. Koebner Baptized.—The Truth Spreads to Berlin, Oldenberg, and Stuttgart.—Tract Loans.—Persecution Commences.—Mr. Oncken Cast into Prison.—Deputations and Memorials.—Continued Persecution.—The Fruit of a Union of Church and State.—Oncken Baptizes Lehmann at Berlin.—Decree of Toleration at Berlin.—The Rapid Growth of the Church in Berlin.—The Dedication of a New Church Edifice.—Dr. Smith's Recollections.—The German Baptists Friendly to Foreign Missions.—Churches in Russia and Turkey.—The Turks More Tolerant than the Russians.—A Church in Tiflis.—An Outline of the Life of Oncken.

YAN an interview with General Lafayette, the late Professor Edward Robinson asked him, "Why, Sir, do you favor a monarchy in France after having fought for a republic in America?" "For this reason," replied the General; "the Americans have intelligence and virtue enough for the support of a free government; the French, I am sorry to say, have not." The present writer heard the Professor relate this interview. It took place

in Paris, after the General had sacrificed his republican principles and assisted in placing Louis Philippe on the throne. This "Citizen King," raised to supreme power as the ostensible friend of freedom, and surrounded by republican institutions, soon began to yield to the sway of Jesuitism, and permitted his ministers, and their subordinates, to arrest, fine and imprison Baptist missionaries, pastors and members of Baptist churches. According to the language of the charter obtained in 1830, "Each one professes his religion with equal liberty, and obtains for his worship the same protection." But the legislative chambers adopted several articles which did not cohere with this fundamental law. One of these articles forbade the meeting of more than twenty persons without the permission of the mayor of the commune; another forbade any person to open his house for the meeting of even an authorized association without the permission of the municipal authority.

On the arrival of our first French missionary, the Rev. J. C. Rostan, at Paris in 1832, he sought and obtained interviews with General LaFayette, to whom he explained the nature and object of his mission. From the liberal sentiments of the General and several members of the Chamber of Deputies, he had reason to believe that it was safe to open a Baptist chapel in Paris. Accordingly public worship was held in that city, not only on Sunday but on one or more evenings in the week. Mr. Rostan died in 1833, but his successors, Messrs. Willmarth, Porchat, Willard and Sheldon, continued to maintain public worship in Paris until 1839, when Mr. Sheldon removed to Douay, and so left the little church in the French capital without a pastor, and holding their public services at the house of Widow Rostan, or occasionally at those of the members of the church.

The first persecution suffered by our missionaries was at Genlis, a village in the department of Cote d'Or, ten miles south-east of Dijon. A little church of seven members had been

formed there, with Mr. Crétin for their pastor. Among the members was Mr. Hersigny; who, after long study of the Bible, had left the Church of Rome and embraced the Baptist faith. He built at his own expense, and on his own estate, a neat and convenient chapel for the use of the church. But he could not obtain the permission of the Mayor of Genlis to open it for public service. He often repeated his very reasonable request, but was as often refused; consequently, the little chapel long remained unoccupied. At length Mr. Hersigny appealed to the Prefect of the Department, and, failing to obtain justice from him, he carried up his cause to the Minister of Public Worship at Paris. Although living under the reign of the "Citizen King," who had in his earlier days travelled in England and the United States, where he had abundant means of observing for himself the good effects of religious freedom, the little church at Genlis could not obtain permission publicly to worship God. They were obliged to meet in the private residences of the members. Even there, their religious services were often interrupted by inquisitorial visitations from the police, or the armed men of the national guard, who came to count the little company to ascertain whether their number exceeded the twenty allowed by the Penal Code. The little churches in the north of France were exposed to similar annoyances and hardships. Meetings were broken up; persons in whose houses the Baptists met were fined and imprisoned; the ministers of the Gospel who preached at the meetings were arrested and punished by the municipal authorities. If the victims of persecution appealed to the higher courts, they very seldom obtained either justice or equity. The Jesuits went so far as to seek in our *Missionary Magazine* the names of our missionaries, and the places where they preached. After this became known in America, the journals of the French mission were printed with blank spaces for the names of persons and places, that they might not supply information to the Jesuits and their servile

tools, the magistrates and the police. For a time, wealthy Baptists of New York, engaged in the silk trade, paid the fines of these persecuted missionaries, in order that they might return to the preaching of salvation to the people of France.

Events have demonstrated that during the last eight years of his reign (from 1840 to 1848) Louis Philippe steadily aimed to suppress the Protestant faith, not only in every part of France, but in the French colonies on the most distant islands of the Pacific. It was, therefore, with no lamentations that the Protestants of France learned, from the corners into which they were driven, that in February, 1848, Louis Philippe was forced to flee from Paris in a hackney cab, and, after great difficulty, managed to cross the Seine from Honfleur to Havre, under the name of William Smith, and fly to England, where, we are told, the "Smith family" now bear rule,

Curiously enough, at the very time when Louis Philippe was skulking out of his kingdom in disguise, a case regarding our persecuted brethren was pending in the Court of *Cassation* at Paris, the highest Court of Appeals. Two French Baptist missionaries, Messrs. Lepoids and Foulon, having, in 1841, been arrested for violating the articles of the Penal Code, were, in 1847, sentenced to pay a fine of three hundred francs each. Their crime was that of "having associated with others in the name of a new religion, called the religion of the Protestant Baptists." The condemned appealed from the inferior court at Laon to the Royal Court at Amiens. Here the fine was reduced from three hundred to fifty francs, but the meetings of the Baptists were still decided to be *associations*, and, therefore, to come within the Penal Code. The final trial was approaching, when the Revolution of February, 1848, decided the case without a trial by the court. The Legislative Chambers were dissolved; the prefects, mayors and magistrates of every degree were turned out of office, and religious liberty proclaimed throughout France. The little Baptist churches now rejoiced. In March,

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the chapel built by Mr. Hersigny at Genlis, which had remained unoccupied from the time it was finished (now eleven years), was dedicated to the worship of God. The occasion brought together from a distance many scattered friends and disciples of the mission, and was celebrated as the triumph of liberty of soul in France.

Impartial history demands that we should not attribute these persecutions to the Jesuits and their emissaries alone. Unhappily those French Protestant churches which were authorized by the Government, and known as "National Churches," that is, those of the Calvinists and Lutherans, often instigated, or openly sanctioned, these intolerant proceedings.

To no French Protestant of note is more censure due than to Guizot. His father was a Calvinist, and he had been educated at Geneva in the principles of the Protestant faith; and yet when, in 1840, he became a member of the cabinet of Louis Philippe, he showed himself the enemy of liberty, both civil and religious. His unwise and heartless policy it was that contributed to the second revolution. "Guizot's policy," says Mr. Kitchin,—"as shown in the risks of the Spanish marriages, by which he had endangered the peace of France for the sake of illusory dynastic advantages; in his support of re-actionary against popular principles in Switzerland; his appeals to the treaties of 1815; his friendly attitude towards Metternich and Austria; his divergence from the liberal views of Lord Palmerston; his dislike for the patriots of Italy;—shocked and alienated all liberal opinion in France, and made the minister completely unpopular. * * Trickery and subterfuge seemed to rule in high places." He resigned as Prime Minister in 1848, and fled to England. We cannot follow his career further, only adding that in 1861 he declared in favor of maintaining the temporal power of the Pope.

After the flight of Louis Philippe and Guizot, the Republic of 1848-1851, in its new constitution, declared that "every one may freely profess his own religion, and is to receive equal pro-

tection in the exercise of his worship ;” but, in the same article, it also provided that “the ministers of the different religions *recognized by law*, shall have the right of receiving payment from the State.” This article favors toleration rather than religious liberty, and permits civil interference with such worship as is not recognized by law. Even after the tone of public opinion and feeling came to be friendly to religious liberty, the priests and magistrates still continued to vex and annoy our missionaries. Mr. Crétin said to the Rev. Dr. S. F. Smith, while in Lyons in 1876, that he could not give away a religious tract in that city without danger of arrest. Many petitions for religious freedom were presented to the Government by the Baptists; one of them a few years later, to Napoleon III. The response of the Emperor was, that he desired that all his subjects might enjoy perfect religious toleration. But the reign of intolerance and oppression were still maintained. Mr. Crétin, in 1881, gave an account of a funeral at La Fère, which was attended by the Mayor, who listened to his address with respectful attention. He publicly distributed all the tracts he had brought with him, but there were not enough for all who stretched out their asking hands. “I remembered,” writes he, “that it was forty-three years since I preached the Gospel for the first time in the same house. Then the people rushed to see if Protestants were like other people. On hearing that a heretic was praying in his parish, the priest rushed into the house, wishing to learn by questioning me, who I was, and what was my right to come and trouble his peaceable territory. As he could not obtain his little triumph, he cursed me, and called on the hearers to quit the house, and fly from the man who was bringing contagion into the community. To-day what a difference! These good people were saying: ‘Their religion is better than ours.’” But after all, Pastor Cadot, of Chauny, was compelled to testify in 1881: “We enjoy liberty—not yet for street preaching” * * “we cannot always baptize those who are brought to the faith of the

Gospel, since certain 'Nicodemuses' are won to the truth without making a public profession of their change of views."

It has been fortunate for our French missionaries that, from the first, they have been occasionally visited by some of our learned professors. Professor Ira Chase, D.D., went out to France at the very beginning of our work in 1832; Prof. Barnas Sears visited some of our French churches in 1856; and, in 1867, Prof. Howard Osgood visited all our mission churches in France.

But to return to the narrative of regular missionary labors. After the death of Mr. Rostan, the Rev. Isaac Willmarth was sent out to Paris in 1834, where he preached for two years as an associate of the Rev. A. Porchet, a native of France. In 1835, Messrs. Willard and Sheldon joined the mission in Paris. In the following year, Messrs. Willmarth and Willard removed to Douay, for the purpose of establishing near that large and celebrated town a Theological Seminary. The place ultimately selected was Nomain, a village about twelve miles from Douay. Mr. Willmarth being compelled by ill-health to return to America in 1837, Mr. Sheldon, two years later, removed from Paris to Douay, as the colleague of Mr. Willard, but at the close of the year returned to the United States. Hence the plan of the seminary was never fully realized.

One of the first students instructed at Douay by Mr. Willard, was Mr. Crétin, of whom we have already made mention. While the Rev. Dr. S. F. Smith was in France in 1876, he made his acquaintance. "He is," says he, "a modest man, but energetic and persevering. He has written on Baptist principles more than any other of the French brethren. Most of the pastors, evangelists and colporteurs in the employ of the mission have been brought to the knowledge of the truth by the blessing of God on his labors. He was everywhere denounced by the priests, but honored and loved by the people." Mr. Crétin was the first pastor at Genlis, as he was likewise the first at Denain.

In 1839 thirteen were added to the mission by baptism. There were at that time seven churches and one hundred and forty-two members. Mr. Willard was now the only foreign laborer in the mission, and yet the work went slowly forward; in 1841 the number of members had become two hundred. But adversity came in 1844; Mrs. Willard died at Douay, and Mr. Willard was compelled to return to America with his family. In 1846, however, he was permitted to go back to France and carry forward his work. Fourteen were baptized the same year, and the friends of the French mission, as well at home as abroad, were much encouraged by good news from almost all the stations.

The revolution of 1848 had enlisted the hearts of American Baptists in behalf of the struggles of liberty in France. Very manifest it was that the leaven of the Kingdom of God was needed to make French republicanism wholesome and palatable bread. Dr. Devan, formerly of the Chinese mission, was therefore requested by the Board to repair to Paris, and rally the Baptists of that city. He arrived on the 8th of March, 1848, only a few days after the flight of Louis Philippe. The red flag of the Communists was fading away, and was soon to be substituted by the red rosette in the tri-color of the former revolution. The Republicans ruled in the Chamber of Deputies, Lamartine took the portfolio of Foreign Affairs, Arago the Admiralty, Louis Blanc became a member of the new cabinet, and, as the friend of the working men, obtained a decree promising that the Government should provide work and food for all. While the population of Paris was still fluctuating with the sinking waves of revolution, Mr. Devan took the first opportunity to go out to Douay and consult with Mr. Willard. He returned to the capital to search for the flock that began to scatter soon after the departure of Mr. Sheldon, nine years before. No original member of the little church could be found; no, not one. He soon found, however, several Baptists, residing near Paris, who were members of the churches in the provinces. These and

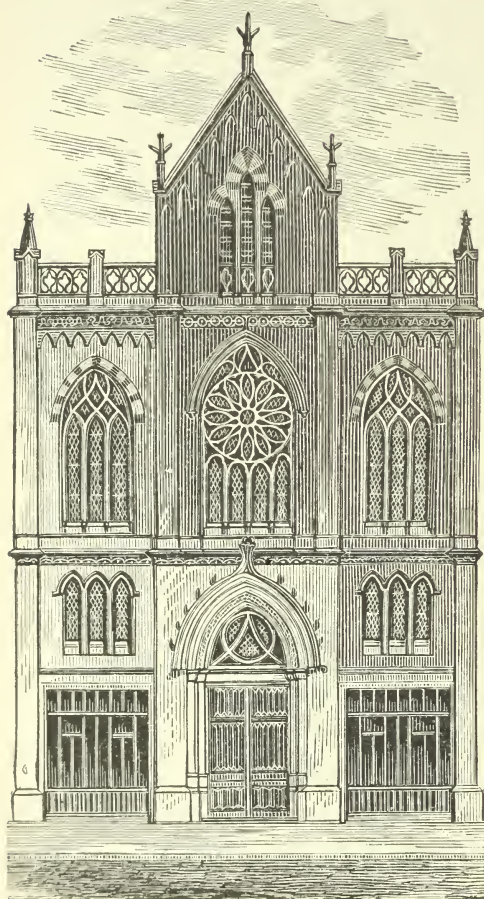
others were gathered for worship in an apartment secured for the purpose, on the 6th of August, 1848. During the year forty-five were baptized. In little more than a year the public service was given up, and Dr. Devan, in 1850, removed to Lyons. Here a church of four members was organized. The Romanists evinced great activity in trying to trample out the little fire that had been kindled, but the more they stamped upon it the more did it spread; so that in 1853, when Dr. Devan left the city, the church numbered one hundred and six members. After the departure of Dr. Devan, the work in the entire south-eastern department was for a time suspended, and the church at Lyons dwindled gradually to a score of members, so that when Prof. Osgood visited them in 1868, he found the chapel closed, and the Baptists meeting in a private room for prayer, reading the Scriptures, exhortation and sacred song. Seven years later, when Rev. Dr. S. F. Smith visited them, he found them revived again. They were now enjoying the pastoral care of Mr. Crétin, with whom Dr. Smith visited several members of this flock. "Many of the members," he tells us, "were poor weavers, manufacturing elegant silks in their humble attics to clothe the rich and fashionable of this world, and weaving in their poverty the garment of Christ's righteousness for their own adornment in this world and the world to come."

Not a few have been the examples of self-denial and devotedness among the French Baptists. At La Fère, a sister who was very poor used to walk nine miles every Sunday in order to attend the little church which met on the ground floor of a barn. At St. Etienne the constituent members were all poor, and hired for their chapel an attic room. A man and woman, between sixty and seventy years of age, were in the habit of walking a distance of ten miles to attend the public service in this upper room. Dr. Devan commenced public worship in an apartment; and when the church was reconstituted in 1850, it worshipped in a school-room, which was small, dark and inconvenient. Here the church

worshipped for thirteen years. The only baptistery was a large bathing-tub. The candidate sat down in this tub and was submerged by the administrator, who stood outside.

In 1870 the number of members in all the missions was four hundred and sixty. During the Franco-German war, almost all

the male members of the churches performed military duties, and therefore all our mission stations suffered from their absence. But still the same number were received by baptism as in the preceding year. None of the members in Paris suffered for lack of food, their British brethren having sent provisions sufficient to support them throughout the siege. The public services were maintained in Paris during the siege. The young soldiers belonging to the Baptist churches, who were in every battle, numbered from thirty to forty. Though exposed to the deadly fire of guns that were



Baptist Chapel In Paris.

never before equalled, yet only one was killed. In the cities bombarded by the Germans, where there were Baptist families,

not one received the smallest harm, although the bombs fell upon and into their houses. Nor did one of them have his house burned or his cattle driven away by the soldiers.

The accessions to the French mission, from 1856 to 1877 inclusive, have averaged about twenty-eight annually. From 1877 to 1881, the average number added every year has been thirty-five.

The financial condition of the mission is equally promising. In 1869 a member of the church in Paris donated to the mission a chapel, where meetings were held and Scriptures and tracts distributed. In September, 1873, there was dedicated in Paris a commodious chapel with a marble front. More than seven thousand dollars of the expense were contributed by friends in England. In 1877, a chapel was built at Montbeliard, costing \$6,500. The same year witnessed the enlargement of the famous chapel of Chauny, which had been closed by the Government for twelve long years from the time of its completion.

Mr. Foulon, whom we have mentioned along with Mr. Lepoids, removed to the State of Illinois, and became pastor in a French colony, some of whom emigrated with him. The church at Douay was dissolved in 1853; while the church at Denain, fourteen miles east of Douay, was, in 1881, the most prosperous in France, numbering 202 members, while that of Paris counts 129. The church at Lyons is still visible, having 49 members, 25 of whom, however, reside at two out-stations. A church of much promise is situated at Montbeliard, a town not far from the borders of Switzerland, 38 miles north of Besançon. Thirty more were added to its membership in 1877. Three of the converts were Swiss. In 1881 it reported a membership of 77.

The present movement of the French people towards Protestantism receives its most powerful impulse from party spirit. It has become the popular belief that Protestantism is favorable to liberty and republicanism. Says M. Lemaire, pastor at St. Saveur, writing in 1881: "Nothing is more common than adherence to Protestantism as a good religion, better than

Catholicism; but how far such adherence from true conversion that brings salvation!" There is a good remark on this point in the Commentaries of the quaint old Puritan John Trapp: "A Protestant is wheat separated from the straw; a Christian is wheat separated from the chaff." At present there is in France more threshing than fanning; but we may confidently hope that there will yet be a mighty spiritual resurrection, as well in France as in Switzerland. This is that first resurrection which is predicted in Revelation 20:4-6, wherein the *souls* of the martyrs are to rise and reign with Christ a thousand years. There is yet to appear in France a resurgence of souls, the re-appearance of Christians who shall remind us of the spirit and power of the martyred Albigenes and Waldenses.

In preparation for the full realization of this happy day, few things are more needful than a more thorough theological training of the rising pastors of France and Switzerland. The apostasy from the Baptist faith of such of the Waldenses as remained after the martyrdom of the best of them, was partly owing to the fact that they accepted as pastors young men who had been educated at Geneva, in the theological school of Calvin. Such a fact should not only humble, but enlighten and animate us. It should teach us the importance of a sound theological education. This is the more important for France and Switzerland, for the reason that in those lands pastors have always been compelled by the churches to take the lead in the administration of parochial affairs. Of the thirty-six millions of that nation, a French writer estimates that only ten millions really take an interest in political ideas, the rest being indifferent. Writing in 1881, the Rev. Mr. Andru, pastor of the Baptist church in Paris, laments that "it is very difficult to bring the French to be seriously concerned with the affairs of the church. Too long bowed down under an ecclesiastical despotism, they lack the *initiative* spirit; and the pastor is often forced to use authority which ought to be assumed by the members." In our own country,

some Baptist churches may prosper under the care of uneducated pastors. Not so in France; there a thoroughly prepared ministry is of vital necessity, and, next to sincere and devoted piety, intellectual discipline and enrichment are justly demanded.

II.

Brittany was one of the cradles of the old Norman civilization; and yet up to a very recent period it has remained in great part a pagan land. The Roman priests, instead of evangelizing the Bretons, grafted their own worship on that of the primitive Druids. They permitted the people still to adore certain stone columns, or sacred fountains, provided they would allow them to fix upon them a cross, or image. Near the old miracle-working fountains the Popish priests set up images of the Virgin Mary, St. Anne, and other Roman Catholic idols, in place of the earlier pagan images. But still there were places in which the old heathenism was left unmixed with Romanism. It is scarcely two hundred years since the islands of Molene and Oussant still professed the religion of the Druids; and at the end of the seventeenth century, an image of the Armorican Isis was still worshipped by the inhabitants of one of the districts of Morbihan.

In 1827 the French Protestants began to circulate among the people the New Testament, as translated into the Breton dialect.

Many years ago the correspondence in language and race (both being Celtic), awakened in the Welsh Baptists a very natural concern for the spiritual welfare of the Breton people. At first the churches of the Glamorganshire Association had a mission of their own in Brittany. But in 1843 it was transferred to the English Baptist Missionary Society. The Rev. J. Jenkins, who had already been laboring about ten years in the country, now commenced the preparation of tracts and books, and a revised version of the New Testament, in the Breton tongue. Established at Morlaix, on the line of the railway from Brest, he made frequent visits to distant towns and villages. He was

assisted by colporteurs and family schools. Many copies of the revised New Testament were circulated, and chapels were erected at Morlaix and at Tremel; and in 1857 a second edition of four thousand copies of the New Testament was printed. In 1871 the work was much interrupted by the Franco-German war, and by the death of Mr. Jenkins, after a devoted service of seven-and-thirty years. That year the church numbered forty members. Rev. Alfred Jenkins succeeded his father at Morlaix, while Rev. Mr. Bouhon was pastor at Brienc, and Rev. Mr. Lecoat was pastor at Tremel. From the first, much opposition was encountered from the Romish priests.

In 1874 special exertions were made in a suburb of Morlaix to reach the working classes. These were so successful, that in 1876 a mission chapel was built in the place. Every Sunday evening a congregation of eighty Roman Catholics came to hear the Gospel. But persecution is all the while at work, thinning the ranks of the faithful, and preventing the timid from openly avowing their faith. Another cause of the slow progress made by the mission is the emigration continually going forward to the Channel Islands, to large French cities, and even to America. In 1883 the emigration was unusually great. It reached such a point that no working man was to be found. There were in that year 72,000 Bretons in Havre. Few remained in the congregations, except wives and children. Until of late years Brittany was a land almost entirely closed against new ideas. A belief in witches and fairies generally prevailed, while a peculiar adhesiveness kept the Bretons on their native soil, in spite of hopeless poverty. As the most ignorant of the Roman Catholics everywhere declare their determination to die in the fellowship of that church wherein they were baptized, so the men of Brittany resolved to die in the land of their nativity; and young Bretons who were compelled to serve in the French army were proverbially afflicted with homesickness, and would pine away and die, unless they were permitted to visit occasionally their native

shores and mountains. But Protestant churches and schools have taught their minds to rise superior to matter, have broadened their views of the terraqueous globe, and fired their hearts with the spirit of modern enterprise.

The progress of the Breton mission is slow. In 1883 there were only four stations: Morlaix, St. Briene, Tremel and Brest, with an aggregate membership of ninety-nine. The persecution has been most persistent and bitter. Sometimes converts have suffered so many annoyances and insults from their relations, that they have been led voluntarily to leave their native place. Children on their way to and from Baptist schools have been called reproachful names and pursued with stones, sticks and dogs. Priests have been known to spit in the face of a Bible colporteur. One of the oldest members of the church in Morlaix, an industrious and successful tradesman, was brought to poverty in the following manner: A body of teaching friars came and built a large establishment next to his premises. They acted so unneighborly that he was unwillingly dragged into a long law-suit, which he lost both on a first and second appeal. The boast of their head man was that he would send that Protestant a-begging. It proved true, for he was literally ruined and all his property sold at auction. "When I heard the result," adds Mr. Jenkins, "I called on our good brother's lawyer, and asked for some explanations. 'I never,' said the advocate, 'in my life met with such a denial of justice. The poor man has fallen a victim to the sympathy of the bench for the clergy. To this fact I ascribe the evident bias I have noticed throughout the case against your friend.'" This piece of injustice happened in the year 1880, and while France was in the enjoyment of a Republican Government. No avowed Protestant can expect to win a cause, however just it may be, if it is to be decided by a Roman Catholic judge or jury, even in the United States. This conclusion is not dictated by prejudice, but by a knowledge of established facts,

In 1883 there were in France nine Baptist churches, with a membership of six hundred and seventy-two.

For some years past the French people have shown a strong tendency to forsake Romanism and take refuge, some in Protestantism and some in infidelity. "It proved by experience," says Rev. E. C. Mitchell, D. D., "that the attention which the people gave to the Gospel whenever it was preached, was actually far more ready and constant than was gained by any infidel or atheistic leader." In 1883 and 1884 the French Republic was thought to be passing through a moral crisis which seemed to be detrimental to the progress of the Gospel. A reaction, as often before, had commenced in favor of the Papal superstition. Clerical monarchists are once more erecting wooden crosses, which are in no long time to be again consumed by the bonfires of infidel republicans. The French mission was in 1883 afflicted by the death of the Rev. Hector Boileau, the esteemed pastor of the Baptist church at Montbeliard; he was also editor of *L'Echo de la Verite*.

III

In 1833 Prof. Barnas Sears went to Germany for the purpose of pursuing theological studies in one or more of its universities. He was requested by the Board of the General Convention to inquire and report concerning the condition and prospects of the Baptists of that country. Prof. Sears found many individuals holding Baptist sentiments scattered through the land. Of these, some went to the Lutheran churches; others were living apart from any Christian congregation; while some were wont to meet in little companies here and there privately for mutual edification. In the city of Hamburg he found a small circle of the latter description. They were seven in all, and among them was Mr. J. G. Oncken. They requested Prof. Sears to baptize them; and accordingly they crossed the Elbe to Altona about midnight on the 22d of April, 1834, and were baptized "under the

friendly light of the stars." A more public administration of the ordinance would not have been permitted by the authorities. On the day following they were organized into a church, of which Mr. Oncken was soon ordained the pastor by Mr. Sears.

Agreeably to the recommendation of Mr. Sears, the Board in 1835 appointed Mr. Oncken their missionary for Germany, together with Mr. C. F. Lange. They were directed to maintain public worship at Hamburg, to distribute tracts and Bibles, and to preach in Bremen, Oldenburg and other towns in Northern Germany. In pursuance of this object, they hired a room in the upper story of a long brick building, standing with its side to the street. The work prospered beyond expectation. In 1836, fourteen were baptized, one of whom, Mr. Köbner, was destined to take an important part in the advancement of the Gospel in Denmark. A Jew by birth and an engraver by trade, he became pastor of the first church in Copenhagen, and the editor of the hymn-book used by the Baptist churches in Germany. He also prepared a hymn-book for the use of the churches in Denmark.¹

Within little more than four years from the beginning of the mission, churches were constituted at Berlin, at Oldenburg and at Stuttgrat. These and the church at Hamburg counted in all a hundred and twenty members. Besides these many had been baptized at Marburg, Javer and other towns. An ingenious and effective system of tract loan distribution was adopted and kept in active operation. The tracts were lent to the individuals and families. By loaning rather than giving away, the distributor could call again and ask the reader's opinion of the matter of the tract, and so commence a religious talk.

The earliest attempt to put an end to the exertions of Mr. Oncken and his associates, was in September, 1837, just after eight persons had been baptized and added to the church at

1. This man of mark died at Berlin, in February, 1884.

Hamburg. Complaints were made to the senior of the Lutheran clergy of the city. This dignitary, along with the Senate of Hamburg, requesting the police to put a stop to their proceedings, Mr. Oncken and several members of the church were summoned before the magistrates and questioned about their faith and practice, particularly in respect of baptism. No final order, however, was taken against them. Indeed one of the Senators, a Joseph of Arimathea *redivivus*, gave them countenance. But it was deemed prudent to administer baptism on the opposite side of the Elbe, in the neighboring jurisdiction of Hanover. But as the new sect was more and more talked of, and the meetings of the church grew in numbers and interest, the Senate of Hamburg made another attempt to suppress the heresy and schism. It issued a decree enjoining the Chief of the Police to inform Mr. Oncken that the Senate regarded his society as a criminal schism, of which he was the sole author, and to prohibit him from the exercise of his unauthorized functions. Whereupon the Board of the General Convention and the church in Hamburg sent a petition to the Senate, praying that Oncken and his associates might be allowed the exercise of freedom of faith and worship.

For several months the church was allowed to continue its public services, but in May, 1840, Mr. Oncken was arrested and cast into prison. One of the members of the church was also imprisoned for allowing a religious meeting at his house. The imprisonment of Mr. Oncken continued for four weeks. On being set free, his furniture was sold by the police in order to defray the charges of his arrest and his keeping while in prison. While on a late visit to Mr. Oncken, Rev. Dr. S. F. Smith wrote as follows: "He took me to the vicinity of one of the many canals which intersect the city of Hamburg, filthy with the drainage of the city, and pointing to a grated window in the third or fourth story of a building, formerly the city jail, he said: 'In that room I was confined for thirty days for the testimony

of Jesus by the enemies of the Gospel.' His coffee and food were sent him from his home, or brought in by members of the church who were not forbidden to visit him. He spent his time in reading and in prayer, and in writing letters to various parts of Germany; and thus labored in his confinement for the Kingdom of God. It was not a profitless or gloomy imprisonment. On the contrary, to use his own words, 'That whole month was one long Sabbath of communion with Christ and with God, and with the saints on earth and in heaven.' Then we went around to another side of the jail; and he pointed out a narrow and loathsome room in the lowest story, saying: 'In that basement, the most unclean and ill-smelling dungeon in which a human being was ever confined, I spent weeks of a second imprisonment for the name of the Lord Jesus.' His health gave way under the suffering and malaria to which he was exposed. He petitioned the Senate of Hamburg that he might be released for a season, promising to return when his health should be restored and finish his term of imprisonment. But his jailers had no mercy."

When these persecutions became known to the Board of the General Convention, they appointed the Rev. Dr. Welch, of Albany, to proceed to Washington to confer with the President of the United States, and to obtain his influence with the Government of Hamburg in behalf of the oppressed and persecuted Baptists of that city. And accordingly the American Consul at Hamburg was instructed to lay this grievance before the proper authorities. Memorials were likewise prepared, and, signed by distinguished names in the United States, in England and Scotland, were presented to the Senate of the city. A deputation from the Baptists of England went over to Hamburg to plead the cause of their persecuted co-religionists. Such deputations seldom further a good cause. What cannot be accomplished through ambassadors, consuls and official correspondence, can rarely be brought about in any other way. These

representations appear to have had a good effect so far as the church in Hamburg was concerned, but had little influence in other parts of Germany. Persecution still continued in Oldenburg, Berlin, and other cities of Prussia; at Stuttgart and in several towns of Hesse, Bavaria and Pomerania. Even in the Kingdom of Hanover, the Baptists suffered official annoyance. It was, it will be remembered, within the limits of this kingdom that Mr. Oncken and six others were baptized. By reason of its connections with England, it was thought religious liberty might there be enjoyed. But even there some were imprisoned and others suffered the confiscation of their property. In Berlin baptisms in the open air were prohibited. In Hesse the disciples were fined and banished. In Bavaria they were forced to meet in great secrecy. In many cases the converts were compelled to carry their children for sprinkling to the ministers of the national church. "These acts of intolerance," says the eloquent historian of missions, Prof. Gammell, "were the bitter yet unfailing fruits of the vicious principle engrafted upon the constitutions of these several States, by which the Government was clothed with authority to prescribe the religious faith, as well as to protect the persons and property of its subjects,—a principle which, in whatever part of the world it has been recognized, has uniformly been productive of the most disastrous and iniquitous results." It has been thought that the fact that these Baptist disciples were for the most part of the humbler classes of society, may serve to explain the readiness with which the magistrates inflicted the penalties of the law. It seems strange to us that as late as 1842, not only the magistrates, but the Lutheran clergy, and learned professors and authors of world-wide renown in the capital of Prussia, should have been so slow to reduce to practice the doctrine of Roger Williams concerning the liberty of the soul.

But intolerance was not confined to the higher sections of German society. When Mr. Oncken and his coadjutors commenced their labors, the lowest of the people were quite as unrea-

sonable in their bigotry as clergymen and learned professors. Some years since, Mr. Oncken was one day showing an American friend the hall in which he first preached at Hamburg, "There," said he, "I have stood and preached the Gospel till every pane of glass in the windows was broken by the stones thrown by the mob; and at the risk of my life proclaimed the wonders of redeeming grace and dying love."

In 1837 Mr. Oncken visited Berlin, and held meetings for several weeks. Here he baptized Mr. G. W. Lehmann, his wife and four others. These were organized into a church, and Mr. Lehmann, who was chosen their pastor, was in 1841 sent over to England to be ordained, in order, we are told, to secure a higher respect for his ministerial character. But in no long time he was compelled to share the punishments which both Church and State inflicted on his fellow Baptists in other parts of Germany. It is right to add, however, that the Baptists of Berlin were treated with far greater toleration than in the smaller towns of the kingdom. This may have been owing in part to the influence of citizens of England and America, who resided temporarily at the Prussian capital. In 1842 a decree was passed allowing the Baptists of Prussia to assemble as a religious community, but not as a church; also permitting the administration of the sacraments, provided that it were done privately, and that all baptisms were reported to the rector of the parish and the headquarters of the police.

The church in Berlin has flourished markedly under the care of Mr. Lehmann. In 1877 the church numbered 109 members; it now counts about 600. In November, 1861, the present place of worship in Schmidt Strasse was dedicated. The services of the occasion showed that a great change had taken place in public sentiment. Four-and-twenty years before it was necessary to worship in secret and to baptize in the shade of night. Now the church dared to invite the King and Queen, as well as the Prince and Princess; and a deputation was present from the

City Council, in the insignia of office. The chapel is a long brick building, two stories high, standing side to the street, and painted of a buff color. Along the entire side is painted, in black German letters, the motto, "We preach Christ crucified." A year later, the church celebrated its twenty-fifth anniversary in connection with the annual meeting of the Prussian Association. Mr. Lehmann visited England several times, to collect funds for the poor churches of Germany, and always returned with substantial proofs of the interest their British brethren took in the progress of Divine truth and grace. In his *Recollections of the German Mission*,¹ Rev. Dr. Smith describes the Sunday services of this church: "On the Lord's day, towards evening, I joined the company of worshippers who filled the chapel. Their appearance indicated that most of them belonged to the laboring classes; but they showed a cheerfulness and solemnity, a gladness to meet together for the worship of God, which made it evident that their hearts were in the service. Christian love seemed to beam in every eye and to hallow every motion. The pulpit was too high by at least four or five feet, removing the preacher too far above the congregation. In front was a wide platform, under which I found later was the baptistery. Mr. Lehmann, the father, preached on the occasion. His quick eye discovered me in the congregation; and he referred affectionately in his prayer to the stranger from across the sea. After the public worship, a church-meeting was held, at which, after other business, a young woman, a fair-haired Saxon, was examined as a candidate for baptism. A chair was placed for her, on the platform near the pastor; and in a clear, distinct voice, and in a manner perfectly self-possessed, she gave the reasons of the hope that was in her. I discovered, from her relation, that she found her pathway to Christ not without difficulties, having met with opposition in her family; but she had found peace in believing. Her experi-

1. *Missionary Sketches*, pp. 371 to 373.

ence had the true ring of the Gospel; and it was evident that, in the words of Leigh Richmond, 'Though some men are black and some are white, true Christianity is all of one color.' After service, in company with a few friends, I spent an hour or two in the family of the pastor, in delightful Christian communion. 'They did eat their bread with gladness and singleness of heart, praising God, and having favor with all the people.'"

Mr. Lehmann passed to the church triumphant February 21st, 1882, in the eighty-third year of his age. His son Joseph is an ordained minister, and was associated with his father in the pastoral care of the church. He speaks English excellently well, having received his theological education in England. He succeeds his father as pastor of the church.

At the eighth Triennial Conference, held in July, 1870, the German Baptists were reported to have entered all the quarters of the globe. As early as 1859 they had gone across the German States, from the North Sea to Russia, and from the Baltic almost to Italy. In 1865 they sent a missionary to British Caffraria, in South Africa; in 1867 they sent a missionary to China. In 1866 the Gospel entered Kurland, in Russia. Ten families of the Russian Baptists were in 1865 driven by persecution into Turkey. Of these, some were banished by Russia and others left of their own accord. Crossing the boundary, they found that refuge in the shadow of the Crescent, which was not enjoyed beneath the shade of the Greek Cross. These exiles and emigrants were attended by the power of the Divine Spirit, and a revival drew to their company the Lutherans of that region, so that the Lutheran chapels fell into the hands of the Baptists and their bells were rung to call all the population to Baptist worship.

But, in spite of persecution, the Baptists made progress in Russia. In 1863, two hundred and forty were baptized in the dominions of the Czar. In 1867 it was reported that there were three churches, numbering 857 members, flourishing in Middle

Russia. Ten years later, the Russian Baptists numbered 3,686.

The outposts of the new religious movement were, during the Russa-Turkish war, found to have been advanced as far as Tiflis or Teflis, the capital city of Georgia and of all Russian Trans-Caucasia. The origin of the church in that land of Christian twilight is replete with interest. A German brother and his wife had settled there and begun to preach to the people. In no long time the blessing of the Lord on their pious example and testimony gathered seventy disciples. A young man from among them, called to the ministry, went to Hamburg to finish his theological education. After ordination, he returned to his native land to preach the Gospel. Many believed, of whom several were baptized by him, and among them his own father. At the time of the war, several members of the Baptist community offered their services as nurses in the army. The document in which they made their offer was published in the newspapers by order of the Governor, so that the existence of the Baptist church in Tiflis was officially recognized. At the latest accounts, this Georgian pastor had set out on a tour to the eastward of Tiflis, in the region of the Caspian Sea and Mount Ararat.

During the fifty years of its operations, the German Baptist Mission has gone steadily forward until the present time, when it numbers 157 churches, in eleven associations, with more than 30,000 members. "The missionaries and churches thus connected," says Prof. Fetzer, of the Hamburg Biblical School, "may be found in the extremes of European Russia, near the Ural mountains, and in the Caucasus not far from the Persian borders; in Turkey, Bulgaria, Roumania, Galicia, Hungary, Poland, Switzerland, Holland and Denmark; thus working among a population of perhaps two hundred millions. In nearly fifteen hundred cities and villages is the word of God regularly preached; and in at least several thousand different places are people living who hold firmly the tenets of Baptists, and who are exercising, by the zeal they manifest, an incalculable influence

upon thousands of their fellow men. If our work shall continue to spread thus, our brethren will soon be able to join hands with the Baptists working in Italy and Constantinople, a city from which they are not very far away." During the year the two oldest Baptist workers, Oncken and Köbner, were called home. The loss is felt very much; but who dares to say that they have not deserved their rest?

The Rev. John Gerhard Oncken has been styled the Apostle of the German Baptists. He was born at Varel, in the Grand Duchy of Oldenburg, January 26th, 1800. In early youth he went to England, where he married, was converted, and became an earnest Christian worker. In 1823 he was sent back to Germany as a missionary of the British Continental Society. His first labors were bestowed on Hamburg and Bremen, and in the province of East Frisia. In 1828 he left the service of the Continental Society, and opened a book-store in Hamburg, as agent of the Edinburgh Bible Society and the Lower Saxony Tract Society. Although he had not received a collegiate education, he had made large acquisitions in linguistic lore, and had a good



Rev. J. G. Oncken.

knowledge of theology. Turning his attention to the subject of Baptism, he concluded, after diligent study, that immersion is the Scripture ordinance, and waited for an opportunity to receive

it. On the occasion of the visit of Prof. Barnas Sears to Hamburg, he and six others were baptized at midnight in the river Elbe, opposite Hamburg, within the jurisdiction of Hanover. The little company being the next day organized into a church, Mr. Oncken was chosen their pastor.

He was twice imprisoned in Hamburg—in 1840 and in 1845. Mr. Oncken always remained pastor of the church in Hamburg—the first German Baptist church after the American pattern.

Mr. Oncken frequently visited England to solicit funds for his very expensive missionary undertakings, which embraced not only the employment of preachers and colporteurs, but the operations of a printing-house and the building of chapels as well. In 1853 he visited the United States for the purpose of collecting funds for building chapels in Germany. He travelled extensively in the Eastern and Western States. He was on the train of cars that plunged into the river near Norwalk, Conn. Many were hurt and some killed. He received an injury in his foot and ankle which disabled him for many weeks. He remained in this country fifteen months. The Executive Committee of the Board of the Union voted to aid his mission in erecting chapels to the extent of \$8,000 a year for five years. In 1865 he visited the United States the second time.

In 1859, on the anniversary of the baptism of Mr. Oncken and the formation of the church in Hamburg, a half-jubilee festival was held in the church at Hamburg. On the wall behind the pulpit, in two circles of evergreen, were displayed the figures 7 and 7,000—a memorial record of the growth of the mission. He has visited many parts of Germany, Denmark, Austria, Hungary, Turkey, Russia and other nations of Europe. When he was lately visited by Rev. Dr. S. F. Smith, he was found enfeebled in body and mind, but rejoicing in the progress of the mission, and especially that the Gospel has free course in Russia.

The soul of Mr. Oncken stretched its wings for the land of unfading day, at Zurich, Switzerland, January 2d, 1884.

CHAPTER LII.

MISSIONS IN DENMARK, NORWAY, AND SWEDEN.

I.—Denmark.—Oncken's Visit to Copenhagen.—The Opposition of the Clergy and Magistrates.—Arrest and Imprisonment of Mr. Moenster.—Arrests and Fines.—The Sympathy of British and American Baptists Enlisted.—Two English Quakers Plead their Cause.—Professors Conant and Hackett Visit Copenhagen.—Fishes Allowed to Live Provided they will Keep Away from Water.—Baptists were to Allow their Children to be Sprinkled, and were Required to Pay the Usual Fees to the Clergy.—A Church in the Netherlands.—The Progress of the Baptists in Germany, Denmark and Elsewhere.—**II.**—Norway.—The Northmen, their Early History and Character.—The Origin of the Baptist Churches.—A Swedish Basket-maker.—A Church at Tromsø.—Six Baptist Churches in 1868.—The Growth of the Churches in Eight Years.—The Visit of Mr. Hubert to the United States.—A Great Revival in Norway in 1883.—This Mission is Chiefly under the Patronage of British Baptists.—The Churches Hold to Strict Communion.—The Influence of Sweden and America.—**III.**—Sweden.—Individual Exertions.—Mariners' Baptist Church in New York.—Messrs. Schroeder and Nilsson.—Mr. Wiberg.—Nilsson Banished, Goes to America.—The Hamburg Baptists.—A Sketch of Wiberg.—Palmquist.—Broady and Edgren.—Influence of the Missions in India.—The Work in Finland.—The Missionary Spirit among the Swedish Baptists.—Statistics and Emigration.—The Progress of the Baptists in Lapland.

I.

THE origin and growth of the denomination in Denmark merits a separate examination. Mr. Oncken first visited Copenhagen in the Autumn of 1839. One of his assistants had gone before him in the Summer of the same year, and had rallied a small number of believers. These Mr. Oncken baptized and formed into a church. The report of these proceedings was published throughout Denmark, and caused a general commotion. It was provoking that these adventurers should pronounce the baptism of infants unscriptural and void. The missionaries and their disciples were denounced as the successors of the Anabaptists of Münster. The leading clergy wrote letters to the

more remote Lutheran pastors and their churches, warning them against the Baptists as promulgators of heresy, disorder and lawlessness.

The magistrates came to the aid of the alarmed and indignant clergy. The little church and their pastor were one by one summoned before the court, and searchingly questioned. They were then called together and warned by the Public Inquisitor, who, while discharging his official duty, confessed that they had proved themselves, not a band of fanatics and deceivers as he expected, but persons of firm principles and most Christian tempers. The affair being referred to the Department of State, a decree was promulgated in April, 1840, that their meetings should be discontinued, and that they should abstain from administering the Lord's Supper, and from "everything relating to re-baptism." But meetings were held in private, new converts were baptized, and other churches sprang up. The church at Copenhagen the same year grew to the number of thirty-two, while their pastor, Rev. Peter Moenster, and Mr. Oncken were hunted by the police, and rewards offered for their apprehension. In the autumn of 1840 the pastor and his brother, Rev. Adolph Moenster, were arrested and imprisoned. The former, being banished the kingdom, refused to leave his native land, and was in consequence sentenced to a long term of imprisonment. Severe penalties were also inflicted on many members of the church in different parts of the kingdom. Besides fines and arrests, it was decreed by the King that their children should be sprinkled by the Lutheran ministers, in order that "they might not be debarred the blessing of immediate admission into the Christian church."

This intolerance had now come to be intolerable. Mr. Oncken therefore resolved to go over to England, and enlist the sympathies of his British brethren in behalf of their Danish co-religionists. He obtained, from English Baptist pastors of distinction, certificates declaring that they regarded the Danish

Baptists as their own brethren, and their churches as regular and well-ordered churches of Christ. He also procured similar certificates from the United States. In the course of the Summer of 1841, a deputation from the British Baptists went to Denmark, and were introduced at court. Two philanthropic members of the Society of Friends, Mr. Joseph J. Gurney, and his sister, Mrs. Elizabeth Fry, at that time on a visit at Copenhagen, joined their voices to those of the deputation in pleading the cause of oppressed and imprisoned Baptists. But no change was made in the policy of the Government. In November in the same year, the two Moensters were indeed liberated, but they were directed to abstain from all further exercise of their ministry.

Another attempt to alleviate the condition of the Danish Baptists, was made by the Boards of the Convention and the American and Foreign Bible Society, who requested Professors Conant and Hackett, at that time (1842) in Germany, to repair to Copenhagen and communicate with the church and its pastor, and again petition the King. At the time of their visit the King was absent from his palace, but the Estates were in session, and Messrs. Conant and Hackett held interviews with many of the members. These learned gentlemen were patterns of prudence and courtesy; their clear, dispassionate and well-considered statements made favorable impressions. The result of these foreign influences was that the King, in December of the same year, put forth what was termed a "Law of Amnesty." It declares that forasmuch as the Baptists hold doctrines which differ from those of the Augsburg Confession, they cannot be allowed the free exercise of their religious rites in the kingdom. It, however, allows them to establish a separate church in Fredericia, a fortified town in Jütland, thus banishing them from a city of 50,000 inhabitants to one of 7,000. It likewise grants Baptists in other parts of the realm the right to assemble privately for worship, and to administer the Lord's Supper, but it forbids the

administration of baptism, and requires them to have their children baptized by the parish minister, within the age prescribed by law. The King's concession amounted to this: Ye that are fishes may remain fishes; but you are not allowed, under any pretense, to flop and bounce near any deep and open water.

This little King of a little kingdom did not commend his opinions to all his subjects. Many individuals in public stations, we are told, and even some Lutheran clergymen, declared in favor of tolerating Baptists; some of the public journals advocated their cause, and pamphleteers wrote in their defence.¹ The Baptists did not and could not confine their exertions to Fredericia, but went wherever they saw an open door. They were, however, subject to fine and imprisonment; the ministers were thrown into prison for administering baptism; children of Baptists were taken by the police to be sprinkled by the parish clergy, and on their refusal to pay the fees demanded for sprinkling, they were stripped of their goods. They were exposed to these annoyances and exactions until 1850, when they began to enjoy religious liberty. In January, 1849, an Association was formed in Denmark; in 1865 another was organized. At the close of 1877 the Danish churches numbered 2,114. These churches, like many others in Europe, suffer loss from emigration and also from popular ignorance. The majority of the Danish Baptists are opposed to ministerial education. Were Jesus now among them, they would probably oppose his disciples for following Him three years as their Teacher.

Not only in Denmark, but in other sections, the Kingdom of Christ commenced through the agency of the German mission. Thus, in 1869 the first church in the Netherlands was constituted at Haarlem, and in 1875 a church was organized in St. Petersburg.

The progress of what has been appropriately styled the "Second Reformation," to be adequately traced, must be viewed in the

1. Prof. Gammell's "History of Missions," pp. 277-292.

light of the following facts: In 1834 a church was organized in Hamburg, consisting of seven members. In 1859 the church had become 7,000. In 1840 there had been established in four of the German States, and in Denmark, six churches, containing about 200 members; in 1845 there were thirteen churches in seven different States of Germany, besides three in Denmark, numbering in all nearly 1,500. At the close of 1877 there were in Germany 15,287 members; in Austria, eighty-one; in Denmark, 2,114; in Holland, 109; in Switzerland, 403; in Poland, 1,748; in Russia, 3,686; in Turkey, 150; in South Africa, 447; total, 24,033. In 1881 the aggregate was 28,038. More than a thousand are annually lost by emigration.

The German Baptists held a jubilee at Hamburg in April, 1884. In the Baptist church, on the wall back of the pulpit, rested on a bracket a bust of Dr. Oncken. Above it was an open scroll, with the following record: "1834, 7 members; 1859, 1,290 members; 1884, 2,180 members."

These facts and figures are derived in part from the reports of the German Baptist Union, composed of churches in the countries already mentioned. The American Missionary Union does not claim the honor of being alone in advancing "the Second Reformation" in Germany. It desires that it may be "understood that, while assistance from America has been a powerful element in the origin and progress of the Baptist cause in these countries, much credit is also due to the efforts of the German churches, and to the benevolence of the English Baptists, who have rendered important aid to their German brethren."

II.

Our missions in Norway and Sweden have been carried forward among a hardy race, the Scandinavians, the fierce and warlike Northmen who, in the Dark Ages, ravaged with their naval expeditions the coasts of England and France. Under the reigns of Charles the Bold and Charles the Fat, they ascended the rivers of France, captured many towns, and plun-

dered Paris itself. Their skill as navigators made them masters of the seas, and a great scourge to the shores of France. At first their retreat was purchased with gold, but in 912 Charles the Simple was compelled to cede to them that part of the kingdom which afterwards took the name of Normandy, and to give his daughter in marriage to Rollo, their chief. From this race proceeded the soldiers who, in 1066, under William, Duke of Normandy, invaded England and raised William to the British throne.



Coast Scene, Norway.

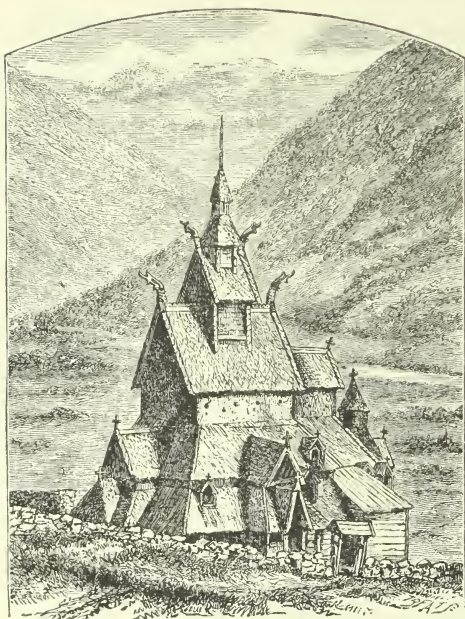
Nowhere is there a better example of the formative effects, on a race, of the earth's configuration, than that which is furnished by the coast of Norway. Sheltered in part by a chain of more than a hundred islands from the storms of the Atlantic, the

inhabitants found their coasts to be a school for the most skillful and daring sailors in the world. Let the reader, with the assistance of any good map, trace this marvellous chain of islands, serving as a partial breakwater to a long, bold and stormy coast, and he will no longer wonder that the Northmen of the Dark Ages became the lords of every sea, established a kingdom in Italy, conquered a part of France, and subjugated the whole of England.

The early history of the Baptists in Norway is obscure, although we know that German colporteurs had travelled in that region five-and-twenty years before a church was organized, and our British brethren had done some missionary work among the Norwegians. These Baptists began to draw general attention in the Autumn of 1868, when four believers were baptized at Tromsøe, north of the Arctic Circle, the nearest church in Europe to the line of perpetual snow. In 1869, a Swedish brother, a basket-maker by trade, visited the place, and was permitted to preach in the meeting-house. His preaching was blessed to the conversion of twenty-eight souls. These were baptized, and on the last day of the year a church was organized, consisting of fifty members. In January eleven more were baptized, and two in February. This Swedish peddler of baskets has silenced many heavy guns; for how often have we been told that we could not baptize in that cold climate. We cannot learn that any have been frozen to death by the baptismal waters. At any rate, about a hundred were reported as members of this church in 1871. In the year 1872 as many as sixty-two were baptized in Norway. In 1868 there were six Baptist churches in this cold region, numbering two hundred members. In 1872 there were three hundred and thirty Baptists in Norway. The Baptist Missionary Society of England were, in 1872, supporting five brethren, Norwegians and Swedes, for this field of labor. Four others were rendering gratuitous service.

From 1872 to 1880 the churches in Norway nearly doubled their

numbers. In the latter year there were four churches, with a membership of 645. These churches formed "The Norwegian Union of Baptist Churches." The Baptist Missionary Society of England supported two missionaries and pastors in full, and seven others in part. G. Hübert, of Larvig, served as an evangelist in various parts of the kingdom, and was encouraged by considerable success. The next year showed an addition of eighty-nine to the membership. During this year Mr. Hübert



A Church in Norway.

paid a visit to the United States, with a view to secure funds for the erection of a chapel, and a loan fund for the general purposes of the Baptist Union. He met with a fair amount of pecuniary assistance. After his return he was blessed with extraordinary marks of the Divine favor. In 1883 he writes: "Never in my life have my eyes witnessed such a revival in Norway as I have seen this year." At Skein he baptized fourteen, and many more were inquir-

ing about the right way. At Langesund and two other places a glorious revival had taken place, and many were waiting for baptism.

It is, perhaps, worthy of notice, that the Baptist churches in Norway do not follow the example of their British founders and supporters in the matter of open communion—a proof of the influence of the tracts and treatises of Mr. Wiberg, and of the

letters and visits of their countrymen in America. By emigration they have lost in numbers, but they have gained in the knowledge of our church polity.

III.

The Baptist mission to Sweden did not commence its operations until the field had been entered by independent toilers. A young Swedish sailor, Schroeder by name, who had recently been converted at sea, was induced one Sunday morning to go to the Mariners' Baptist Church in New York. He was deeply affected by the sight of the baptism of two sailors, and a few weeks later he was baptized himself. About the year 1842 another Swedish sailor, F. O. Nilsson, having been converted in New York, and proving a very efficient worker, was appointed by the Seamen's Friend Society to labor as a colporteur among the seamen of Gothenburg. After his return to Sweden, Mr. Schroeder met with Mr. Nilsson, and opened a correspondence with him. A remark of Mr. Schroeder, in a letter from Hamburg, led Mr. Nilsson to examine the subject of baptism. After considerable study, prayer and mental conflict, he made up his mind that he ought to be baptized. In vain did he inquire after a Baptist minister in Sweden. He could find no one to administer the ordinance, and consequently he travelled in search of Mr. Oncken at Hamburg, where he was baptized in July, 1847. On the 21st of September of the year following, the wife of Mr. Nilsson and four others were baptized in the inlet Cattegat, by a Baptist missionary from Hamburg. The same evening the first Baptist church in Sweden was organized, consisting of six members.

In 1849 Mr. Nilsson was ordained in Hamburg, and returned to Sweden, preaching the Gospel of the Kingdom wherever he could find an opportunity. But the Swedish laws not recognizing his ordination as valid, he was, in July, 1849, arrested for pretending to administer Christian ordinances. He

was tried, condemned and publicly admonished. He was again arrested in January, 1851, and was kept in prison six days, and was then transferred to another prison forty miles away; but was finally released through the entreaties of his wife. A month later he was arrested for the third time. He appeared twice before the High Court, and his trial awakened a great interest. The minutes of the proceedings were printed in a pamphlet form, and were scattered by thousands throughout the kingdom. Mr. Nilsson said, "Thus my appearance before the High Court was the public introduction of Baptist principles in Sweden. Now let the poor sailor be banished from the realm. What matters that? The truths which by his trial have been disseminated in Sweden, can never be banished." He was permitted to appeal to the King. He had an interview with him, but his last petition was rejected. He was banished from the kingdom, and took his leave of his weeping friends July 4th, 1851. He had taken every occasion that was given, during his detention and imprisonment, to preach the Gospel, and at Stockholm he made acquaintance with several Baptists, who were the nucleus of a church in that city.

Leaving behind him fifty-six scattered believers, he repaired to the capital of Denmark, where he remained about two years. While there he had a visit from Mr. Wiberg, who was on his way to America. The sailing-vessel in which he had set out providentially tarried near Copenhagen, July 17, 1852, long enough to allow him to be baptized by Mr. Nilsson, at a late hour of the night.

Banished from his native land, Mr. Nilsson now turned his thoughts to the common refuge and home of freedom. In 1853 he was visited by a company of twenty or thirty Swedish Christians, who invited him to accompany them as their pastor to the New World. He gladly accepted the call. The little flock landed in New York in June, 1853, and went forward and settled in one of the Western States.

While Mr. Nilsson was thus laboring in Sweden to prepare the way for an American mission, the German Baptists were likewise busy in the same field. In 1851 they reported the formation of a church in Sweden, numbering fifty-eight members. In 1852 they report the organization of three more churches in Sweden. In 1854 two Swedish brethren came to Hamburg, requesting to be baptized and ordained. One of these was Mr. P. F. Hejdenberg, who was very successful in winning souls to Christ. In 1855 two churches, numbering about eighty members each, were organized in the eastern part of Sweden. The Hamburg Baptists did good service in this nation, by sending into many parts of it colporteurs to scatter among the people a Baptist literature. As early as 1842 they reported that one of their colporteurs was laboring in Norway.

With the Swedish mission must always be associated the name of the Rev. Andreas Wiberg. He was, under God, its founder, and has thus far been its master builder. His biography blends with the history of the mission, and yet we may here profitably put on record some facts regarding his life. His birthplace was Hudiksvall, seventy miles north of Gefle, in Sweden. He was born in 1816. At the age of fourteen he narrowly escaped being drowned. This peril showed him the necessity of being prepared to die, and his rescue from it, the duty of dedicating his life to the service of the Lord. Surrounded by skeptics, he was for a time exposed to doubts, but while pursuing his studies in the University of Upsala, he gained cheering proof that he was a new creature. In 1843 he was ordained as a minister in the Lutheran church. This being the State Church, like the Church of England, admits to the communion many unconverted persons. Mr. Wiberg was so dissatisfied with this desecration of the Lord's Supper, that he retired from the active duties of the ministry, and gave himself for two years to translating some of Luther's works, and editing a religious newspaper. At this period he became intimate with

some like-minded Christians in the northern part of Sweden, in the latitude of his native place. Having publicly expressed his approbation of these new Protestants, he fell under the ban of intolerance.

In the Spring of 1851 he visited Hamburg, and became acquainted with Mr. Oncken and the Baptist church of which he was pastor. In no long time he was led to agree with them concerning the proper mode and candidates for baptism. The next year he set out for America. While on his way, he was baptized by the Rev. Mr. Nilsson, July 23d, 1852, at eleven o'clock in the night, near the island of Amager, a short distance from Copenhagen. Soon after his arrival in New York, he made acquaintance with the Baptists of the city, and commenced work as a colporteur among seamen, under the patronage of the Publication Society. At length, this society resolved to establish a system of colportage in his native land, and to appoint Mr. Wiberg its superintendent. Accordingly, he embarked for Sweden in September, 1855, and landing in Stockholm, he immediately began to organize his work.

He had prepared the way for his enterprise in 1852, before he left home, by writing a book on Baptism, the circulation of which, during his absence, had brought hundreds to adopt his views. As many as became Baptists were subject to bitter persecution, and the injustice they suffered served only the more to noise abroad their sentiments. So mightily had the truth advanced, that Mr. Wiberg found on his return, after an absence of three years, that there were already nearly five hundred Baptists in Sweden.

On New Year's day, 1856, Mr. Wiberg commenced a semi-monthly, called *The Evangelist*. Happily the press was not under the same intolerant rule as the pulpit, and therefore Mr. Wiberg was at liberty to circulate his periodical in every part of the land. Commencing with five hundred subscribers, *The Evangelist* has grown in circulation and is now the organ of the

denomination. In 1859 Mr. Wiberg went to England to collect money to build a chapel at Stockholm. Although he obtained \$5,500, this sum was found insufficient to erect the edifice, and accordingly he came to America in 1863, to solicit funds adequate to the undertaking. During his absence the chapel was finished, at a cost of nearly \$35,000. It accommodated twelve hundred hearers, and yet the new edifice was soon filled to overflowing.

Mr. Wiberg has given most of his time and strength to authorial and editorial service. He has written three books on Baptism, and translated a number of our Baptist tracts and volumes. In the Summer of 1882, he had the happiness of seeing a painful division among his Swedish brethren healed, and their complete restoration to unity and concord.

Although the periodical press was free in Sweden, the same could not be said of the liberty of Bible and tract distribution. The Lutheran magistrates in many places seized upon every legal technicality as a pretence for checking the diffusion of Scriptural knowledge. One colporteur, a blind man, was imprisoned eight days for distributing tracts; afterwards, with an iron chain attached to his ankles, he was transferred to another prison, where new irons were placed upon him; and finally he was compelled to pay a considerable sum to the authorities for their trouble.

The intolerance that had banished Mr. Nilsson pursued his successors while preaching the Gospel and administering the ordinances. Mr. Hejdenberg was summoned before the tribunals six times, to answer for having held meetings contrary to law, and was imprisoned in six different places, from two to fourteen days in each. Another of the preachers was fined fourteen crowns for preaching the Gospel, and five crowns additional for desecrating the Sabbath in preaching. A third was sentenced to pay a hundred crowns for reading a chapter of the Bible in public. A fourth was imprisoned for several weeks, and

kept on bread and water, because he had allowed a preacher to commit the awful crime of reading the Bible in his cottage. As late as 1857, six Baptists were confined in cells, and some of them were treated with atrocious and brutal severity. One was seized on a cold Winter day, rudely buffeted, sponged all over with cold water, his hair cut close to his head, and then, in thin prison clothing, was thrown into a damp and chilly cell. As in France, the local magistrates and Lutheran ministers were more intolerant than the supreme authority. Even to this day the preachers visiting remote districts are exposed to fine and imprisonment.

In 1857, the Rev. G. Palmquist came to labor in this mission. For six years he had been a missionary among the Swedes of Illinois and Iowa. Two of his brothers also became efficient helpers in their native land. The same year the first Conference of the Swedish Baptist churches was held at Stockholm. It was a year of unusual ingathering; 1292 were added by baptism. The next year Baptist principles began to enter the higher sections of Swedish society. Mr. Adolph Drake, a nobleman by birth, who had studied for the ministry in the University of Upsala, was baptized at Stockholm, and became a powerful accession to the working staff of the mission. For several years he edited a weekly paper, and afterwards became a professor in the school for training young Baptist ministers.

When Mr. Wiberg returned to Sweden, in 1866, he was accompanied by two natives of Sweden, who had both distinguished themselves in our Civil War. One of these, Knut Oscar Broady, had been a colonel of a regiment; the other, John A. Edgren, had been a captain of a gunboat. They had both enjoyed the benefit of study in the Hamilton Theological Seminary. These, together with Mr. Wiberg, went out under the auspices of the Missionary Union, to whom this mission was, in 1866, transferred by the Publication Society. Messrs. Broady and Edgren were designated to Stockholm, where they were to

preach on Sundays, and to commence a theological school. Under the name of the Swedish Bethel Seminary, the school was opened in October, 1866, with seven students. This institution has continued ever since to educate and send forth intelligent and energetic pastors.

The Swedish Baptists have twice been brought within the influence of our missions to India. The wife of Mr. Edgren is the daughter of the late Rev. N. Harris, missionary in Shwaygyeen, in Burmah. On board of the vessel which, in 1817, carried two of our earliest missionaries, Colman and Wheelock, to India, two Swedish sailors were converted. These, on their return to America, habitually attended a little prayer-meeting in Boston. "The house still stands," said Dr. Smith in 1879, "in the northerly part of the city, in whose parlor these joyful disciples told in broken speech, evening after evening, to a wondering and grateful assembly:

‘What a dear Saviour they had found.’ ”

In 1867 revivals were reported in many of the villages and cities of Sweden. There were four places of worship in Stockholm, and a church was organized near the southern point of Norway. In the year following, Mr. Truvé was designated to Gothenberg, and Mr. Edgren was transferred from the Seminary to the pastorate of the church in Upsala, the seat of the principal university in the kingdom.

This year the Swedish brethren had an encouraging view of the beautiful words: "Cast thy bread upon the waters: for thou shalt find it after many days." A brother and sister, Mr. and Miss Heikel, natives of Finland, having been baptized in Sweden, returned to their own country and sought with zeal and diligence the conversion of others. On the 14th of July, 1868, the first baptism was administered in Finland, on the shore of the Baltic, near the city of Abo, where the waters of the Gulf of Finland mingle with those of the Gulf of Bothnia. See how

the bread that was flung away was found. About twelve years before, some poor, persecuted Baptists from the Island of Aland visited Abo, and were arrested and examined before the Lutheran Consistory of that city. Prof. Heikel, of the University of Abo, received these Baptists into his house, and treated them with hospitable kindness. The professor's two children, a son and a daughter, could never forget the visit of these people. The children were converted, and became Baptists; and after their baptism in Sweden, they returned to their native place, to be the first fruits of Finland, and the leaders of the little flock in Abo. Four years later the Rev. John Hylander was baptized. For forty years he had been a respected pastor of a Lutheran church in Finland.

These Baptists of Sweden abound in good works. In 1872 the Stockholm Missionary Union aided thirty-eight preachers, of whom eighteen received from that society their whole support. The Swedish Conference also organized a foreign mission society to aid in sending the Gospel to the heathen.

According to the reports from Sweden for 1881, there were 325 churches, sixteen associations, and 19,929 members. During the year, 477 emigrated to America. In 1882 the number baptized was 4,510. In 1883, forty-six churches were organized, and 3,623 were baptized. There are now 371 churches, 25,277 members, included in sixteen associations. In 1884 a great revival was going forward in Southern Sweden. In estimating the progress of the Gospel in Sweden and Norway, the large deductions occasioned by emigration must be taken into the account. To this cause must be attributed the slow numerical growth of the churches in Norway. The latter counted only seventy more members in 1878 than they possessed in 1872. The Baptist emigrants from Sweden in 1883 numbered 663.

A subject of much interest is the progress of Baptist principles in Lapland. A converted Laplander was reported among the preachers connected with the Swedish mission in 1874. We

have been unable to obtain any adequate information about the victories of truth in that region, where once reindeers were offered up in sacrifice to the gods, and Shamanism was the prevailing religion.

As Rev. Dr. S. F. Smith and his wife, after their recent visit to the Baptists of Stockholm,¹ were setting out for Norway, many hundreds gathered on the shore, and many pressed on board to give them the last kind farewell. "As the vessel," says Dr. Smith, "moved from her moorings, there was a fluttering of hundreds of white handkerchiefs and a waving of hats, which continued till we could no longer distinguish the friends who thus gave token of their loving farewells, and their prayers for our safety. A dear disciple of noble blood, who has hitherto been prevented from uniting with the church by baptism, sent a note, saying that she could not be present on the shore, but from a certain part of the castle, which we could see, she would wave her handkerchief in token of her affectionate interest in our welfare. She is not a wholly secret follower of Christ; but how many there may be, even in the high places of Sweden, who have learned about the new birth, and whom the Lord Jesus has taught as effectually as he did Nicodemus!"

The spirit of persecution, though smothered, is not quite extinguished. Rev. Dr. Smith, during his recent visit to Sweden, learned that "two young ladies, well educated and refined, daughters of a wealthy father, became Christians, and were convinced by the New Testament of their duty to be baptized. But they were shut up at home, and closely watched that they might have no communion with their Christian friends. After a delay of two years they escaped to a neighboring town, and were baptized, saying that the day was the happiest that they had ever known, and they scarcely knew whether they were on earth or in heaven. They at once wrote to their father, telling him what they had done, and assured him that as always, so now

1. "Rambles in Mission Fields," pp. 236-237.

they were willing to be subject to his wishes in all things, except when his wishes were in conflict with their duty to God. From that time they have supported themselves in the town where they were baptized, one by book-keeping, the other by teaching. Their father, of late, is evidently relenting."

The conflict, which has been very animated, between the Established Church in Sweden and the Dissenters (chiefly Baptists and Methodists) had, in 1884, so exasperated the bishops and theologians of the Swedish establishment, that they protested against the summoning of a General Conference of "The Evangelical Alliance" at Stockholm at the present time, as was proposed. Consequently the International Conference of this society was held at Copenhagen, in the first week of September, in 1884. The action of the Swedish clergy caused much disappointment, as eighteen months of preparation had been made, and Stockholm is a place so easily accessible to the Christian people of Sweden, Norway and Denmark.

An incident of unusual occurrence took place at the annual meeting of the First Church in Stockholm, January 21st, 1884. Dr. Erik Nystrom, whose name is familiarly known all over Sweden, appeared before the church, asking to be restored to its fellowship. He was baptized and united with the church in 1866, but left the church and the denomination in 1873. He had for seven years been searching for the true church, but wished to return to the Baptists, because, after all, their churches now appear to him to approach nearest to the Apostolical pattern. Dr. Nystrom is a man of learning, and one of the greatest Oriental scholars in Sweden. Having for a number of years worked on a Bible Dictionary, which has been published in two editions, and otherwise been engaged in Bible exposition, he is no doubt better qualified than any other scholar in that country to translate and interpret the Scriptures. He is also a very attractive preacher, drawing great numbers of hearers whenever he enters the pulpit.

In October, 1883, the Bethel Theological Seminary moved into the new house erected for its use by the munificence of Mr. Forsel. It is built of brick, and is ninety-six feet long by fifty-two feet wide, and is four stories high above the basement. It has a very choice location, and its architectural style is plain and neat. It is situated at the north end of Stockholm, not far from field and forest.



Another Sort of Theological School.—Brahmin Teacher and Pupils.

CHAPTER LIII.

MISSIONS IN GREECE, ITALY, AND SPAIN

I.—Mission in Greece.—The Modern Greek Church Sinning against Light. Mahometan Invasion.—The Condition of Greece at the Commencement of our Mission.—Messrs. Pasco and Love.—The First Greek Convert.—Mr. and Mrs. Buel at Corfu.—A Mob at a Festival.—Another Mob.—Apostolos.—Mr. Love Returns Home.—The Revolution of 1843.—Mrs. Dickson, Mr. and Mrs. Arnold and Miss Waldo Join the Mission.—Mr. Arnold Commences Preaching in the Greek Language at Corfu.—He Moves to Athens.—Intolerance of the Government.—Mrs. Dickson's Marriages.—Mr. Arnold Returns to the United States.—Outline of the Life of Dr. Arnold.—An Account of Sakellarios.—One Cause of the Present Apostasy of the Greek Church.—The Tract Called "Teaching of the Twelve Apostles."—**II.**—Missions in Italy.—Operations of the Southern Board.—Dr. Jeter Visits Rome.—A Chapel Built and Dedicated.—Dr. Taylor at Venice.—Rev. W. C. Van Meter's Enterprises.—Labors of British Baptists in Rome.—**III.**—Mission in Spain.—Protestant Reformation in Spain.—Castelar.—Professor Knapp at Madrid.—A Church Established in 1870.—A Church at Alicante.—The Effect of a Tract on Baptism.—The Movement at Linares.—Baptist Beginnings in Portugal.—Revolution in Spain.—Protestant Chapels Closed.—Mr. R. C. Cifré Appointed Missionary.—Professor Knapp Returns to America and becomes a Professor in Yale College.—Mr. Cifré at Barcelona.—The Death of Mr. Canencia.—The Ascendancy of Sagasta.—The Excesses of the Socialists Unfriendly to Religious Liberty.

I.

THE modern Greek church, like the Catholic Church of Spain and Portugal, rejected the light of the Reformation, and therefore has sunk into the obduracy and debasement that must ever result from sinning against light. Both the Latin and the Greek churches had, before the Reformation, some poor excuse for the practice of idolatry, and the substitution of the worship of Mary for that of Jesus; and multitudes of redeemed souls, we may charitably believe, lived and died in those apostate churches, because they walked and rejoiced in all the light

that had as yet risen upon them. But those countries which extinguished the first kindlings of the Reformation, have been abandoned to judicial blindness. Melanethon and other reformers attempted in vain to restore the leaven of the Gospel to the Eastern Church, while Cyril Lucaris, Patriarch of Alexandria, and afterwards Patriarch of Constantinople, also undertook to reform the church by engrafting upon its doctrines the principles of Calvinism. Unhappily, however, his plans of reform were frustrated by the intrigues of the Jesuits. He was five times



A Greek Patriarch.

deposed, and as often reinstated. At last he was murdered by the Turks at the instigation of the Jesuits. The church afterwards repelled the approaches of the Jesuits, but showed its degradation by anathematizing the reformed doctrines of the Patriarch Cyril.

At the time of the Greek war of liberation, the Patriarch was appointed by the Sultan. He was in the hands of the Turks, who

compelled him to forbid the struggle for freedom. After the people had won their independence, they resolved that the King of Greece should be the head of the Church, and that it should be governed by a synod like that of the Russian Church. But the Hellenic Church still remained totally unreformed. It still paid homage to the old pictures of the Virgin Mary, and revered the miracle-working saints and relics. It still believed in penance, the confessional, the real presence, extreme unction and the infallibility of General Councils.

The idolatry of the Greek Church was very severely rebuked

by the Mahometans, who in their invasions of the Greek Empire smote down all "icons," or images, including crosses. The despair of nominal Christians when they saw the idols in which they trusted destroyed, and the stinging vexations to which they were subject, not only in paying tribute, but in many prohibitions (as in being forbidden to ring their church-bells and allowed only to toll them, and the like), are supposed to be represented in Rev. 9:5-9. It has been justly remarked that the Mahometan plague did not consist of devastating only, but an obscuration of the Sun of Righteousness (verse 2). The period given (five months or 150 days), marks the historic fact that it was limited as to idolatrous Christians, and yet was an incomplete period in respect of all the conquests of Islam. Observe, too, that in the first wars the Mahometans did not attempt to proselyte Christians by argument or persuasion. They demanded either an immediate assent to a formula or the payment of tribute, and other humiliating exactions. The tails of the horses had stings, but no heads, as in verse 19, where the serpent-like wisdom of the Mahometan teachers is symbolically represented.

When our Greek mission was commenced, in 1836, Greece was divided into the Kingdom of Greece, governed by a constitutional monarchy, and the Ionian Republic, which embraced seven islands in the Ionian Sea. The latter was a dependent sovereignty, of which the head was a Lord High Commissioner, appointed by Great Britain; it also had a parliament consisting of a senate and legislative assembly. In 1863-4 the Ionian Republic was incorporated with the Kingdom of Greece. The British government, at this time, abandoned its protectorate of the seven islands, and Prince George of Denmark was elected King of Greece.

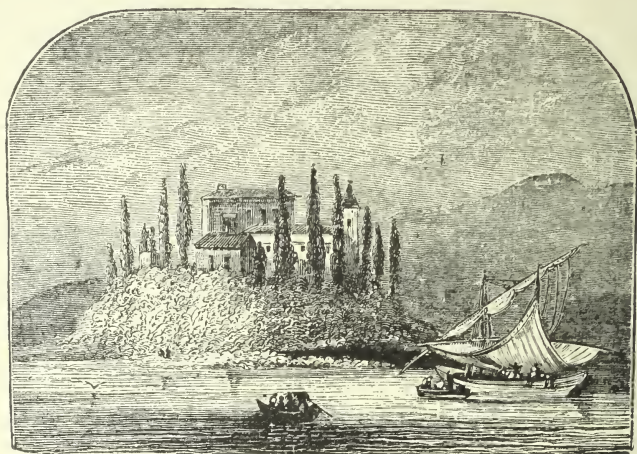
The inhabitants of modern Greece are of mixed races, and many of the people are in a semi-barbarous state. Besides Greeks, there are Albanians, Wallachians and Jews; while many of the old Venetian colonists, speaking Italian, remain in

the Ionian and other islands. The lawlessness of this kingdom is illustrated by occasional instances of brigandage. Many will remember the recent case of an Englishman, who was seized by banditti in his residence at midnight, and carried off to the mountains, where he was held a captive waiting to be ransomed by his friends. A more notorious instance of this kind occurred in 1870. Four Englishmen were thus captured; and they were put to death because the government refused to grant a large ransom, and amnesty to the robbers. For such men, modern civilization has nothing better than applied mechanics. But the religion of Christ remembers that there is hope even for the penitent thief, and that there is nothing which these Greek robbers so urgently need, as the transforming force of Gospel grace.

Our mission in Greece was founded in December, 1836. Messrs. Cephas Pasco and Horace T. Love arrived at Patras at this time, and being left to their own judgment in the choice of their station, they resolved to establish themselves in that city. While acquiring the language, they successfully petitioned the government for leave to open a school for both sexes, the schools already in operation being designed exclusively for boys. The school soon contained forty scholars. The missionaries also engaged in the circulation of the Scriptures and of religious tracts.

As the missionaries had not as yet determined where to plant the mission permanently, in the Autumn of 1838 Mr. Love made a tour to different cities, and, as a result of his explorations, it was resolved that Mr. Pasco should remain at Patras, and Mr. Love should fix at Zante. In July, 1839, Mrs. Harriet E. Dickson, who had been connected with government school in Corfu, was appointed a teacher at the mission station of Patras. In the Autumn of the same year, Mr. Pasco was, by reason of ill health, compelled to return to the United States. In consequence of his departure, the design of establishing a station at Zante was abandoned. In September, Mr. Love commenced a Sunday service in Greek. The climate of Patras proving unfriendly to

the health of Mr. Love, in 1840, he removed with his family to the island of Corfu. This island, then the capital of the Ionian Republic, became the principal seat of the mission. In August he baptized the first Greek convert, Apostolos by name. He became an assistant missionary, and resuming the station at Patras, labored there for many years with commendable zeal.



Ulysses Isle, Corfu.

In the Summer of 1841, Mr. and Mrs. Buel joined the mission. While learning the language, Mr. Buel preached in English, and distributed tracts. On the 12th of December, Mr. Buel, as his custom was, walked through the town, taking with him a bundle of tracts. It was the day of the feast of St. Spiridion, the greatest festival of the year in Corfu. This saint was, according the Greek tradition, a great worker of miracles. Indeed, in this respect he was an Anti-Christ; for the popular belief and observance set him above Christ. The present writer, many years ago, brought home with him from Italy a common print—a portrait of this idolized Thaumaturgus, surrounded by smaller pictures of the miracles he had wrought. Being a shepherd, as the legends tell us, a gang of thieves attempted one night to carry

off some of his sheep, but were stopped by an invisible hand and fixed to the spot. Next morning the saint, finding them thus secured, set them at liberty by his prayers. Soon after the death of his only daughter, Irene, a certain person came to him demanding a thing of great value, which had been committed to her for safe-keeping. Spiridion could not find it, and nobody knew where it was hid. Whereupon he went to the place where his daughter was buried, called her by name, and asked where she had laid what such a person had left in her hands. She answered that she had hid it in the earth, and told him where he would find it. He found it accordingly, and restored it to the afflicted owner. Such are some of the lying legends that serve to raise this saint in the esteem of the ignorant and superstitious Greeks and Romans.

Mr. Buel found the streets thronged with people, and on approaching a church dedicated to the great saint, began to distribute tracts among the crowd. From some mysterious cause, the anger of the multitude was instantly aroused, and they began to insult him with opprobrious words, and at length to assault him with open violence. He fled to his own house, followed by a mob, who broke into the house, smashed the windows and doors, and destroyed, in their fury, the Bibles, tracts and books of every description which they found within. Mr. Buel and the ladies of the mission were rescued from imminent perils by the timely arrival, from the British garrison, of an officer, who, at the head of a detachment of soldiers, conducted them in safety to the citadel. The affair did not end here, for a few days later, in the midst of the excited feelings still subsisting between the Greeks and the English, a collision took place between the soldiers and the populace, which unhappily was not ended without the sacrifice of several lives.

The occasion of the first tumult was this: It had been reported that Buel had distributed tracts against the favorite Saint Spiridion, and had also charged the people with idolatry

in assembling to worship his image. The report was proved to be entirely false. But as the excitement did not abate, Mr. Buel deemed it prudent to withdraw from Corfu. He took passage in a vessel kindly provided for him by the Lord High Commissioner, and sailed to Malta, where he continued to reside with his family for nearly two years.¹

A similar ebullition of popular bigotry occurred at Patras the following year. Two Greeks, who were converted through the preaching of Mr. Apostolos at Patras, went to Corfu in order to be baptized by Mr. Love, who was preparing to leave the country on account of declining health. They were baptized on the 4th of December, 1842, and on the day following started with Apostolos on their



Peasants of Corfu.

return to Patras. On their arrival they were assailed by a mob, who followed them to their houses, shouting, "Away with the Freemasons! Away with the Anti-Christ!" Next day a rabble again collected near their dwellings, uttering threats of violence, and charging Apostolos with turning the people into Americans, and breaking down their religion. Though protected by the police, they thought it prudent to retire for a season from their labors in Patras. Apostolos took passage for Athens, where he continued his missionary labors.

1. "History of Baptist Missions," by Prof. Gammell, pp. 303-4.

The mission at Patras was, in consequence, entirely broken up. Mr. Love returned home, arriving in New York in the Spring of 1843; and after waiting for more than two years, in hope of a restoration of health and a return to Greece, he withdrew from the service of the Board. He became the Corresponding Secretary of the American and Foreign Bible Society, and, some years later, the financial agent of Brown University. The revolution of 1843 obtained for the Greeks a new constitution, which was deemed, by the founders of the mission, favorable to religious liberty. Its first article, which grants toleration to every kind of worship, yet expressly prohibits "proselytism and every other interference with the prevailing religion." This restriction clearly warrants the rudest interference of the local magistrates with every attempt to invite sinners to Christ. Mr. Buel, however, hoped that the concessions of the new Government, and the progress of opinion, would enable him to resume his more active duties without further molestation. He therefore left Malta and removed to Piræus, the port of Athens. For the first six months he gave himself to the preparation of school-books, and notably to the revision of Wayland's Moral Science. This treatise was received with unexpected favor in Greece, not only by friends of the mission, but by scholars, professors in the university, and even by the ecclesiastics themselves. It was introduced into many of the gymnasia and Hellenic schools, as well in Greece proper as in the Ionian Republic, and read by many of the educated men of the land. Other works were also translated and published under the direction of Mr. Buel.

Apostolos went to Piræus and engaged in private pursuits. After the removal of Mr. and Mrs. Love, Mrs. Dickson was the only missionary still residing at Corfu. In 1844 she was joined by Rev. A. N. Arnold, Mrs. Arnold and Miss S. E. Waldo. While acquiring a knowledge of modern Greek, Mr. Arnold preached to an English congregation, chiefly soldiers of the garrison, and baptized several of them. From various causes, the work of

evangelizing the Greeks advanced very slowly, and doubts began to be entertained at home about the expediency of continuing this mission. The deficiencies of the treasury added weight to these doubts. But neither Mr. Arnold nor Mr. Buel was willing to advise the extinction of the mission. The Board had been authorized to discontinue it; but in view of the statements of the missionaries, it was thought expedient to give them still further trial.

In 1846 Mr. Arnold commenced preaching in Greek, to a small congregation in Corfu. He also continued to preach to the British soldiers of the garrison. But such was the political condition of the Ionian Republic, and so mixed was the population of Corfu, that it became very manifest that no new religious movement commencing in either of the seven islands, and notably in Corfu, could extend to the entire mass of the Greek people. In 1851, therefore, Mr. Arnold removed to Athens. He had been very active and useful in Corfu. Soon after his arrival, Rev. Mr. Loundes, who had long resided on the island as the agent of several benevolent societies in England and as one of the Commissioners of Public Instruction, removed and transferred many of his philanthropic duties to Mr. Arnold. Two young men had been baptized there by Mr. Arnold, one of whom had been engaged in studies preparatory to usefulness among his countrymen. His Greek congregation had numbered from thirty to forty, but the labors which had borne the most immediate fruit had been bestowed on the soldiers and other English inhabitants.

But while he had found his usefulness too circumscribed in Corfu, he encountered at Athens ecclesiastical prejudice and opposition. The year after his arrival, Rev. Jonas King, a missionary of the Congregational Board, was by reason of some of his publications sentenced to imprisonment for fifteen days and expulsion from the kingdom. An official protest saved him from the execution of the sentence, but for a time persecution threatened to break up the mission with which he was connected.

Several years before, in 1847, our own mission at Piræus was threatened by the ecclesiastical and civil authorities of the town. Mrs. Buel and Mrs. Waldo had been teaching a small school there, and Mr. Buel had held meetings in his own house every Sunday for preaching and Bible instruction. The Demarch or mayor of Piræus ordered Mr. Buel to dismiss the school kept in his house. The order was obeyed, but the Sunday meetings were continued as usual. A week afterwards, Mr. Buel was summoned to appear before the Court of Magistrates to answer to the charge of teaching contrary to law. The court decided that by his Sunday meetings he had violated the law, and imposed on him a fine of fifty drachmas. The case was carried up to the Court of Appeals at Athens, which reversed the sentence of the court below. By this decision, the mission was saved from the extinction which threatened it in the Kingdom of Greece. The school, however, was not resumed; and Miss Waldo became the associate of Mrs. Dickson, in the school at Corfu, until 1848, when she was married to Mr. York, left the mission and went to reside at Zante.

Although Zante is the capital of a republic, and by its commerce connected with the most enlightened nations, yet it was as late as 1851 the scene of intolerant proceedings. Sixty priests of the Greek Church complained to the Bishop of Zante that their religion had been assailed, and demanded the banishment of the two Greek assistants of our mission from the island. One of them was kept in prison eleven days and then banished.

Mr. Arnold returned to the United States in August 1855, when he resigned his office as missionary.

Rev. Albert N. Arnold, D. D., for ten years missionary in Greece, was born in Cranston, R. I., February 12th, 1814. He was graduated at Brown University in 1838, and finished his theological course at Newton in 1841. He was ordained pastor in Newburyport, Mass., September 14th, 1841, and in 1843 he received an appointment as a missionary to Greece. After

his return to America, he was for three years Professor of Church History at Newton. For the next six years he was pastor of the Baptist church in Westborough, Mass. For five years he was Professor of Exegesis and of Pastoral Care at Hamilton; and for four years he was Professor of New Testament Greek, in the Theological Seminary in Chicago. He resigned in 1878, and went to reside near Providence, R. I., where he engaged in literary pursuits as far as his impaired health permitted. He was one of our first Biblical scholars; and few or no Americans equalled him as masters of the modern Greek language and literature. Mr. Arnold's linguistic gifts and attainments were extraordinary. While he resided at Athens he preached in his own house, to a small assembly, chiefly of young men from the university, who came not so much because they were attracted by the Gospel, as because they were drawn by Mr. Arnold's eloquence in the use of the Greek language. This might appear wonderful to us, did we not consider that the modern Greeks have not ears as sensitive to the niceties of language as the ancient Attics possessed, and that the story told about the way the latter corrected the pronunciation of Demosthenes is probably a fabrication of the later Sophists. The races to whom classic Greek descended as an inheritance must have been, for the most part, stupid barbarians, while the Greek ecclesiastics who had, to say the least, the Septuagint and the Greek New Testament for so many centuries, were so ignorant and dull, that they did little to save either themselves or the people from daily torturing even the language of Chrysostom and Gregory of Nazianzum. Those who speak the Romaic of to-day are as little related to the ancient Greeks in blood as in taste. Prof. Arnold died at the old homestead of the family, in Cranston, R. I., October 11th, 1883. We now resume our account of the Greek mission.

Mr. Buel returned to the United States in November, 1855. Demetrius Z. Sakellarios, the only assistant remaining, closed

his labors in 1857. During fifteen years following, the work was suspended. At the end of this long interim, in 1871, Mr. Sakellarios, the former assisitant, was appointed a missionary, and established himself at Athens. This native of Greece, a printer by trade, had visited this country and pursued theological studies at Newton, and before setting out for home, had married Miss Edmonds, of Charlestown, Mass. Mr. and Mrs. Sakellarios took up the work of the mission with commendable vigor and perseverance. Meetings were held every Sunday, and almost every evening in the week. A nephew of the missionary was baptized, and became a colporteur and a student in the university. In 1873 a Greek woman was converted. The next year appeared the fruit of seed sown many years before. One of the regular attendants of the mission was converted, and in relating his experience, said that eighteen years previously a copy of the Bible and a tract were handed him. The reading of them made no impression on his mind at that time; but subsequently hearing them read and commented on, he gained a clear view of Christ as his Saviour.

In 1875 there were some signs of a refreshing. One was baptized, and there were two hopeful inquirers. But the Government began to suspect that there were attempts to make proselytes. The mission school was closed by the police, and a promise not to teach evangelical religion was demanded as the condition of being allowed to open it again.

In 1876 Mr. and Mrs. Sakellarios visited England, Scotland and France, and received some contributions in behalf of a chapel which they proposed to erect in Athens. On their return a place was secured for a school and a teacher was engaged, but the Government again interposed and prevented the school from being opened. But the meetings and services of the mission church were permitted by the authorities. One conversion was reported in the year 1876. The report of 1881 informs us that

the church is composed of seven members. As usual, one was baptized during that year.

“Such is the aspect of this shore :
’Tis Greece, but living Greece no more !
So coldly sweet, so deadly fair,
We start, for soul is wanting there.”

One cause of the present degradation of Greece, and of the Greek Church, was the neglect of the warnings of Jesus to the seven churches, contained in the Book of Revelation, and of the prophetic malediction uttered against those who add to the words of the Apocalypse (Rev. 22 : 18), and by implication to the words of other parts of Scripture. (Deut. 4 : 2 ; 18 : 22 ; Prov. 30 : 6.) A cheap and accessible example of these additions is a tract called “The Teaching of the Twelve Apostles,” recently discovered by the Greek ecclesiastic, Bryennios. This tract, like many other spurious writings forged in the name of the Apostles, is almost all found in the seventh book of the “Apostolic Constitutions.” It is chiefly valuable as showing how the blind led the blind and both fell into the ditch.

II.

The operations of the Foreign Mission Board of the Southern Baptist Convention in Italy have been attended with very substantial results. When the army of Victor Emanuel, King of Italy, entered Rome, September 23d, 1870, it secured a toleration of Protestant missionary service. Our Southern brethren accordingly, in 1870, appointed W. N. Cote, M. D., son of the late well-known C. H. O. Cote, M. D., of the Grand Ligne Mission, Canada, to superintend mission work in Rome. There were associated with him Signors Rosa, Gardiol and Pinelli. In 1871 he reported to the Board the organization of a church, twelve baptisms and a church membership of eighteen. In 1872 was baptized in the river Tiber, under the shadow of the Vatican, G. B. Gioja, a native of Rome and a linguist of marked ability. Although a mere novice in the religion of Christ, he was almost

immediately ordained to the ministry, and, in the temporary absence of Dr. Cote, was made pastor of the church. Some troubles having risen in the church, which could not be settled by themselves, Rev. Dr. J. B. Jeter was sent out as a special commissioner to adjust differences. The result of his investigations was, that Rev. G. B. Gioja was dismissed from service, and Dr. Cote advised to withdraw from the mission. Gioja proved himself a self-deceived hypocrite. As for Dr. Cote, there had been nothing in his conduct that compromised his moral character, or impaired confidence in his capacity as a missionary. Partly disengaged from his work at Rome, Dr. Cote now spent much time, travel and research in preparing a work on the Baptisteries of the East, which has been published. He died at Rome in 1877, of a disease of the heart, supposed to have been aggravated by the troubles which befell his mission. From the beginning a permanent place of worship was a want deeply felt and often expressed. After occasional exertions to this end for eight years, a chapel was built and dedicated in 1878, at the cost of \$34,821.94. Its site is on *Via Teatro della Valle*, one of the great thoroughfares, two hundred yards from the Pantheon. A local newspaper, the organ of the Pope, referred to the dedication as the "Opening of an Infernal Hall." In 1879 the mission reported eleven important stations, nine evangelists and 134 church members. Among the laborers are Columbo, an honored preacher at Taranto, Bellondi, late missionary of the Jews in Venice, Brachetto, formerly pastor of the Free-Church, and Laura, professor in the College at Turin. But more eminent than the rest is Count Oswald Papengouth, of Russia. He had received a liberal education, and was connected by marriage with a noble English family. When arrested by the grace of God, he was living in sin and vice. His pious housekeeper often gave him tracts, which, instead of reading, he threw into the waste-basket. One day seeing a scrap of paper, he picked it up, and, though it was one of the tracts he abominated, his atten-

tion was now arrested by some words that met his eye. He read on and on, until he was convicted of sin; and in this painful state of mind he went out into the streets. His steps were providentially directed to a crowd to whom the celebrated Baptist W. Noel was preaching an open-air sermon. Through grace, the words he heard completed the work which the words he had read had commenced. After his baptism he consecrated his time, talents and treasure to missionary work, mostly in Italy. Full of zeal and faith, he has been very useful in Naples, as he had before been in France and Switzerland.

At Venice, in June, 1877, Rev. Dr. G. B. Taylor,¹ General Superintendent of the Italian mission, baptized Signor Bellondi "in the locality," it is said, "where so many Christians were drowned." This must be received with some grains of allowance; for the exact locality where heretics were drowned, whether in the Lagoon, or east of Lido, far away in the Gulf, can never be known. They were taken from their places of imprisonment at the twelfth hour of the night, placed in a gondola and rowed out to sea, to a spot where another gondola was in waiting. There the Baptist, or other heretic, had weights fastened to his head and his feet. He was then placed on a plank, which was laid across the two boats, and, as these boats were shoved apart, the plank fell between them, upset, and so threw the heretic into the depths of the dark and silent sea. Signor Bellondi is gathering a Baptist church at Venice. He is very active, both as an evangelist and a writer. In 1881 he published a book on the Ancient Baptists of Venice. Hitherto Italian historians have ignored the former Baptists of the City of the Sea. This little volume, which has gone into many houses in Venice, appears to be engaged in a good cause, and is received with favor by the cultivated classes. Signor Bellondi has likewise written some of the best hymns that are sung in the Baptist churches of Italy.

The Southern Baptists report the conversion of Prof. Torre,

1. See Appendix

of the Lyceum of Bologna, who in 1881 first preached the Gospel and lectured on Italian literature in Rome. In 1883 he gave a sermon at Capri, which made a profound impression. Professors, lawyers, doctors, and other men of note were among the crowded audience. Another hopeful accession to the mission is Signor Nicolas Papengouth, son of the missionary, Count Papengouth of Naples, a young man of education and piety. In May, 1884, he settled as pastor in Milan.

The members of this mission (1884) are as follows: G. B. Taylor, J. H. Eager, Mrs. Eager, Signors Basile, Ferraris, Paschetto. Bellondi, Colombo, Torre, Martinelli, Volpi, Papengouth and Cossu. The stations are: Rome, Torre-Pellice, Pinerolo, Milan, Venice, Bologna, Modena, Carpi, Bari, Barletta, Naples and the Island of Sardinia. Death has removed from this mission Mrs. George B. Taylor, whose soul suddenly went to glory March 7th, 1884. According to the testimony of Rev. J. H. Eager, Mrs. Taylor was a martyr to the work in Rome, and it will never be known, until the Great Day, what burdens she bore and what sacrifices she made, during the eleven years of her life in Italy.

In October, 1883, the Baptists of Italy associated themselves under the name of "The Apostolical Baptist Union;" and in May, 1884, its first general meeting was held in Turin.

The missions of the Rev. W. C. Van Meter, in Rome and other parts of Italy, are deserving of a full narration; but the materials for an adequate account of them have yet to be collected. That was a high day for his mission, when two colporteurs walked in the procession which attended the King's triumphal entry into Rome, by the side of a cart drawn by a shepherd's dog and filled with New Testaments in the Italian language. Among the first to commence mission work in Rome, he went forward with a valor, prudence and good-will, which were all too successful not to call forth the criticisms of correspondents and editors, writing in the interests of societies whose incomes, it

was feared, might be diminished by his successful appeals to the churches. We expected he would be assassinated by the Jesuits; but we are sorry to add that his assailants have been found among members of his own beloved denomination. One of his schools was close to the Pope's palace, the Vatican; and in Summer, when the windows were open, the three-batted Bridge-Maker, or tiara-crowned *Pontifex*, could hear Mr. Van Meter's juveniles sing American Sunday-school melodies to his heart's content. Dr. Prime, of the New York *Observer*, says: "I attended the Sunday-school, and found four or five different rooms filled with children of various ages, from the infant class to the youth of sixteen. An efficient corps of teachers were giving instruction in the Scriptures. They were then all assembled in the largest hall, and engaged in singing hymns; and the parents of some of the children coming in, addresses were made to them and to the schools. The walls were hung with American and Italian flags; texts of Scripture were inscribed; these rooms are filled every day in the week with scholars; in the evening they are occupied by young men studying the Bible." During the necessary absence of Mr. Van Meter in 1878, the Rev. Dr. G. B. Taylor, of the Southern Baptist mission, took the management of his Vatican schools; and it ought to be said, to the honor of Rev. Dr. Taylor and his Italian coadjutors, that they have ever highly appreciated Mr. Van Meter, and have always extended to him their peaceable and concordant aid.

Our British brethren also have missions in Rome. The Particular Baptists are represented by the Rev. James Wall, who was among the first to enter the city when the army of Victor Emanuel marched into it. In 1881 three of their missionaries were at work in Rome, assisted by eight evangelists. They reported a membership of 133. The General, or Arminian Baptists, likewise have a mission in the Italian capital, under the direction of the Rev. N. H. Shaw, assisted by Paul Grassi, once a canon of the Romish Church.

In 1884, Mr. Van Meter commenced an undenominational mission in Rome. His friends and patrons have for many years included some, both in England and America, who were not Baptists. Having grown impatient of dictation, and what he considers detraction and calumny, he has set on foot an independent mission in his former field near the Vatican. The evening reunions at his own residence bring together evangelical visitors and sojourners from different parts of the terraqueous globe.

III.

The suppression of the Reformation in Spain formed a curious eddy in the current of Christian civilization. The Roman Catholic ecclesiastics whom Charles V. took with him to Germany in order to refute the teachings of Luther, imbibed, instead of destroying, the pretended heresy, and on their return home took a sympathetic interest in those of their countrymen who had already become Protestants. It has been thought that the Emperor himself died a Protestant, or at least an enemy to the Pope. This opinion is supported by the fact that, as soon as he expired, the four ecclesiastics who had attended him, including his preacher and his confessor, were sent to the Inquisition, and either committed to the flames or put to death by some other method equally terrible. Many other friends of the Emperor shared the same fate. Thus did the Dominicans quench in blood the sparks of Protestantism; while the Jesuits, whose founder was a Spaniard, contrived by duplicity, fraud and secret persecution, to keep the knowledge of salvation out of the Peninsula.

For more than three centuries, therefore, Papal bigotry had full possession of almost all this field. It is incontestably true that many individuals in Spain did during this period become Protestants, but they were either killed or banished. Many also made attempts to introduce juster laws, and a more tolerant government, but they were eventually forced to choose between

martyrdom and exile. Among these was a broker of Cadiz, Castelar by name, who resided seven years in Gibraltar to escape from the sentence of death which had been passed against him, for the part he had taken in behalf of Spanish liberty. His son Emilio inherited his father's love of freedom, and has become famous for his eloquence and his patriotic exertions. He first drew general attention, in 1866, by taking a leading part in the revolutionary troubles, which were suppressed by Serrano. Condemned to death, he escaped first to Geneva and afterwards to France. When the revolution of 1868 broke out, he returned to his native country and gave himself energetically to the formation of a Republic. But at the general election in 1869, the Republicans could return only a small number of their candidates; among whom, however, was Señor Castelar. He had kindled the enthusiasm of the people by his eloquent appeals in favor of a democracy. In the Cortes he denounced Prim and Serrano. He also opposed the choice of Amadeus as King, and after the abdication of the latter he became Minister of Foreign Affairs. In 1873 he was elected President of the Executive Power. Resigning in 1874, when Alfonso XII. was raised to the throne, he quitted Madrid, and in 1875 proceeded to Geneva. He subsequently returned to Spain, and in the election of 1876 he obtained a seat in the Cortes as Deputy for Madrid.

It was while Castelar was agitating the public mind by his bold and telling orations, that Prof. William I. Knapp, a scholar and educator of great linguistic gifts, established himself at Madrid as an independent missionary. In 1869 he asked the Missionary Union to afford him some assistance in his work, and accordingly two brethren were sent to Spain to examine the field and report on the expediency of opening a mission in Madrid. Meanwhile Mr. Knapp was successful in winning souls. In August, 1870 he baptized six; soon after, twelve more; and in the same month, the First Baptist Church in Madrid was organ-

ized, with thirty-three members. The delegates having reported favorably, the Executive Committee at once adopted the mission and appointed Prof. Knapp their missionary.

The same year a church was also formed at Alicante, in the eastern part of the Peninsula, and one of the converts, a Spaniard, called to the pastoral charge. Mr. Knapp having resolved to give himself to the training of native evangelists, Mr. Martin Ruiz took the pastorate of the church in Madrid. In the Fall of 1870, Rev. John W. Terry was appointed missionary to Spain, and arrived in Madrid in January, 1871; but after residing there three months, he concluded that the affairs of the mission did not demand the presence of more than one agent from America. He therefore returned to the United States. In August two persons were baptized in Madrid. One of them was Rev. G. S. Benoiel, who had taken a leading part in the political revolutions of Spain, and was popular as a public speaker. He was afterwards chosen pastor at Madrid, and attracted large numbers to the chapel by his eloquence.

The origin of the Baptist church in La Scala, near Valladolid, is deserving of notice. A former colporteur of the British and Foreign Bible Society had gathered a church in the village. The people had fitted up a chapel, and manifested much interest in his ministrations. After some time, Prof. Knapp's tract on Baptism fell into his hands. Its perusal, and the investigation to which it led, convinced him that if he would follow Christ fully, he had something yet to do. Thereupon he hastened to Madrid in quest of Prof. Knapp, in order that he might be baptized and "thus fulfill all righteousness." After ordination he resumed work for the church of which he was already pastor. The same year a church was constituted at Valencia, and Mr. Ruiz became pastor of the church at Alicante.

In 1872 a new place of worship was procured at Madrid. A convert of much promise became pastor, and several were baptized. The church in Alicante also had several added by

conversion and baptism. This year, Prof. Knapp visited his native land for a few weeks. The Carlist insurrection had broken out in the North, and was causing much excitement. At this time the number of Baptists in Spain was reported to be about two hundred.

In Linares, fifty-one were baptized during the year 1873. This town is situated south of Madrid, in the province of Andalusia, on the southern slope of the Sierra Morena. It is the centre of one of the oldest and richest mining districts of Spain. In 1871 it yielded more than 61,000 tons of lead. It has more than 40,000 inhabitants, and has greatly increased in importance during the last few years. When the Baptists first entered Linares, their labors were attended with encouraging success. One room after another was taken for religious services. They were soon filled, and many people were obliged to go away because they could not gain admittance. A native preacher having held a meeting in the open air in the vicinity, he was invited by the authorities to preach in the public hall, the city paying for the lights and defraying the current expenses.

In 1863 Mr. Benoliel left temporarily the Spanish work, and commenced a mission in Portugal. Being master of the Portuguese tongue, he went to Lisbon and opened a hall for religious service. He rallied such Baptists as were already in the city, and drew together a congregation of fifty. Our celebrated hymn-writer, Dr. Smith, tells us that "the Portuguese Christians have the well-known hymn, 'The Morning Light is Breaking,' translated into their language very literally, and in the same meter as in English; and not only in Portugal, but among the hills and in the valleys of Brazil, where there are Protestant believers, it is heard nearly every Sunday, echoing from chapel to chapel and from mountain to mountain: and from numerous Christian homes the sweet cadence of the tune so familiar to our ears, though coupled with a strange speech, floats on the air and is wafted towards heaven."

In 1874 there were reported four Spanish churches, four native pastors and evangelists, and a total membership of two hundred and forty-four. The year 1875 was one of great political commotion. Serrano, it will be remembered, held executive power until January, when Alfonso, who had been proclaimed King by divisions of the army, landed in Spain. The new King took the field in person against the Carlists, and though the son of Isabella II. and in favor with the Catholic inhabitants, his first military movements were not successful. He was defeated at Lacar on the 9th of March. The struggles of the Royalists continued with varying results until October, when some of the Carlist forces met with a fatal reverse, and from that time their cause began to lose ground. It was a year not only of martial, but of political battles. The *Intransigentes*, or the party refusing compromise, and their adversaries, the Royalists, were very troublesome in Madrid. All the Protestant churches were closed by royal decree. The Papal Nuncio, in a circular note to the bishops, prohibited all worship except the Catholic, which was declared the established religion of Spain. Disgusted at the royal decree respecting education, Castelar resigned the chair of history in the University of Madrid. The Baptist missions suffered much from the ascendancy of Popery. The promising church at Linares was totally scattered and the pastor banished. Other little churches, however, refused to disband, although they thought it prudent to hold meetings and baptize in private, and with some circumspection. In this way five-and-twenty were baptized in Alicante, and Mr. Benoliel boldly ventured to that city. This year the Board appointed as missionary to Spain, Rev. Ricardo P. Cifré, a Spaniard, who had been a student of Newton.

In November, 1876, Prof. Knapp resigned his office as missionary to Spain, and returned to this country. While temporarily employed in correcting the catalogue of the Ticknor Spanish Collection in the Boston City Library, some of the authorities of Yale College, becoming acquainted with his exact and extensive

knowledge of modern languages, took steps to secure his services as professor at Yale, where he now resides. He did good service in Spain, as well for missions as for Christian literature.

Meanwhile the church in Alicante passed through fiery trials. The pastor left it in charge of an evangelist, and in 1877 established a new station at Alcoy, a town twenty-four miles northwest of Alicante. The chapel was formally opened in June, and twelve were baptized.

Mr. Cifré found it impossible to establish himself in the city of Barcelona, but with much difficulty procured a place of worship "without the gates." The United States consul was at the opening service. In 1878 the congregation had gradually increased, and a little company were ready to confess Christ before men.

In 1881 there were four missionaries and three churches in Spain; one at Madrid, one at Alcoy, and one at Figueras. In that year the church at Madrid was called to mourn the death of their pastor, Don Manuel de Canencia. He was a man of intelligence, zeal and prudence. He was called hence in the prime of life. Before his death he sent to America a report, of which the following sentences are an important part: "Since the government of Sagasta we have more liberty. The press can express opinions more freely. Newspapers are not now suppressed. There is more liberty of association, and the Government now never dissolves any public meetings, if in them the person of the King is respected. The liberal spirit of the Government is seen in the new civil code, which permits choice between civil and religious matrimony. We have not complete religious liberty as yet, but there is a favorable advance towards it. Prisoners are permitted to have the ministers of their own faith to visit them in sickness. The Government finds itself with a constitution opposed to its principles, and, instead of making a new one, proposes to interpret the old one in a more liberal way."

Praxedes Mateo Sagasta, who is now at the head of the Government, is a man of liberal principles. For the part he took in the insurrection of July, 1856, he was compelled to flee to France. Returning to Spain when amnesty was declared, he became editor of *La Iberia*, the organ of the party of progress. After the insurrection of June, 1866, he fled to France the second time, and did not return until after the flight and deposition of Isabella II. During the presidency of Serrano, he held several important offices. In June, 1875, he became a supporter of the policy of Alfonso, and endeavored to form a party in favor of constitutional liberty. From 1877 to 1879 we find him taking the side of the opposition. His present position and aims, as described by our late missionary, Señor Canencia, are coherent with his former principles and the turning points in his public career.

The cause of religious liberty suffers in Spain by the excesses of socialists and other revolutionary spirits. By offending the friends of law and social order, they cause reaction in favor of the old superstition. If, therefore, the Romish priesthood cannot have their own way, they conspire to turn every other way upside down.

Owing to the removal of two of the laborers during 1883, the Rev. Eric Lund, a Swede, is the only missionary of the Union now in Spain. He has labored in Spain for several years. He has now established himself in Barcelona, a large commercial port. He has opened a "Strangers' Rest," with which he has connected a work for the benefit of sailors. He has been permitted to baptize a number. He has also given some attention to the church in Figueras, where a native preacher labors part of the time. The mission in Spain is passing through deep waters by reason of persecution from without and trials from within. But the baptism of affliction is to be received by all who "follow the Lamb whithersoever he goeth."

CHAPTER LIV.

WOMEN'S FOREIGN MISSIONARY SOCIETIES.

Their Origin.—Mrs. Doremus and the Union Missionary Society.—Mrs. Carpenter of Bassein.—Origin of the Woman's Missionary Society of the East.—The Woman's Missionary Society of the West.—Attempted Consolidation.—The Operations of the Western Society.—A Home for Children of Missionaries.—Rules For Applicants.—Sound Views of Theology Required.—Organ of the Societies.—Free-Will Society.—Origin and Growth.—Its Relation to the General Society.—Its Organ.—Myrtle Hall at Harper's Ferry.—A Hopeful Future.—Women's Missionary Societies of the South.—Their Origin.—Mrs. Ann J. Graves, of Baltimore. Mr. Ward and Dr. Marshman.—An Auxiliary of the Union Society Established in Baltimore.—A Baptist Society Organized.—Its Rapid Growth.—Other Societies in the South.—Their Organ Published in Louisville, Ky.—Mrs. J. W. M. Williams' Sketch.—Examples of the Success of Women's Schools.—Scripture Predictions : Ps. 68; Joel 2: 28-29.—The Prophetesses of the Primitive Church.—Discriminations.—Example of Priscilla.—Mr. and Mrs. Thomas and the Kyens of Arracan.—Women's Societies and the Southern Board.

I.

WHILE some women of to-day are asserting their rights others are gaining large and enlightened views of their duties and privileges.

Our own Womens' Missionary Societies were not the first of this description. The first was the "Woman's Union Missionary Society," organized in New York in 1861. Although ladies of different denominations worked with it, and prayed for it, Mrs. Mason, on her return from Burmah, seems to have been the first to fire the hearts of her American sisters when she related to them in New York the story of the degradation and needs of the women of India. This address moved Mrs. Doremus, a member of the Reformed Dutch Church, to set on foot the Union Society. She was well qualified for rallying the New York ladies of wealth and enlisting them in this service. Her own home was known

to be the free hotel of all sorts of missionaries and their families. My first acquaintance with her was characteristic. While I was looking about with some freedom in a bookstore on Broadway, she came in, and, taking me to be a salesman, said: "If any missionaries arriving at this port come to your store, please send them to our house, Number ——. We shall be glad to have their company. No matter what denomination they are of, send them along; our missionary guests are of almost every evangelical belief." That society has sent out to the East more than two missionaries every year, and during one year, its income was fifty thousand dollars.

Rev. Dr. Murdock had long cherished the hope that Baptist women would form such a society for the furtherance of their own missions. When the matter was, in 1870, first laid before the then Foreign Secretary, the Rev. Dr. Jonah G. Warren, his uppermost opinion was, "The time has not yet come." On further reflection, however, he added, in his terse, quaint way, "Yes, go



Rev. Jonah G. Warren, D. D.

on, God may be in it, although Jonah has not seen it before." And he ever afterwards gave it his cordial indorsement.

These societies had their origin in letters written in 1869, 1870 and 1871, by Mrs. Carpenter, of the Burman mission at Bassein. The number of girls in the school at that station was larger than at any other, and the demands of these girls on the mis-

sionary's wife were uncommonly great. A woman of piety, good constitution and energy was needed to take entire charge of the female department, in order that Mrs. Carpenter might accompany her husband on trips to the jungles and meet the Sgau women at the churches and in their homes. The Missionary Union had sent several unmarried women to the foreign field. Among these were Sarah Cummings and Miranda Vinton, who, as the reader learns elsewhere, toiled alone with memorable success. Several others were still living and working in our missionary schools. But the officers of the Union did not feel sure that single women would be brave, steady and contented when far from home, and at the same time careful of their health and willing to be guided by missionaries of more experience. They therefore did not think it prudent to send out any more, unless some new accession of funds to the treasury should justify further experiments in that direction.

In 1871 Mrs. Carpenter, in a letter, recommended the organization of Women's Missionary Societies auxiliary to the Union. And accordingly, on the 28th of February, 1871, eleven ladies of the Baptist church in Newton Centre, Mass., held a preliminary meeting with the view of organizing such a society. They met again March 7th, and prepared the way for a more general gathering of the pastors' wives and other ladies of the two Boston Associations. On the 3d of April about two hundred ladies met in the vestry of the Clarendon Street Church. The constitution which had been drawn up by the Secretary was presented, and after consultation the Woman's Baptist Missionary Society was formally organized. The relations of this Society to the Missionary Union were clearly defined. The province of the former is to awaken a missionary spirit in the women of our churches, and to induce them to contribute regularly to its treasury for the support of female laborers among the females of the foreign field. The missionaries to be supported by the former, first present themselves to

its Board of Directors for examination, and if found satisfactory, are by that board recommended to the Executive Committee of the Missionary Union for appointment. The latter has not only the appointment, but the distribution of these female workers, as well as the fixing of their salaries, the appropriation of funds for their support, and the direction of their work. Any woman who pays a dollar into the treasury is a member for the year in which she pays. Twenty-five dollars, paid at one time, make her a member for life. The total receipts of the Society from April 1st, 1884, to March 31st, 1885, were \$63,424.71, besides \$2,383.24 for the Home for the Children of Missionaries.



Interior of a Hindu Dwelling.

On the 6th of May, 1871, was formed in Chicago, the Woman's Baptist Missionary Society of the West. This organization is independent of the kindred society set on foot in Boston, but like it, is auxiliary to the Missionary Union. Its constitution is very similar to that of the Boston society, except that the terms

of life membership are a shade more easy—the contribution of twenty-five dollars *within two years*. Attempts were made to consolidate these two societies, but without success; and it is now admitted by all, that efficiency and concord are best secured by keeping them formally apart.

The fire in Chicago crippled the western society at the beginning of its career. Its funds, though small, had steadily increased during the first quarter after their first missionary, Miss A. L. Stevens, of Wisconsin, had been accepted and her thoughts turned towards Burmah. Such were the desolations made by the fire, that it was at first feared that she could not be sent; but with the aid of the sister society in the East, she was equipped for the journey and enabled to sail from New York, December 16th, 1871, as an assistant to Mrs. Carpenter in the Bassein school. She was accompanied by the first missionary of the eastern society, Miss K. F. Evans, of Virginia, who settled at Thongzai, as the educational helper of Mrs. Ingalls. The eastern line of Ohio is the boundary between the home fields of the two societies; but each society is at liberty to receive contributions from the nominal field of the other. Thus, the western society reports donations from six Eastern States.

The western society has published a review the first seven years of its operations, in very readable little publication, entitled *First Fruits*, by Mrs. E. C. Mitchell; and another review of much interest, of the first ten years of its history, by Mrs. C. F. Tolman. From the eleventh annual report (1882) we learn that the society had sent twenty-seven missionaries in all, of whom seven had married. During the last year the society has supported nineteen missionaries and forty-one Bible women. The schools report about a thousand pupils. The income of the Society during its first year was \$4,244,69; its eleventh year, \$21,229,82; making an aggregate of more than \$146,000. The whole number of life members was 890. For the year ending April, 1885, the total receipts were \$30,418.80; expenditures, \$29,252.22.

A sister society exists in California, called the Woman's Baptist Missionary Society of the Pacific Coast. Its Corresponding Secretary is Mrs. G. S. Abbott, San Francisco, California.

In 1880 the ladies of the Foreign Missionary Society established at Newton Centre, Mass., a Home for Children of Missionaries. In 1881 land was purchased, and in 1882 the house was completed. The house accommodates eighteen children. These children go to the public schools, and take such share as they are able in keeping the house and premises in order. Mrs. McKinlay is their motherly guardian and friend. The parents pay from \$150 to \$200 for board, clothing and books for each child. The Society provides for the house and matron, and pays the necessary deficits.

The rules of the Societies concerning applicants for appointment as missionaries require them to furnish a health certificate, and prefer women between twenty-five and thirty years of age, although exceptional cases are admitted to consideration. A knowledge of at least one foreign language is regarded as very desirable, while good health, a good English education, and some encouraging experience in teaching, are considered as necessary qualifications. "Intelligent and sound views of the leading principles of theology, as well as piety and a sense of duty to the heathen, shall be treated as indispensable qualifications for the service. To insure the first of these qualifications, a period of careful Biblical study with a competent teacher is felt to be very important." Upon the first of these qualifications last named, Dr. Murdock, in his address before the fifth annual meeting of the Western Society, made the following very weighty remarks: "Encourage your candidates to take into their hearts direct Bible teachings, or their school work will be of but little account. It is the *conversion* of the heathen we labor for, we are organized for, and it must be done by personal efforts with Bible truths clearly illustrated, and God's blessing upon the effort." For the year ending April, 1885, the income of the Woman's Mis-

sionary Societies, east and west was \$93,843 ; the expenditures nearly the same.

The organ of this enterprise is the *Helping Hand*, published jointly by The Woman's Missionary Societies, East and West. It was formerly a part of the *Macedonian*, but is now published in a separate form. Its circulation is large. In the eleventh year, 7,369 copies were demanded for the West alone. A large number are furnished for free distribution. In the year 1885 its circulation exceeded 25,000.



A Hindu Village.

The Free-Will Baptist Woman's Missionary Society was organized June 11th, 1873. Some months previously, the ranks of the missionaries had been thinned by death, and repeated calls for help, from the survivors, had convinced a number of women of the necessity of making exertions to

enlist the sisterhoods of the churches in the work of foreign evangelization. It is a fact of some interest that, at the very time, letters from Free-Will Baptist missionaries in India were on their way across the deep, urging the importance of the same line of action. The Board of Managers of the Society act in unison with the Free-Will Baptist Board of Foreign Missions, and the appointment and recommendation of missionaries, and the designation of the fields of labor are subject to the approval of the Board just mentioned. In 1879 this society had two missionaries in the field, and was supporting twenty Zenana teachers, besides paying the salary of a teacher at Harper's Ferry, West Virginia, in a school for the education of Freedmen. They had about seventy auxiliary societies, and about twenty Children's Bands. There has been, from the first, a steady increase of funds. The Corresponding Secretary at that time was Mrs. J. A. Lowell, of Danville, N. H. They publish at Providence, R. I., an organ, *The Missionary Helper*, which had more than 2000 subscribers, and in 1880 united exertions were made to add 3000 more. Recently, additional missionaries have been appointed and new fields entered. In the year 1879 the income of the Society was \$1,400. Besides this sum, \$500 was raised for the building of Myrtle Hall at Harper's Ferry, W. Va. The Free-Will Baptists of the United States number 80,000. The missionary societies are enterprising, and promise a sure and steady increase of usefulness.

Prior to any attempt to re-organize Women's Missionary Societies in the South, the first endeavor of Southern Baptist women to evangelize heathen women was made in 1864, by Mrs. Eva Graves, wife of Dr. Rosewell H. Graves, missionary in Canton, China. With the assistance of an aunt of Dr. Graves, she then began to support a Bible-woman to read and distribute such portions of Scripture as had been translated into Chinese.

Still earlier were the benevolent exertions of the mother of Dr. Graves, Mrs. Ann J. Graves, a woman of extensive

social influence, who had already identified herself with this work in connection with the Union Missionary Society, organized in New York in 1861. Through her efforts a female missionary prayer-meeting was commenced in Baltimore in 1867, for the support of native Bible-women belonging to the Canton Baptist mission. Such women as attended this meeting made annual contributions to that object. Her great hope, we are told, for the extension of Christ's Kingdom in heathen lands was through *families*, which were to be reached by women reading the Bible to women. Often did she quote these words of Dr. Anderson: "Mr. Ward, of Serampore, after his faith had been long tried by want of success, was walking one evening on the banks of the Ganges with Dr. Marshman. 'O,' said he, 'that God would give us but one family, into which we could go and sit down and converse about the things of God!' He gave them Krishna Pal, and all under his roof, and this family were among the first fruits of India unto God."

Mrs. Ann J. Graves, a woman of vigorous and cultivated mind, had read the histories of all great missionary enterprises. In 1869 she invited Miss Brittan, who had recently returned to this country, after a service of six years in the zenanas of Calcutta, to visit Baltimore and deliver an address. By giving extensive notice, she secured a large audience from various denominations. So deep and general was the interest awakened, that in February, 1870, the Christian women of Baltimore organized an "Auxiliary of the Women's Union Missionary Society." Mrs. J. W. M. Williams was elected President, and Mrs. Ann J. Graves, Corresponding Secretary. Both these ladies were members of the First Baptist Church, and both addressed Baptist women on the subject, through the denominational papers published in the Southern States. They also urged the claims of the cause by scattering leaflets and addressing letters to individuals.

In October, 1871, was organized in Baltimore the "Woman's

Mission to Woman, of the Baptist Churches of Maryland." Of this society Mrs. Franklin Wilson was elected President. According to the twelfth annual report, 1883, this lady was still the President. Mrs. Ann J. Graves, who was elected Corresponding Secretary, wrote letters to Miss M. E. McIntosh, who led in the formation of similar societies in South Carolina, which have since become a part of the South Carolina Baptist Convention. In 1880 these latter societies contributed nearly \$3,000 to the cause. The increase of donations in Maryland is exhibited in the following figures: Contributions in 1868, \$141.29; in 1880, \$1,041.63. According to the report of the Maryland Society for 1883, it now contributes to missions not only in China, but in Italy and Mexico as well.¹ It also holds a monthly prayer-meeting.

Of the other sister societies in the Southern States, we have failed to receive the reports. They are growing rapidly in numbers and efficiency, while they are thought to diffuse and deepen the interest in the general work. Then again, the "Heathen Helper," edited by Miss Osborne, of Louisville, Ky., has met with such success that it has been enlarged.

The Southern Board of Foreign Missions is represented in all the Southern States by central committees of women. In 1883 these State Committees reported the existence of 642 societies, which had contributed to the treasury of the Convention \$16,-895.58. It is roundly estimated that in the past ten years Southern women have given through these societies an aggregate of \$75,000. During the past ten years the Convention has furnished gratuitously 28,520 mite-boxes for the use of these societies, at a cost of \$733.40,—an expenditure, we are told, which has been rewarded an hundred fold by the returns of the State Central Committees. The Foreign Board also furnishes the

1. For this account of the Women's Societies in the South, we are chiefly indebted to an excellent "sketch," entitled "Woman's Mission to Woman," by Mrs. J. W. M. Williams, (J. F. Weishampel, Baltimore, 1881).

committees with tracts, leaflets and papers for circulation, and encourages them to form a missionary society in every church, and to secure contributions from every Baptist woman of the South.



Zenana Teaching.

The efficiency of women in the work of foreign missions has been fully demonstrated. The schools of the second Mrs. Carey, of the first Mrs. Judson, of Mrs. Brown in Assam, and of Mrs. Clough in Telugu-land, as well as many others of the missionary sisterhood elsewhere, have been productive of the best and most abundant fruit. The first great ingathering in Ongole was largely owing, under God, to the direct exertions of Mrs. Clough's pupils in the Normal School. A grand-daughter of the Rev. Andrew Fuller spent many years in teaching in the zenanas of Lahore, Northern India. By reason of the seclusion of many Oriental women, they are only to be reached by missionary women. But when once Jesus has entered a heathen household, and said "Peace be unto you," many hearts respond to his salutation. "A missionary in India," says Mrs. J. W. M. Williams,

of Baltimore, "regards the conversion of one woman as equal to the conversion of twenty men, so far as the propagation of Christianity is concerned."

Missionary boards are much less reluctant than formerly to send into the field single women. Once they were not often sent out, and the widows of missionaries were expected to return home. After the death of Mr. Ingalls, of the Burman mission, it was very seriously doubted by many at home whether it would be expedient for Mrs. Ingalls to continue in Burmah to toil and suffer in widowhood. But what a record she has been making for more than thirty years! Rev. Dr. S. F. Smith styles her "the queen of female missionaries."¹

It was the homesickness of a missionary's wife that providentially led to the formation of our missions among the Telugus. The wife of the late Rev. Amos Sutton, the British Baptist missionary in Cuttack, after an absence of sixteen years, felt a yearning to visit her native city, Boston. Mr. Sutton needing the benefits of a sea voyage, resolved to accompany her to America. While they were here, in 1833-4, Mr. Sutton was invited to attend the meeting of the Baptist Triennial Convention, and to make an address on the occasion. During its sessions he strongly urged the Missionary Board to undertake a mission for the conversion of the millions of Telugus, whose territory lay adjacent to his own field, Orissa. His statements and appeals moved the Board to attempt to plant the mission which is now so famous throughout the Christian world, numbering between twenty and thirty thousand converts, and called by Rev. Dr. S. F. Smith, who has recently visited its principal stations, "the crowning glory of modern missions."

Among the early converts at Nellore was a Telugu woman named Lydia. In his recent visit to this mission, Rev. Dr. S. F. Smith made her acquaintance. He describes her as "an aged woman dressed in pure white, with a long white veil over her

1. See Appendix.

head, and reaching behind to her feet. She was probably not far from eighty years old, and had known the mission from the beginning. We were reminded by her appearance of Anna, the prophetess." In her younger days she appears to have exercised some faith in "muscular Christianity," as the following anecdote will show: "The brethren pointed out to me," says Rev. Dr. Smith, "at one of the stations, a Christian convert, now a Bible woman, so called, who in her childhood became interested in religious things, and desired to be a member of Mrs. Jewett's school at Nellore. It was a special case. Such were the circumstances, that her remaining with the missionary institution on the one hand, or her being taken back to her heathen relations on the other, became a question of physical force. The heathen relatives came to the mission one day to take her home by force. If they could get her outside the line of the mission premises they might have the legal right to take her away; but while she was within the sacred limits they could not claim her without her own consent. They formed a line, joined one to another, to draw her away. The Christians, on the other hand, opposed force to force (the Christian men were chiefly absent) and prevailed, drawing her out of the reach of her persecutors. The beloved Lydia, the prophetess 'Anna' of the mission, tells the story, and says she was the *generalissimo* of the battle, and gained the victory." ¹

It is of no small importance to define, as far as we can, the sphere of woman in the field of missions. Hitherto those who have discussed the Scripture precepts and examples which relate to this subject have not, so far as we know, made any allowances for exceptional cases. There is a strong propensity in men of zeal either to deny that certain cases are exceptional, or, by partial inductions, to create rules out of them. We should, I think, admit that such instances as Deborah and Huldah were

1. *Rambles in Mission Fields*, by S. F. Smith, D. D.; pp. 119, 166.

exceptional; created for extraordinary crises, in which Jehovah demanded the services of those who combined great strength and great tenderness of character. In our mission fields a similar kind of character may now and then be required.

The Kyens of Arracan have for the past two years enjoyed the teachings of Mrs. C. B. Thomas, and her preachers from Henthada. For many years we have had no missionary in this once flourishing field. The Karens still remaining in it have long regarded Bassein as the centre of their Christian operations. Mrs. Thomas, in one of her expeditions in 1883, met a number of Kyens from Arracan, who strongly urged her to visit them. Accordingly she spent a part of April at Sandoway where she almost daily saw Kyens who came in from the jungle villages. The preachers who went with her explored the country to a distance of four days' journey south from Sandoway, and north as far as the Toungoop pass. From March, 1882, to November, 1883, the number baptized was fifty-eight. Agreeably to the request of Mrs. Thomas, the Burmah Baptist Association have sent a missionary to this people.

Near the end of January, 1884, the Rev. W. F. Thomas joined his mother in her most promising work among this race. "We did so," writes he, "because we felt it would no longer do to toil on alone in such an arduous undertaking as a new mission among a rude hill tribe. I can say that our fondest anticipations in regard to the progress of this work were more than realized. Myay-bya, the first village that we struck, presented the pleasing spectacle of the first Christian community on the western, or Arracan Yoma Range." Mr. Thomas describes "a living church," in this village. In another village he baptized the two first converts of the place in a beautiful mountain stream at the foot of a romantic hill. * * "There are," adds he, "still other Kyen villages on both sides of these Arracan Yomas, where there will doubtless be Christian churches in the not distant future." In describing the living church above men-

tioned, he says: "I do not believe a band of more 'out and out' Christians can be found on the face of the earth. I do not believe there is 'a silent partner' in the Kyen church of Myay-bya. That church of thirty or forty members has its missionary representatives among the Kyens of Arracan and Upper Burmah." The Rev. William George, of Zeegong, declares that "this is the brightest mission in Burmah." Mrs. Thomas is supported by the Woman's Baptist Missionary Society.

There seems to be a fulfillment of a very obscure prophecy in the present movement among women to spread the Gospel among the pagan women of the East. The sixty-eighth Psalm (the 67th of the Septuagint) has this very noticeable verse (11): "The Lord gives the word: the women publishing the good news are a great host."¹ That this psalm is Messianic is proved from the fact that verse 18 could not be interpreted until Christ's ascension and the descent of the Divine Spirit at Pentecost. (Eph. 4:8.) In the Jewish ritual, as observed in some parts of the world to this day, this psalm is used at Pentecost and the Feast of Thanksgiving for Harvest. The 12th and 13th verses of the Septuagint compare the share women are to have in the gifts of the Spirit to the gold and silver taken as spoils in the defeat of an Oriental army. "The King of the forces of the beloved, of the beloved is with them (the great company of heralding women), "and will grant them for the beauty of the house to divide the spoils. Even if ye should lie among the lots,² ye shall have the wings of a dove covered with silver and her breast with yellow gold." Here, as Stier says, we are to understand the manifold gifts of the Holy Spirit unfolding their splendor. We may add that such splendor is increased while the heart is on the wing. The Septuagint version (a version generally used by the Jews in the Messiah's day) represents

1. Such is the literal Hebrew. See Hengstenberg, Perowne and Speaker's Commentary.

2. Or inheritances.

the Lord's conquests in the East in language the most sublime: "Make a way for him that rides *upon the west* * * that rides upon the heaven of heavens *eastward*." (Verses 4, 33.)

It was foretold by Joel that the daughters of the faithful should prophesy; and according to the Apostle Peter this prediction was fulfilled on the Day of Pentecost. True, the women as well as the men present on that occasion prophesied by praise, rather than by teaching or proclamation. And it is very remarkable that the singing of psalms was among the Jews and the primitive Christians called prophesying. The words prophesy and prophet then comprehended a greater number of religious duties than we now understand by the words. Thus, among the singers of King David (1 Chron. 25:3) there were some who "prophesied" with the harp to give thanks and to praise the Lord. In the Septuagint the word is translated "sounding loudly." In the primitive church at Corinth, women prayed and prophesied (1 Cor. 11:5), and Philip the evangelist (Acts 21:9) had four daughters who prophesied; that is, they were singers of psalms in the primitive assemblies of Christians, as were the prophesying women of Corinth. Had these daughters of Philip been prophetesses in our modern sense, why did they not foretell what was to befall St. Paul at Jerusalem, as Agabus did in the house of this evangelist and in the presence of these prophetesses. But if we regard them as psalm-singers, we make every part of sacred history intelligible, and the words of the Apostle Paul in 1 Tim. 2:11-12, and 1 Cor. 14:33-36, cohere with what is said elsewhere concerning the prophesying of women. In 1 Cor. 14:26, we have the word "psalm," where we would naturally have looked for the word prophecy.

These hints, laid together, conspire to support the opinion of those who hold that women are not to be pastors or public preachers, while they may engage publicly in prayer and praise. But aside from such public services, they find world-wide spheres as Christian teachers in schools and families. By leading pagan

females to Jesus they make the latter in turn Christian teachers of others of their sex, thus fulfilling the prophecy: "The women publishing the good news are a great host."

To the private evangelistic exertions of women, Scripture history fixes no limits. Priscilla may not have surpassed her husband in the skillful manufacture of tent-cloth; but it is supposed that she was the more energetic character of the two. Be this as it may, she was the theological teacher of the eloquent Apollos.



Deva Dasi, or Dancing Girl.

CHAPTER LV.

FINAL INQUIRIES AND CAUTIONS.

Secondary Causes of our Missionary Success.—Sectarianism and Controversy.—One of the Devices of Satan.—Our Great Advantage in Controversy.—Our Habitual Recurrence to the Bible.—The Teaching of the Commandments of Men.—The Promise Annexed to the Great Commission.—Neglect of the Old Testament.—False and Dangerous Views Concerning Oral Preaching.—The Simplicity of our Polity and Worship.—A Priest in the Thickets of a Karen Jungle.—Gen. Havelock as a Pastor.—We have no Entangling Alliances with Civil Governments.—Example of the Moravian Brethren.—Sheep-Stealing.—The Freedom of our Missionaries from Official Dictation.—Cautions.—Home Missions not to be Neglected.—Revivals to be Welcomed.—Fashionable Churches.—The Contributions of Revivals to Foreign Missions.—Great Names Enumerated.—Revivalism in Heathen Fields.—The Neglect of our own Poor and Cases of Individual Distress.—A Parable.—The Undeserving Poor.—The Aristocrats of the Greek Church.—Their Want of Brotherly Kindness.—How Greek Missions Degenerated into Monasteries.—Reflex Influence.—How Stones are Craned up to their Places.—The Visions of the Prophets Concerning Missions.—Their Progressive Order.—Their Study Beneficial to Young Converts and Encouraging to Missionaries.

IN TAKING leave of these chronicles it will perhaps be useful to inquire into the secondary causes of the success of our foreign missions. In doing so, we pre-suppose that our denominational position as to doctrine and duty is already established. This is to be taken for granted, otherwise we would have to turn aside here and there into the fields of controversy. Not that we fear controversy; not that we condemn it whenever it is timely, is dictated by a love of the truth and of the souls of men, and is conducted with candor and charity. Many make frequent moan over the bitter fruits of controversy, but are totally silent concerning the roots of that bitterness: the ignorance and prejudice, the pride and bigotry, the errors and wrongs whence these evils arise. It is one of the devices of Satan to steal abroad by night, industriously sowing the seeds of contention, and then to amuse

himself in the day-time by going from house to house, sighing and groaning over the desolations which controversy has made.

These seeds of contention, now being disseminated all the world over, the primitive Gospel is destined to destroy. And we hold that our principles of faith and practice, wherever they are inculcated in reliance on the Spirit of all grace, are best adapted to produce true and abiding concord. But in heathen lands as well as at home, the true Kingdom of God advances in the face of much contradiction; and one of the foremost among the secondary causes of our progress abroad is the fact that, in all our controversies, our proofs are drawn from the highest and the most powerful source.

It is our conviction, therefore, that one cause why Baptist missionary labors have been so productive, is that our preaching as to doctrines, experience and duty has been so Biblical. It would indeed be presumptuous, if not arrogant, to assert that our missionaries have never and nowhere communicated to the heathens anything but the mind of the Spirit. They do not pretend to be infallible. All that they claim is that the Bible, and the Bible alone, is the foundation of their addresses to the mind, heart and conscience. It is this faith in the Word of God, joined to a deep conviction of conscience, and a habitual obedience to this faith and this conviction, that must always and everywhere result in the nearest approach to a Biblical theology, as well theoretical as practical. The bird that fixes its eye on the noonday sun will generally mount to a higher region than the bird that steers only for the top of a Norway pine. This is proverbially true. And as the Bible was intended to be a revelation to all the families, tribes and nations of the earth, we may fairly conclude that it is, in respect of matter at least, most wisely adapted to the capacity of the average man all the world over. Under favorable conditions, therefore, those missionaries who are the most Biblical ought to be the most successful. The Sun of Righteousness shines with the most wholesome and life-giving

light, not when it is reflected from the snow-clad summits of metaphysics, not when it struggles through the smoke of fanaticism or the fog of rationalism, not when it has been discolored and darkened by the stained glass of tradition or development, but when it shines upon the soul directly through the breezy and cloudless atmosphere of the Divine authority.

A debased church may for a time plant and nourish missions almost without number, and at great expense of money and martyrs, but its missionaries will "labor in the very fire and weary themselves for very vanity." The Great Teacher said of the scribes and Pharisees (Matt. 15:9): "In vain do they worship me, teaching for doctrines the commandments of men." According to Meyer, the import is that such instruction is fruitless, or without good moral results. There is historic truth in this language, which is quoted from the Septuagint of Isaiah 29:13. The passage was probably omitted by the later scribes in transcribing the Hebrew of this prophet, for the very reason that Jesus has quoted it in condemnation of their choice of tradition in place of the law of God. Mildly and negatively as Isaiah and the Messiah have pronounced this judgment, it implies a fearful doom. The makers of the Anglo-American revision have attempted to mitigate its severity by rendering it, "Teaching *as their* doctrines the precepts of men." The Greek word which they have translated "precepts," means in the Septuagint of Job 23:11 "commandments," and no shade of meaning less. Nor have the revisors (begging their pardon) any tenable ground for supplying the italics *their*. It would, we fancy, be a great comfort to many a modern stickler for church tradition if this whole passage could be proved to be spurious.

But while such must ever remain the futility of all the labors of traditionists, however seemingly fruitful in proselytes, gorgeous shows and spectacular effects, how encouraging, on the other hand, is the promise of our Divine Master to all who obey the great Commission by discipling and baptizing converts, but

taking utmost care to teach them to observe all things whatsoever He has commanded us. (Matt. 28:20.) To such, and such only, does that assurance belong: "And lo, I am with you alway, even unto the end of the world."

Nor should it escape our notice that this promise is made to the teacher as well as to the preacher, provided always that the teacher confine himself to Christian instruction. Here it is, we think, clearly implied that he may occupy a portion of his time in showing illiterate disciples how to read the sacred Scriptures. Were he to refuse to do this, he would be worse than the old Hebrew father, who for the instruction of his children wrote the words of the Law on his gates and on the posts of his house. (Deut. 6:6-9.) Were not Job and Solomon inspired when they inculcated the diligent pursuit of wisdom? (Job 28:1-28; Prov. 2:1-5.) Did not St. Luke reduce the oral Gospel to writing in order that Theophilus might know the certainty of those things wherein he had been instructed? To dwell on such a truism is to abuse the patience of the most of our readers. And yet there are learned enthusiasts in our time who contend that the New Testament is the only doctrinal source of the religion of Christ, and that oral preaching is the only Christian preaching.¹ According to the craze of these men, we fully carry out the terms of the Great Commission only when we go from place to place proclaiming, with the living voice, the glad tidings of salvation. We wish such men large success; but we also wish that Christian teachers may follow close on their heel, otherwise the Great Commission does not encourage the hope of permanent success.

Another cause of our efficiency in missionary operations has

1. Rev. Dr. S. F. Smith, while recently visiting Prome, made the acquaintance of an old disciple who received a tract from the hand of Dr. Judson, on the occasion of his seemingly fruitless visit to that city. The reading of the tract led to the man's conversion, and he was years afterwards baptized by Mr. Kincaid. Mr. Spurgeon has been a hundredfold more useful in converting souls by his printed than by his oral sermons.

been the simplicity of our polity and worship. With no cumbersome ritual, and none of the complicated machinery of a hierarchy, we easily adapt ourselves to the condition of the poorest and most ignorant of the heathens. The Romish and the Episcopal systems are ill-suited to barbarous, or even illiterate communities. Their public worship is a dramatic performance, in which the congregation as well as the ecclesiastics are actors. If the former be silent, the ecclesiastical play loses much of its effect. Sometimes territorial bishops have to do without responses, and this would oftener be the case if their wives did not serve as clerks, making all the liturgical answers. And then how tardy and awkward in the planting of the first churches in distant parts of the earth and remote islands of the sea, to be compelled to wait for the visitation of a bishop or other church dignitary, making a voyage half-way round the globe, before there can be, as is supposed, any authorized church, or pastor, or confirmation; or, in some cases, any baptism that is incontestably valid. Baptists, with their polity and worship, are like the Virginia rangers of General Braddock's command, used to sending scouts in advance; to marching in Indian file; to wild bush-fighting; and on the instant scattering themselves each behind his tree, whence to send daylight through the lurking savages and Jesuits. The Catholics, whether Roman or Reformed, resemble the same unfortunate general's British regulars, ignorant of Indian warfare, scorning the service of leathern-clad scouts, and with perfect equipment and order forming themselves into platoons, to be shot down all the more easily and surely by the French and Indians hid behind trees, logs, rocks and woodland hills. A priest in full dress, carrying sacraments, following Vinton on a pony through the thickets of a Karen jungle, would not ride prosperously; and if he were to sail down the rapids of the Tenasserim on a raft, as Mason did, he would find abundant reason to pray: "From sudden death, good Lord, deliver us."

A distinguished man of letters, educated in the Presbyterian

church, once asked the writer to explain to him how it was that General Havelock could gather churches among his soldiers and serve them as their pastor. We informed him that a number of Baptist soldiers, adopting our polity, could form themselves into a church, license the General to preach, and then call him to be their pastor. All these things they could do by virtue of the authority vested in them by the glorified Head of the Church Universal, and agreeably to the pattern given in the New Testament for the organization of a visible church. That, according to our views, councils are not mandatory but advisory, and the power to call them is lodged in the band of baptized believers, who may, if courtesy, expediency or necessity dictate, vote to dispense with the wisdom of other churches. Havelock, therefore, with his church of soldiers, and his Bethel tent pitched near a tank or river, could administer all the ordinances of the Gospel. The history of our missions abounds with such illustrations, and proofs of the point in question."

Cases there are where a church or sect has suffered sad reverses in its missionary operations by identifying itself with the fortunes of a monarch, a dynasty, or a political party. Our principles in regard of Church and State, by keeping us free from such entangling alliances, enable us to go steadily forward in evangelizing the people, amidst the fights of factions, the defeats of armies, or the dethronement of kings. Nor do we hearken to any offers of compromise, when they come from the established churches or their hierarchs.

The Moravian Brethren have, in some instances, weakened their moral energies and tarnished their bright example, by establishing what they term "societies" instead of churches within the parishes of a State Church. As these societies are formed for prayer, exposition and general edification, and have nothing to do with discipline or the sacraments, the members of them may still hold their standing in the State Church, while the ecclesiastics thereof continue to receive their fees, and are not

alarmed by the suspicion that any of their communicants are going to commit the atrocious sin of schism. This kind of proselytism is carried forward by a distinct organization of Moravian missionary service, under the name of *Diaspora*, "Dispersion," from the Greek of 1 Peter 1:1; and the missionaries under its patronage itinerate through Germany, Sweden, Russia, and other parts of Europe. It is hoped that, in the probable event of disestablishment, the members of these societies will pass into full fellowship with the Moravian Church. This has, however, too much the appearance of what Dr. Doddridge used to stigmatize as "sheep-stealing." Contrast with these methods the bold and frank proceedings of Oncken and Wiberg in the same fields. In the long run the conduct of the latter will, we are confident, turn out to be the better policy, as it certainly is the better principle.

The freedom with which our missionaries have been permitted to choose and change their stations and adopt different kinds and modes of work, must be reckoned among the things that have conduced to their activity and usefulness. Incontestably true it is that the service of God is perfect liberty; but it is equally certain that the service of bishops and religious orders is not unfrequently little less than perfect slavery. The way we exercise soul liberty and the right of private judgment may be, and sometimes is, perverse; but in general it affords a healthful scope and play for the heart and mind, while it is the continual attendant of those labors of love which neither ecclesiastical authority can command, nor corporate wisdom in any way inspire. What machines some Romish and Anglican missionaries are! Too often fixed to one spot, like the wind-mills and semaphore of old, they cannot revolve or twiddle except at the bidding of external intelligence and force. And even their missionary explorers sometimes resemble puppets or marionettes: they do not take any important step unless a wire is pulled in Italy or England. Live men, having the adequate vim and go,

how could they long continue as parts of such a mechanical system? In no long time they would find that they had lost half their energy and much of their fitness for evangelistic service. Christian liberty means always and everywhere the labor that is most faithful, and the fruit that is most abundant and of most value.

It will not do to overlook the fact that the cultivation of our foreign fields must needs be commensurate with the cultivation of our home fields. Our growth at home must, in a surfaceward way, account for our growth abroad. And whenever we come to a stand or retreat in England or America, our foreign missions will show a corresponding halt or withdrawal. It will be with us much as it is with nations in their decay; they cease to send out colonies and to work their mines of silver and gold. And our declension at home will be felt abroad very speedily. Our simple apostolical operations virtually come to a stand when they are forsaken by the Divine power that carries them forward. Most other ecclesiastical systems are vast machines, which can be kept in regular motion in any part of the world as long as money, which is their chief propelling power, continues to flow forward in undiminished streams. With us, we think, it is otherwise. Our churches might lose half their material wealth, and yet if they went on growing in devotedness and in genuine converts, though plain and poor, they would still advance the outposts of our foreign missions, and cause wastes of sand to blossom and warble like the garden of the Lord.

Be it also remembered that true revivals of religion at home have contributed largely to the progress of foreign missions. All such pastors, therefore, as have made up their minds always to lead their flocks slowly [the time to lead them slowly is after a revival, when there are young converts to be nourished: Gen. 33: 13-14, Isa. 40: 11], will very seldom have the honor of sending members of their flocks to do and dare for the salvation of idolaters. The Divine Spirit does not build churches after the pattern of our

beautiful ideals. A fashionable church too closely resembles the fashionable lady whom Pope describes:

“Virtue she finds too painful an endeavor,
Content to dwell in decencies forever.”

She may, in spite of fashion, hold in her membership many excellent Christians. She may give large sums of money to missionary objects, but she will neither be the mother of missionary churches, nor offer united prayer for the conversion of pagan nations.

How nearly are revivals and missions related! To be convinced of this we need not recur to the records of the Apostolic age. The first American woman to resolve to go to India as a missionary, Ann H. Judson, and the first American woman to die as a missionary in Asia, Harriet Newell, were both converted in a revival at Bradford. It was in one of the most powerful revivals with which Rochester had ever been visited, that G. S. Comstock, then a young lawyer, was converted, and was thus prepared to go and preach the Gospel to the dark natives of Arracan. It was in an extensive revival that Daniel Temple was converted, a missionary of singular piety and wonderful versatility, who as a printer of Christian literature did good service at Smyrna, Aintab, Constantinople and throughout Turkey. It was during a revival in Yale College that Azariah Smith was converted. Richly endowed with intellectual gifts, he was sent to the Orient as a missionary explorer, and, being at once preacher and physician, he went about doing good in many ways and in many cities. It was in a memorable revival at Amherst College that young Lyman was converted. While pioneering among the savages of Sumatra, he and his fellow explorer, Munson, were martyred by the wild Battaks. The first missionary sent out to a foreign land by the Evangelical Lutheran Church, Walter Gunn, was the fruit of one of the first revivals in the Hartwick Synod, New York.

Were we to cross the Atlantic, we would find the same testimony. Scotland has been honored by several missionaries who in revivals received that sacred fire which moved them to go and carry redemption to Satan's captives in India, China and the very heart of Africa. Diligent students of Christian biography trace the conversion of Claudius Buchanan to influences which commenced in the great revival at Cambuslang in the time of Whitefield, and the conversion of Alexander Duff to a revival at Moulin, which resulted from Charles Simeon's unexpected detention in that parish. Space would fail us to enumerate the most conspicuous cases. It is enough to add the name of William C. Burns, who, after doing mighty evangelistic work for seven years in Scotland and Canada, went out to China as a missionary, where, after twenty-one years of toil and suffering, his bones found rest in far-off Manchuria. A fellow revivalist, H. Grattan Guinness, breathes the same spirit in some memorial verses occasioned by the death of Mr. Burns :

“ As gazed the prophet on the ascending car,
Swept by its fiery steeds away and far,
So, with the burning tear and flashing eye,
I trace thy glorious pathway to the sky.
Lone like the Tishbite, as the Baptist bold,
Cast in a rare and Apostolic mould.

* * * * *

China, I breathe for thee a brother's prayer;
Unnumbered are thy millions. Father, hear
The groans we cannot ! Oh, thine arm make bare,
And reap thy harvest of salvation there.
The fullness of the Gentiles, like a sea
Immense, O God, be gathered unto Thee!
Then Israel save ; and with his saintly train,
Send us Immanuel over all to reign.”

We would gladly have wound up here ; but we must add a few words which the perils of the age loudly demand. The prosperity of our foreign missions is interlinked with a due attention to the claims of our own poor. We cannot join in the malicious

cry of those who say that while we are giving our hundreds of thousands annually for the conversion of those who dwell on the other side of the globe, we are shamefully neglecting the poor at our own doors. The fact is that the majority of the supporters of these missions are the best friends of the hungry, the naked, the sick and the homeless. But lament and blush we must, that there are amongst us not a few wealthy friends of antipodal humanity who are doing little personally to bridge the chasm which is daily widening between the rich and the poor of our own land. These are really the enemies of the cause of missions; and if they do not amend their ways, they will be fixedly associated with that plutocracy which threatens to make us such a mobocracy as will dry up all our sources and channels of beneficence.

Look at the absurdity of such conduct. It is much as if the father of Lazarus were to go to his neighbor's house at midnight to beg that he would lend him three loaves, and the neighbor were to say: "Trouble me not, the door is now shut; to open it this windy night will blow out my lamp; I am reading the sixtieth chapter of Isaiah, wherein he gloriously predicts the conversion of the Gentiles. We, Jews, neither keep these words in mind nor lay them to heart. For my part, I have resolved to practice the most rigid economy, that I may save money to build a synagogue in Nebaioth. So, good night."

We are well aware that some one will say, Do we not read "Blessed is he that considereth the poor"? Does not this beatitude imply that we are to give with intelligent and judicious caution? Are there not many undeserving beggars? This objection would be well taken if it were not so often repeated—so often indeed, in Scotland, as to lead to the formation of a society there, whose express purpose is to relieve "the undeserving poor." We may be too canny in our alms-deeds. It was this caniness in giving to the poor that was one of the weaknesses of the Greek Church. While her aristocracy were aiding in the conversion

of the pagan tribes of the East, the North and the West, their hearts could not be sufficiently melted in behalf of their own sick by the eloquence of their Chrysostoms; it was necessary that these sick ones should be taken from their wards and exposed by the side of the fashionable walks. And, in an age when the common people were gradually sinking into serfdom and even slavery, these rich Greeks, instead of giving prompt relief to the miserable, observed the forged maxim, falsely attributed to the Apostles: "Let thine alms sweat in thine hands until thou knowest to whom thou shouldst give." Thus did their gold and silver sweat in their hands, until the Saracens and their fellow iconoclasts invaded their churches. These image-breakers smote down their ecclesiastical idols; but the aristocracy still worshipped the coined images of their emperors, while the Greek missions degenerated into monastic houses, some of them situated on high mountain cliffs, to which there was no access except by windlasses. The monks neither sought nor made converts from the Mahometans that visited them. For centuries caravans of Arabs went past the Greek convents of Nitria, in Egypt, unenlightened by the Gospel. In vain, for more than a thousand years, have the graceless Bedouins of the desert pitched their tents beneath the shadow of the convent of St. Catherine, on Mt. Sinai. In vain, for a period equally long, have Moslem warriors, marching eastward or westward near the sources of the Euphrates, encamped before the Greek monastery of Kuzzul Vank. In vain, for the last four hundred years, have Turkish sailors, soldiers and merchants rested at the gates of the convents of Mt. Athos. Had the aristocracy of the Greek church befriended their own poor, how different would have been the fate of their missions.

But the Lord Jesus will tend, as a shepherd with a rod of iron, the Greek, Latin and other degenerate churches. Their monastic orders, "dwelling solitarily in the woods" in the midst of Carmel, He will lead down into the pastures of Bashan and

Gilead, as in the days of old (Micah 7: 14). He will likewise employ this rod of iron in reconstructing national churches, as the potter makes over again a vessel that is marred on the wheel (Jer. 18: 4). He beats down the clay into a compact mass, and commences his work anew.

The Messiah is more than once foreseen as shepherdizing the nations with a rod of iron (Ps. 2: 9; Rev. 12: 5, 19: 15). Primarily the meaning is perhaps that the Lord Jesus will conquer and govern all pagan peoples; now visiting them with judgments, again with revolutions—not, however, with a view to their total overthrow; for they are to be the Messiah's inheritance (Ps. 2: 8): but to the intent that they may be prepared for the victories and triumphs of His grace. He sends among wicked nations and tribes the plowshares of war, so that in the furrows they make the seeds of Gospel truth may be sown.

Possibly, moreover, these words have a secondary import: they may foretell the power of the Christian Press. In Revelations 19:15, we are told of the King of Kings that "out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron." Of the two images here brought together, the first appears to represent the victories of the oral word; and the second, the conquests of the printed word. If we admit the correctness of this interpretation, then we can understand how the saints themselves can share the Messiah's throne and be said in some plain sense to have power over the nations, and to rule them with a rod of iron, (Revelation 2: 26--27.) When we consider how iron (including steel, which is nothing but iron, combined with a small portion of carbon) forms so many of the instruments of our Christian civilization—how it affords materials for the printing-press and the engine that drives it; for the railroad and the locomotive; the telegraph, and the numberless other machines which convey ideas, or assist the labor of man; how steamers put together in moveable sections are to-day carrying Mission-

aries to the head-waters of the Nile and the Congo, in spite of the thunders of many cataracts which formerly disheartened the explorer,—we cannot help (in this case at least) becoming a literalist, and seeing the Lord of Lords enthroned above all these marvellous forces, yet looking down benignantly upon them, and holding in the right hand no other sceptre than a plain rough blue bar of iron.

On the other hand, let us never forget the law of the reflex influence of foreign missions; how it comes round to bless our home missions, our revival exertions, our domestic charities, and our individual acts of kindness. If young converts are to be of great service in their spheres of Christian usefulness at home, they will have to be taught to look abroad on the extent and variety of our foreign fields, and to identify themselves heartily with their fellow laborers in far-off lands of darkness. Near the library in which I now write, a church spire is in course of construction; and I observe that, while each block of marble is being craned up, it first ascends many feet above the spot where it belongs and is finally to rest. So let young converts occasionally be lifted far above the narrow circle of immediate duties, and look out through the serene atmosphere of prophecy. Let them be carried away into the wilderness of Paran, to listen with Moses to the solemn oath of the God of Israel: “As truly as I live, all the earth shall be filled with the glory of the Lord.” Let them climb and stand by the side of Isaiah on that high tower whence he descries the most distant islands, saying, “All the ends of the earth shall see the salvation of God.” And let them trace the successive steps in the revelation of the progress of missions. The self-same prophet hears the seraphs cry in responsive song, “The whole earth is full of his glory,” and at a later day predicts that “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Habakkuk, some sixty years nearer the time of our redemption, adds that the earth is to be filled with knowledge of *the glory* of the Lord. He beholds the She-

kinah, the sacred pillar of fire enveloped in a cloud, pass from the Holy of Holies and cover the earth like a universal deluge of glowing light, partly veiled with clouds or flecked with mist. By this vision he was taught that the grace of the Divine Spirit is to be everywhere present. But lest we should not be duly mindful of the truth of the Spirit's personality, St. John was permitted to see a vision of Him as a mighty messenger in human form, with a face bright as the sun, his head crowned with that rainbow which is the seal of the covenant, clothed with a cloud of mystery, and his legs as two pillars of fire or two Shekinahs, planted one on the sea and the other on the land. He speaks with a lion-like voice, the sound of which is echoed by seven thunders. Another of these missionary visions is that of the angel flying through the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people. Volumes might be devoted to the meanings and uses of these visions. The very order in which they appear, from century to century, is instructive and full of encouragement. How elevating and cheering to the soul are these exalted and glorious scenes! The contemplation of them will serve to prepare young converts to take their appointed places as lively stones in the spiritual house, and to be intelligent helpers in the work of the world's redemption.

And such of these young converts as may themselves become missionaries, will comfort themselves in their discouragements and sorrows by yet other visions and voices. They will hear the trumpet of the Seventh Angel and great voices in heaven saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." They will behold the New Jerusalem crowning its great and lofty mountain, with its twelve gates of pearl, perpetually ajar towards the four quarters of the world. They will behold the trees of life flourishing on the banks of the River of Life, bearing twelve kinds of fruits, and dropping ripe into the hand

every month and the leaves of the trees for the healing of the nations. They will behold the sole light of the holy city streaming from the Lamb and flowing through and reflected from all manner of precious stones, and the nations of them that are saved, walking in the light of it.

Even the future chronicler of their deeds in distant lands, as he lays down his pen of iron and rests his weary hand betimes, may also renew his strength with the reflection that perhaps that poor worn-out pen is a sliver from the great sceptre of iron which the King of Kings holds in his right hand as He sits supreme upon his everlasting throne.



Benediction.

APPENDIX.

1. JUDSON'S BURMAN BIBLE.

Recently the officers of the Missionary Union were desired by friends of the American Bible Society to ask of the latter contributions to aid in circulating the Scriptures in Burmah. It was thought that the managers would be happy to make grants of money for that object. The "catholicity" of Judson's Bible was demonstrated; it was shown that it was used by all Protestant missionaries in Burmah, including those of the Anglican Society for the Propagation of the Gospel. Even the Roman Catholic Bishop Bigandet, of Rangoon, asserts that Judson's Bible has become so imbedded in the hearts of the people of Burmah, that it would be useless to try to supersede it. Moreover the Government of British Burmah uses our Scriptures in the public schools and in the courts of justice. But the Committee of the Bible Society gave ear to one discordant voice. Bishop Titcomb, of Rangoon (since gone home to England), a ritualistic churchman, who, in violation of every rule of missionary comity, was addicted to proselyting our Burmese and Karen converts, declared that he was not satisfied with the Burman version, although he admitted that he used it. Whereupon the Society refused all aid to the circulation of Judson's Bible. It would seem, therefore, that in order to "catholicity," a version must not only be used by all, but acceptable to all. Should this rule be universally applied by the Bible Society, it would have to cease to circulate King James' version, and every other, whether European, African or Asiatic. "If," the Baptists now say, "no version is to be circulated that anybody criticizes, the Society's occupation is gone."

2. BURMAN MISSION.—MRS. HASWELL.

The number of Burmans reported in 1883 as baptized, was 136; membership, 1,528; churches, seventeen. In 1884 it was reported that 151 had been baptized; members, 1,292; churches, twenty. The statistics of the Karens and other tribes connected with the Burman mission, are given elsewhere.

At Zeegong a young Hollander has been converted and baptized. He is now preparing for the ministry in the Baptist College at Rangoon. Hitherto the Buddhists, the proud rulers of Burmah, have for the most part stoutly withstood the truth and grace of the Gospel. But recent reports of missionaries inform us that this opposition is giving way. They are now willing, in some instances, to seek the way of salvation from the despised Karens and Kyens.

Mrs. Jane Mason Haswell, of the Maulmain mission, died March 24, 1884, aged sixty-nine years. She was born in Cheshire, Mass., February 28, 1815. She was a sister of the Rev. Alanson P. Mason, Secretary for New England of the Home Mission Society; was converted at the age of fifteen, educated in the Academy at Palmyra, N. Y., and married to Rev. James M. Haswell, August 23, 1835. Mr. Haswell was appointed a missionary to the Taligns, or Talaings, an ancient Burman tribe living in the vicinity of Maulmain, and numbering about eighty thousand. He translated portions of the Bible, and prepared a digest of Scripture and other works in the Talign or Peguan dialect. In his later literary labors Mrs. Haswell was his amanuensis. She was happy in her work, and often said she would not change places with any one in America. Before sickness and death put an end to her exertions, she was revising the Talign dictionary and grammar published by her husband. The only missionaries who have ever become acquainted with the language of this people were Mrs. S. B. Judson, Mrs. Haswell and her husband. Dr. Haswell died September 13, 1876, after thirty-six years of active missionary service. He was required to sail for Burmah three weeks after he was selected for that field. As he was obliged at once to proceed to Boston to meet the Board of the Convention, he sent her brother Alanson to Palmyra to break the news to his affianced bride. On his arrival he said to his sister, "Can you be ready to be married and sail for Burmah in three weeks?" She hesitated for a moment, and then said, with tears gushing from her eyes, "Yes, in three days, if it is the will of God." The reader should remember that this act of devotedness occurred in 1835, when the *Memoir of Mrs. A. H. Judson* was a comparatively new book.

3. MISSION IN SIAM.

From 1882 to 1884 the work of missions was much hindered in Bangkok by the robbery and rioting of the "Red Letter Society," a secret organization among Chinese laborers. The Roman Catholics also were arrogant towards Protestants, and took advantage of the disturbed state of affairs to persecute and oppress. The Rev. L. A. Eaton, the new coadjutor of Dr. Dean, reached Bangkok in December, 1883, and is devoting his time to the study of the language. Dr. Dean wrote March 3d, 1884, to a friend in Boston, a letter in which he says: "I am still enabled to attend to my missionary work in my usual imperfect manner, and hope that my colleague, Mr. Eaton, will soon be able to help in the services. My grandchildren and their parents, Mr. and Mrs. Goddard, made me a visit of a month's duration. Their stay here did us much good, and they parted in good health and fair spirits for their work. The four children, from two to ten years, promise much good missionary service in their way. They preach effectually as a Christian family, in an excellent language which the heathen can understand, and which they need to learn. It is necessary to show them what results come from Christianity, as well as to explain to

them the principles which it teaches. It is vain to suppose that either can be done by a celibate ministry."

Of late this mission has not reported any baptisms. In 1883 its statistics were reported as follows: Churches, four; out-stations, six; ordained preachers, two; unordained, two; colporteur, one; members, about 500. The report of 1884, is, it is claimed, based on a revision and correction of the church records. It is as follows: Ordained native preacher, one; unordained, three; churches, five; members, 100. This decline in numbers may be partly owing to the power of the mobocracy in Bangkok.

It is a fact worthy of grateful mention that Dr. Dean, our senior missionary to the Chinese, was in 1884 permitted to see the fiftieth year since the beginning of his laborious and successful service. In November of that year he again returned to the United States.

4. KRISHNA PAL.

Most of our readers are doubtless familiar with Krishna Pal's hymn. It is the hymn beginning:

"O thou, my soul, forget no more
The Friend who all thy sorrows bore."

A writer in a Baptist missionary paper thus relates the story of its origin: Dr. Carey had spent six years of toil in India, and had seen no results from his labors. He prayed, and studied, and waited, with a heavy but not despondent heart. At length the Master granted a first token of his favor and blessing. Krishna, while engaged in his work as a carpenter, fell and broke his arm. Dr. Thomas, Carey's companion and fellow laborer, was called to set the broken limb, and, after his work as a surgeon was done, he most fervently preached the Gospel to the assembled neighbors. The unfortunate carpenter was affected even to tears, and readily accepted the invitation to call on the missionaries for further instruction. The truth took deep hold on his heart. He told the story he had heard to his wife and daughter; and they, too, were so much moved that all three offered themselves as candidates for baptism.

While the question of their reception was under discussion, on the 22d of December, 1800, Krishna and Goluk, his brother, openly renounced their caste, and sat down at a table with the missionaries to eat with them. This excited great surprise among the natives. The evening of the same day, Krishna, his wife and daughter, went before the church, told the process by which they had been led to embrace Christianity, and were received for baptism. The occasion was one of joyful interest. It was, indeed, too full of delicious excitement for Dr. Thomas to bear; for he had been laboring as a missionary during sixteen long years, and now looked upon his first convert.

When it was reported that Krishna had renounced his caste, and had become a Christian, the wildest excitement prevailed. A mob of two thousand persons gathered around his house. They dragged him and his brother before the magistrate, but could bring no definite charge against them. They were therefore released, and a native soldier placed as a guard at Krishna's house. When they saw what a wild storm their profession of Christianity had occasioned, the two women faltered, and wished to postpone their baptism. Goluk did the same; and Krishna was left to encounter the odium and withstand the storm alone. He ventured forth to be baptized in the Ganges. The Governor of India, a number of Portuguese, and great crowds of Hindoos and Mahometans, were present to witness the rite. Dr. Carey walked down into the water with his eldest son on one side of him and Krishna on the other. Amidst the profoundest silence, he explained that it was not the water of the sacred river that could wash away sin, but the blood of the atonement; and then he administered the sacred rite of baptism; thus breaking down the wall of separation between the Englishman and the Hindoo, and making them brothers in Christ Jesus. All hearts were impressed; the Governor wept; and that evening, December 28th, the Lord's Supper was celebrated in Bengalee for the first time.

Krishna was the first of a long line. When he was baptized he was about thirty-six years old; and he lived for more than twenty years a faithful and honored disciple of the Lord. He became an ardent student, and wrote and compiled tracts, which were eagerly read by his countrymen. He also wrote a number of hymns. That one of these which we often sing on communion occasions, was translated by Dr. Marshman.—*The Story of the Hymns, by H. Butterworth.* Pp. 52-54.

5. DR. JUDSON AND PAYMENT OF NATIVE PREACHERS.

Dr. Judson was justified in paying wages to his native preachers, by the Board in Boston, at a period in our missionary history when the friends of missions were comparatively few, and when, consequently, the practice of the strictest economy was demanded. After a careful examination of all the facts involved in the question, they decided that it was necessary to make a difference. The Rev. Dr. Nevius, in his recent volume, "China and the Chinese," has this weighty remark: "It is a serious error among Christians at home, though I believe a very common one, to apply rules and principles drawn from a limited experience in one missionary field to missionary operations in general." The venerable and judicious Dr. Yates, of the Shanghai mission, would concur in opinion with Dr. Carpenter; for he has lately declared that "the free use of foreign money for high pay of natives is the dry-rot of Chinese missions." Very possibly the bitter fruits of too lavish a patronage may in some fields, as never

before, have visibly grown to a deadly ripeness. But we must still make a difference. For example, the Rev. Mr. Thomssen, of the Telugu mission, says: "Our large churches are self-supporting in one sense of the word; they pay the preachers fully for the time they give them; but as these preachers spend from one-half to three-fourths of their time in preaching to the heathen, it is no more than just that they should receive clothing and part pay from mission funds." Of the Karen churches of Burmah 206 are self-supporting against 113 which are dependent on extraneous aid. "It would be manifestly unjust," says the Rev. R. M. Luther, himself formerly a missionary, "to exact from the sterile and unproductive mountain countries of Tavoy and Toungoo the same measure of self-support as is easily possible in the wealthy farming districts of Rangoon and Bassein." This question has of late years become complicated with another, arising from the self-denial to be exercised by native preachers in serving the churches for inadequate wages, while the British Government is offering them liberal salaries as teachers of the public schools. Already some of the native preachers have proved the sincerity of their piety and set a good example to others by choosing to suffer affliction with the people of God, rather than to enjoy the material comforts which attend a secular service.

6. MRS. JULIETTE PATTISON BINNEY,

Died at Rangoon, Burmah, May 18, 1884. She was born in West Haven, Vt., October 1, 1808. She was a sister of the Rev. R. E. Pattison, D.D. At the time of her first acquaintance with Mr. Binney, he was pastor of the Baptist church in West Boylston, Mass., and she was a teacher in the Charlestown Female Seminary. She was married to Mr. Binney in 1833. The career of Dr. Binney we have already traced. In all his exceedingly various occupations, as well in Asia as America, Mrs. Binney was his cheerful companion and versatile helper. By reason of ill-health she resided seven years in the United States. After the death of her husband she passed her time in completing his literary undertakings. Her biography of Dr. Binney, entitled, "Twenty-six Years in Burmah," contains incidentally the record of her own life. Her last years were spent in Rangoon. She went to her rest at the age of seventy-six, and was very active until some few weeks before her departure. She taught her Bible-class in the Sunday-school on the day before the night in which she went to her heavenly home. Mrs. Binney was, we are told, a person of strong character and eminent ability. Her various endowments, thorough training and many acquisitions of mind and heart, qualified her for the great changes and heterogeneous tasks to which she was called. Her life was devoted to the welfare of the Karens, and the property which God had placed in her hands, with the exception of proper provision for her relatives, was given to the cause of missions. Her cheerful and hopeful spirit was a source of

encouragement to Dr. Binney and his fellow laborers. She trusted that there was a particular Providence, and although it was sometimes too dark for her to trace its sceptred fingers, yet she could with confidence sing:

In each event of life, 'tis clear
Thy ruling hand must be!
Each blessing to my soul more dear,
Because conferred by thee.

7. THE REV. MILES BRONSON, D.D.

He was born at Norway, N. Y., July 20th, 1812, and died in Eaton Rapids, Mich., Dec. 9th, 1883. He studied at Hamilton, and was ordained at Whitesborough, N. Y. He was appointed a missionary April 28th, 1836, and arrived at his field of labor at Sadiya, Assam, July 17th, 1837. On reaching Sadiya, Mr. Bronson found Mr. Nathan Brown, now of Japan, and Mr. Oliver T. Cutter, a printer, who had been engaged about a year in missionary labor for the different tribes of Assam. While Mr. Brown continued his labors for the Assamese, Mr. Bronson commenced work among the Singphos, who are supposed to be the same as the Ka-Khyens, among whom our missionaries are now laboring in Upper Burmah. In 1839 Mr. Bronson established his mission at Jaipur. From this point he made occasional excursions among the Nagas, a tribe inhabiting the southern hills of Assam. In 1841, on account of the unfriendly climate, he was compelled to remove to Nowgong. His subsequent labors were chiefly bestowed upon the Assamese of the Bramaputra Valley. Mr. Bronson had the honor of acting as a pioneer in more than one field, and consequently did several first deeds. On June 13th, 1841, he baptized the first Assamese. In 1842 he opened the first mission school for the Assamese. In February, 1863, he baptized the first Garo converts, and seven months later saw the first Mikir converts brought into the Kingdom of Christ. In 1867 he organized the first Garo church.

Mr. Bronson returned to America for a short rest in 1848, and again in 1857; once more in 1868. In 1866 his Assamese-English Dictionary was put to press; in July, 1874, he removed to Gowahati to take charge of that station. He returned to the United States for the last time in 1879. He labored among three different tribes, and did much good service by his translations.

His first wife was Miss Ruth Montague Lucas, of Madison, N. Y., who shared the greater part of his missionary labors and trials. She died at Elmira, N. Y., September 30th, 1869, during their third visit to America. His second marriage was with Mrs. F. A. Danforth, widow of Rev. A. H. Danforth, also a missionary at Assam; she died at Rangoon February 3d, 1874. He afterwards married Miss Mary D. Rankin, a missionary in Gowahati. By his death she is left with three children. Dr. Bronson was

the father of several daughters now living, Maria having died in the mission work in Assam. Of these Mary is the wife of Rev. C. F. Tolman, of Chicago; Harriette is the wife of the Rev. Mr. Gunn, of Iowa; S. B., the wife of Rev. J. B. Titterton, of Michigan, and Lizzie is the wife of the Rev. Mr. Robinson, of Towanda, N. Y.

After his return to America he ardently desired to be allowed to return to Assam. "My body is here," he said, "my heart is in Assam." Describing his last moments, the Rev. S. Haskell, D.D., says: "In the submissive delirium of a death-scene, too joyous for sorrow, too beautiful for tears, he was by the Bramaputra. He was arranging for tours to the jungle, his trusty elephant at hand, and his dear disciples around; and when friends called to see him, he greeted them as visitors in Assam. Wolfe, on the Plains of Abraham, said, in death, of his enemies, "They fly, they fly!" Napoleon, in death, at St. Helena, bade his marshals charge, and watched their terrible onset till the last fire went out in his eye; but these were poor illusions beside the visions of our dying veteran of forty-eight years of leadership in missionary victories."

8. THE KOHLS OF ASSAM.

Much interest is taken in the good work now going forward among the Kohls, who are natives of the upper provinces, and imported laborers employed in the tea-gardens. They are more numerous in Bengal, of which they are supposed to be one of the aboriginal tribes. In 1882 Rev. Mr. Gurney, of Sibsagor, baptized seventeen of them. In October, 1883, Rev. Kandura, the native preacher at Gowahati, baptized ten of these strangers; in the previous year he had baptized several of the same tribe. They are ready to receive the Gospel, and were we able to send preachers to them, it is thought that baptisms among them might be annually reported by hundreds.

The tea districts of Assam comprise Sibsagor, Nazira and Tiak. Sibsagor produces more tea than all the other parts of Siam put together. The Kohls live at some distance from the missionary stations, and yet many of them walk four miles, regardless of blazing sun or pouring rain, to attend service at Sibsagor chapel. Nizira, ten miles south-east of Sibsagor, is the headquarters of the Assam Tea Company, the largest tea company on the globe, embracing about thirty gardens, employing some ten thousand laborers, and producing every year not far from one million five hundred thousand pounds of tea. The Tiak garden, twenty miles west of Sibsagor, is by far the most hopeful mission station in the district. Within the past nine years a church has been gathered at this station, numbering more than a hundred members. The Tiak Kohls refuse to work on Sunday, and they have become so numerous that the manager of the garden does not attempt to make them work on that day. They are distinguished for their industry, temperance and neatness.

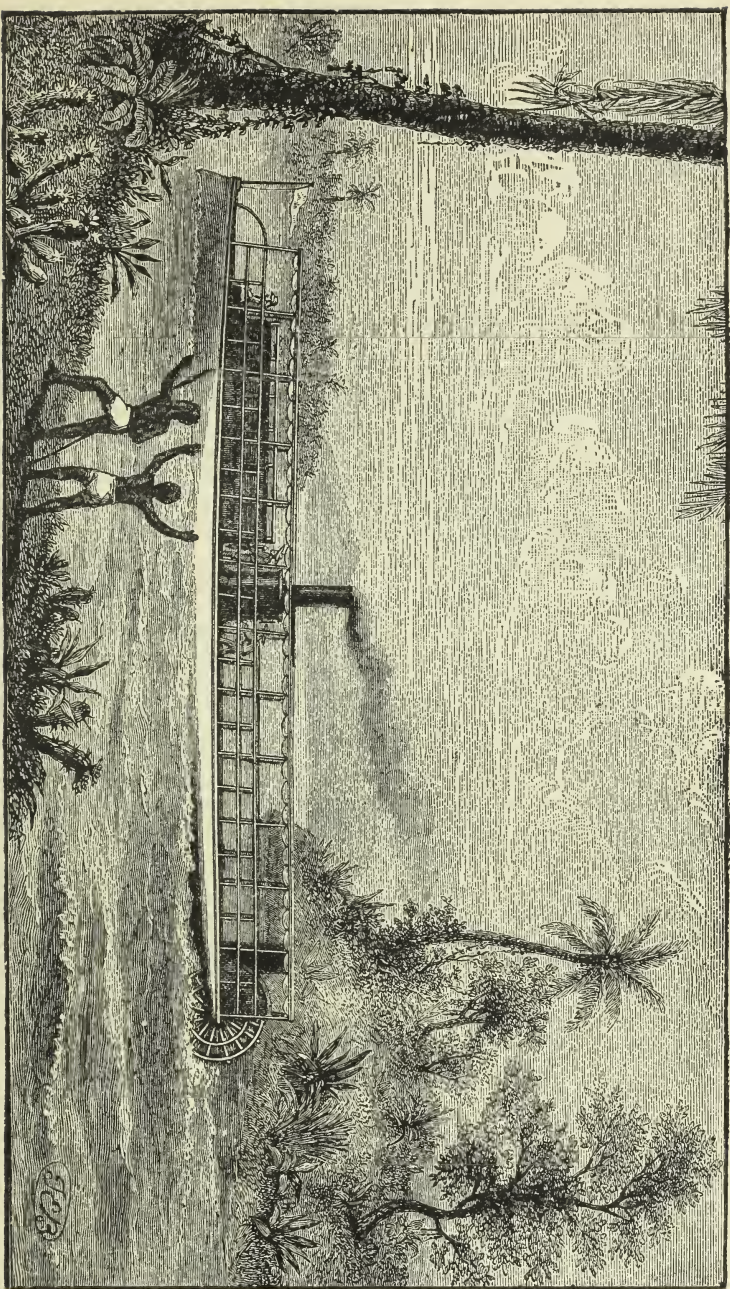
One of the most encouraging aspects of this field is that some of these Kohls have become permanent settlers in Assam. They live by themselves in villages, and cultivate the soil. They were originally tea laborers; but, on the expiration of their agreements, they bought land and settled down to farming for themselves. The largest community of these farmers is at Modhupur, about fifty miles from Sibsagor, near the Naga hills. They have a neat little bamboo chapel, which they built themselves, in which services are held every Sunday. Thirty have been baptized here, and several others are reported as inquirers and candidates for baptism.

The entire Kohl field is over fifty miles in one direction, and twenty in another. Numbers of Kohl Christians are without a shepherd, and thousands more, who are still pagans, are all ready to hear, and many of them to believe.

According to the report of the Assamese mission for 1884, there were three male and five female missionaries; two ordained native preachers, twenty-two unordained; sixteen churches, 987 members, sixty-seven baptized. During the same year the missionary company in Assam received a reinforcement of five new missionaries. Assam has a population of five millions, and this is annually increased by migration. A good government and English capital conspire to develop the resources of the land. None of our other missions are planted so far into the interior of Asia. Assam has been called the key to Central Asia; and may our mission there prove to be the moral key to open that vast region to the light of the Sun of Righteousness!

9. THE GARO AND NAGA MISSIONS.

The Garo and Naga missions adjoin the Assamese field. The Garos are aborigines, and as yet have made but slow progress in civilization. The Chief Commissioner of the province, in a resolution on education, says: "It is difficult to convince a Garo or a Khasia, more especially those living in the interior of the district, and away from contact with a higher form of civilization, of the advantage of learning. The only lever which has been found effective is that of religion." In this case, at least, religion must needs be the pioneer of education. The mission publishes a monthly newspaper, *The Garo's Friend*. The statistics of this mission, in 1884, are as follows; Churches, 9; out-stations, forty-one; baptized, eighty-two; members, 828. Mr. and Mrs. Mason, of this mission, returned to America in 1882, for the recovery of health. They again embarked for their field August 23, 1884, in company with Dr. Clough, of Ongole. Near the end of 1883, a faithful Christian teacher, the first Abeng convert, was murdered in a village which has a bad name for murder and theft. On visiting the place, Mr. Phillips found that a few days before the teacher had mysteriously disappeared. After diligent search and inquiry it was evident that he had been murdered by the head man of the village. The only reason



THE STEAMER "HENRY REED," UPPER CONGO.

for the crime seemed to be jealousy of the teacher's influence. This man and his six accomplices are now under arrest, and will probably suffer the full penalty of their crime. In 1884 the Naga mission reported the following figures: Three male and three female missionaries; one ordained native preacher, three unordained; three churches, thirty-two members.

10. THE CONGO MISSION.

The Livingstone Inland Mission, which is now better known as the "Congo Mission," originated in 1876 at Cardiff, Scotland, but its headquarters were transferred to London in 1880. From the beginning it was chiefly supported by the contributions of Mr. and Mrs. Grattan Guinness and their friends. Two missionaries were sent out to the Congo in 1878, and established a station at Banana, a small settlement at the mouth of the river. The same year two more missionaries followed, and settled a few miles below Yellala Falls, and called the place Cardiff station, in honor of the town where the mission had its origin. Other stations were planted until 1884, when they numbered eight in all. Among the most interesting of these was the station at Leopoldville. The station is situated on the banks of Stanley Pool, a widening of the river, about twenty-five miles long by sixteen broad, and is the starting-point for commerce with the Upper Congo and its tributaries. The station is situated on the lower side of the pool, where the river narrows before entering its passage through the mountains, among which it descends more than eleven hundred feet in one hundred and eighty-five miles, its waters tumbling down thirty-two falls in its rapid course.

Early in 1884 Dr. Sims obtained ground for a station at Bolobo, 220 miles above Stanley Pool, in the midst of a thickly peopled region. In 1881 the steam-launch "Livingstone" was sent out for the navigation of the Lower Congo. In May, 1883, the steamer "Henry Reed," intended for the navigation of the Upper Congo, was finished in London. It was of light draught, with a stern paddle-wheel. She was seventy-one feet long, ten feet beam, and three feet deep; she was constructed in sections, packed in 500 small man-loads for transportation from the coast to the head of Livingstone Falls. The hull of this steamer reached Stanley Pool in April, 1884, and in the same year was launched and commenced her voyages.

Some of the natives have been converted through this mission. In July, 1882, the first two native disciples were baptized by Mr. Guinness in London. Eight have visited England. Mr. Guinness has prepared a grammar and dictionary of one of the principal dialects spoken on the banks of the Congo. The languages of this part of Central Africa are supposed to belong to one family. Many words employed on the east coast are also in use on the west coast, and all the dialects inflect by the first syllable instead of the last, as in so many other languages. The tribes thus far



LEOPOLDVILLE STATION (NTAMO), STANLEY POOL.

discovered, on the Congo and its tributaries, are not of the pure negro family, but of brown color, with an Asiatic cast of countenance.

The climate of the Valley of the Congo is certainly very unfriendly to the health of Europeans. In point of mortality the history of this mission is of a piece with that of the British Baptist Missionary Society. During the six years of its existence fifty missionaries have been sent out to Africa; of these, in 1884, not less than twelve had died. In that year there were twenty-six missionaries, of whom three were in England. The active out-door life of Mr. Stanley's hardy men ought not to be confounded with the in-door life of a young missionary and his wife, learning a barbarous dialect, and teaching the natives through an interpreter; nor with the sedentary life of a translator.

After spending about \$150,000 on this mission, its founders and patrons in 1884 transferred it to the Missionary Union. It was offered to the Society in May, 1883; was accepted by the Society and Board of Managers at the annual meeting in Detroit, in May, 1884, and by the Executive Committee, after a full conference with Mr. and Mrs. Guinness, September 9th, 1884. One reason why this mission was transferred to American Baptists was, that comity dictated that missionaries of another denomination ought not to come into seeming competition with the British Baptists who have already so many stations on the Congo.

In the Autumn of 1884 Mr. and Mrs. Guinness visited New York and some other cities, and addressed large and attentive audiences in behalf of the mission they were going soon formally to transfer. They returned to England November 5th, 1884.

Aside from the Baptist missions, the only Protestant missions in Central Africa, in 1884, were as follows: The station of the Church Missionary Society, on the shores of Lake Taganyika; two stations of the Presbyterians of Scotland on Lake Nyassa, and a station commenced in Bihe by the American Board of Commissioners.

BRITISH BAPTISTS ON THE CONGO.

The International African Association, of which Leopold the King of Belgium is President and Mr. Henry M. Stanley is Secretary, has for its object the founding of a Free State in Africa. While under the protection of Belgium, it is to have its own government, its own flag, and sustain free commercial relations with all countries alike. This new State has already been recognized by our government and by France, and promises in no long time to be admitted into the family of nations by all the European powers, except Portugal, which three hundred years since claimed territorial jurisdiction over this part of Africa. But Portugal ceased, more than two hundred years ago, to occupy the region in question, and has from the beginning been conspicuous for the activity of her subjects in the slave-trade; and her officials have been hated for their extortionate tariff customs in all her Afri-

can possessions. No nation, therefore, is inclined to ratify all the claims of Portugal or to recognize her assumed right to the entire sovereignty of the valley of the Congo. Already a large tract of country along the Congo has been secured by the Association in grants from African chiefs.

The principal obstacles hitherto encountered have been laid in the way by the Portuguese Jesuits and M. de Brazza, who, while a professed representative of the French government, is apparently working in the interest of French Jesuits. But in spite of these obstructions the English Baptists are multiplying their missionary posts along the river with admirable rapidity. The steel whale-boat in sections, the *Plymouth*, the gift of a friend in *Plymouth*, was sent out to Africa in 1881, and in the following year, Mr. Robert Arthington, of Leeds, presented to the mission the steel steamer *Peace*. These steamers can be taken to pieces and carried by or round the impassable falls of the river, put together again, and launched on the reaches of navigable water-way. It was estimated that the transport of the steamer and her stores from the mouth of the Congo to Stanley Pool would occupy one year, but it was accomplished in four months. In the beginning of the year 1883 it was lying, a chaos of plates, ribs and pieces, at Underhill, the first station. From Underhill to Bayneston the transport service was performed by Kroo boys and by Loango people. From Bayneston to Manyanga the overland route was dangerous by the north bank and impassable by the south bank. Everything therefore had to be carried by the steel boat *Plymouth*, forty-two loads at a trip, which is a slow, trying battle with the rapids, usually occupying from four to seven days. From Manyanga gangs of Kroo boys and other hired laborers, assisted by a few caravans of natives, carried this freight to Stanley Pool. On the 20th of June, the first plates of the *Peace* reached Arthington, and in the incredible space of four months the pieces of the steamer, duplicate parts, fittings, her stores, paint and oil, the household effects of the missionaries, the stores and provisions for the station, were safely landed at Stanley Pool. From this station to Stanley Falls is 1,020 miles. Thus the opening of the navigation of the Congo and tributaries offers a water-way of more than 3,000 miles into the very centre of Africa. Probably the day is not distant when Lake Nyassa Uganda ¹

1. The progress of the Gospel in Uganda is of late attracting no small attention. The barbarism of its King, Mtesa, and of the inhabitants of his capital, Rubaga, is described by Stanley and Gordon. The latter, in his journals, gives an amusing account of the attempt of the King to stand well both with Christians and Mahometans. To a German physician, whose official name as governor of the southernmost province of the Soudan was Emir Effendi, he professed great aversion to the Mahometans. Whereupon the Effendi reminded him that he appeared at his court, not as a Christian, but as an envoy of a Mahometan prince, the Khedive of Egypt, and pretended to be much offended by his sable Majesty. However, the negotiations were not broken off, and this Christian envoy of a great Moslem power showed his munificence by giving away all his shirts to cover the backs of the members of King Mtesa's cabinet. The Episcopal mission established at the capital languished for several years, but has recently shown some signs of animation. In 1884 the first printed book in Ugogo was received by the Church Missionary Society. It was a collection of prayers and hymns. In that year the number of converts in the mission was 63, among whom was a daughter of the King. In 1885, Mtesa died.

and the Soudan will be easily reached by way of the Congo. The land around the sources of the river is found to be more populous than the region near the coast. In 1884 Mr. Grenfell made a journey up to the Equator and returned. Agreeably to his explorations, the British Baptist Missionary Society has established ten stations on the Upper Congo between Stanley Pool and Stanley Falls. They are about 100 miles apart, and each maintained by two missionaries.

The salubrity of the climate upon the mountains and around the great lakes of interior Africa has been demonstrated. But the banks of the Lower Congo are no doubt very unfriendly to the health of most Europeans. Mr. Stanley speaks in high terms of the healthfulness of the region of the Upper Congo, but his statements are not sustained by the recent losses of the English Baptists in that quarter of the world. In 1884 their Congo Mission lost by death W. H. Doke, J. Harland, H. W. Butcher, John Hartley and "the two mechanics" who were on their way to Stanley Pool to assist in the reconstruction of the steel steamer *Peace*. The three Englishmen last named died from remittent fever. All of them were in the prime of life. The banks of the upper tributaries are no doubt much more healthy than the mouth of the river; and yet it is very evident that these mission stations will have to be occupied either by colored men or by Asiatics like the Telugus, who could here find a climate equal if not superior to their own, while they would here meet with many of those Mahometans (the co-religionists of many Telugus) who compose nearly one-half of the population of Hindustan. These "Scotchmen of Asia" would co-operate excellently well with our Freedmen in Central Africa.

MISSION TO THE KABYLES AND OTHER BERBER TRIBES OF NORTH AFRICA.

As one of the indications of the interest the Baptists are taking in the conversion of Africa, we may mention the departure, October 8, 1884, of Rev. E. F. Baldwin, of Pennsylvania, and his family of ten persons, to found a new mission among the Berbers. The central station is to be at Tangier in Morocco. A few British Christians have banded themselves together to seek the evangelization of this part of the "Dark Continent." They have purchased the premises known as "Hope House," for Mr. Baldwin, but do not guarantee to him any other support. Some friends in Baltimore, and certain of the members of the Philadelphia Baptist Association, contributed about \$1,200 towards the outfit and passage of himself and family. He does not go out under the auspices of any missionary society, but relies for support, under God, on independent offerings. E. Levering, Esq., No. 2 Commerce street, Baltimore, was appointed to receive funds for the mission.

This mission is an offshoot of another, which was first set on foot by Rev. H. Grattan Guinness and Mr. and Mrs. George Pearse. It was known as

the mission to the Kabyles of Algeria. It now embraces not only Morocco, but Oran and Constantine. Rev. Mr. Baldwin, who had been laboring in North Carolina, was sent out on a voyage of exploration by the Board of the Southern Baptist Convention in January, 1884. While in Kabylia, he baptized in the river Saboan, Mr. and Mrs. Lamb, of the Scotch Presbyterian Church, and a Kabyle, Said by name. After Mr. Baldwin's return to America he reported to the Southern Board the results of his investigations, but that body did not think it expedient to pledge the Convention to the support of this mission. Consequently Mr. Baldwin went out to Tangier unconnected with any Society.

BRITISH MISSION ON THE WEST COAST OF AFRICA.

West Coast—Cameroons and Victoria. This mission has six sub-stations, two missionaries, with a total membership of 220. In 1883 this mission lost by death Rev. John Shred and Rev. Quintin W. Thomson. Two other missionaries, however, left England to take their place. In 1883 Miss Emily Saker, the daughter of the late Rev. Alfred Saker¹ wrote from Bethel Station. "Yesterday (Sabbath) at sunrise a little company assembled at the river-side to witness the baptism of nine candidates. All is bright and stimulating." This lady is a teacher in the girls' school at Bethel Town, and is following in the steps of her devoted and noble father.

VAUDOUX.

This word, which is sometimes employed to designate sorcery, and sometimes the sorcers of Africa, is perhaps derived from the Portuguese *Vodo*, a word signifying a religious feast. The word transliterated into French became *Vaudoux*. The term by corruption is pronounced *Voodoo* and *Koodoo*, among the colored people of the United States, and *Vodun* on the coast of Guinea. The Aranda negroes in Hayti, according to Sir Spencer St. John, give the name Vaudoux to a non-venomous snake that is believed to be an all-knowing and all-powerful being. But he can only communicate with mortals through a high-priest or a high priestess. The serpents which are the chief gods of Dahomey are, as we are told, white, yellow or brown in color, and the largest is about six feet long and as thick as a man's arm.

The priests and priestesses of this superstition have long been notorious as poisoners. Some of the poisons now used by votaries of Vaudoux in the United States are imported from Africa.²

1. A small memoir of this heroic missionary to Africa has lately been published by Messrs. Alexander and Shephard, 21 Castle St., Holborn, London. It is justly characterized as "a bright little record of a sublime career."

2. For a very readable description (somewhat exaggerated) of Vaudoux as it now exists in the United States, see *The Saturday Review* (London) for March 28, 1885.

This kind of sorcery is related to African missions in more ways than one. Formerly the Roman Catholics of Europe had many mission stations in the Valley of the Congo. The number of converts reported by priests and monks was beyond belief. But all of a sudden these ecclesiastics were seized by the well founded suspicion that they were being poisoned to death by their own converts, who were, it seems, still the secret followers of the *Vaudoux*. Frantic with terror, the emissaries of Rome fled from all their stations, and the Pope had not authority enough to compel them to return. What followed? For two hundred years the valley of the Congo was left almost totally destitute of even a counterfeit Christianity. See p. 563.

BRITISH MISSIONS IN INDIA.

When the Rev. James Smith visited Delhi, the ancient Capital of the Great Mogul, in 1858 (the year after the mutiny), no Christian was known to be within fifty miles of the city. In 1881 there were about 500 church members in the town, and a very large community belonging to the various Christian congregations. The native preachers of this part of India are very self-forgotten and laborious. Any one of these men will leave his village on foot, without purse or scrip; he will be lost sight of for months, and then he will suddenly reappear among his Christian friends. Where has he been? On a mission tour, at his own charges, preaching the Gospel from village to village; sleeping now in a hut, now in the open air; now hungry, now enjoying the hospitality of those who welcome his message. The natives show a praiseworthy spirit in their exertions to support the native teachers. In one case a native teacher was desired by the people, and they offered to support him themselves. In the houses a jar was set apart as the Lord's jar, and into this vessel the housewife would daily put a handful of meal. In due time the meal was poured out before the Lord and sold for the support of Christian instruction in the village. In 1884 this mission reported a membership of 314 natives and 24 Europeans. In 1883 the Rev. and Mrs. James Smith bade good-bye to the city in which they had so long and laboriously served their divine Master.

While among the Garo tribes, whom Mr. Bion visited in the year 1881, and where numerous converts have been made, he was told of the chief of a village who had a dream, which had such an effect that the next day he took with him two or three other Garos and went through the village collecting all their gods. These, being made of bamboo, he piled up before the native preacher's house, and said to him, "Here, cook your dinner with these things; they are good for nothing else." Among the Garos, gongs instead of bells are sounded, partly to frighten away wild beasts and partly to give notice of the time and place of the Christian assembly. In 1883 the native preacher under the direction of the British missionary baptized nine Garos.

In 1883 the Serampore College relinquished its course which prepared students for University examinations, and made the college mainly an institution for the education and training of *native* Christians for the work

of evangelists, pastors and teachers. This was believed to be in accord with the opinions and desires of Dr. Carey, and was demanded by the present state of missions in India. Hitherto, few of the poor of India have received even an elementary education in the vernacular, except such as the missionaries have given them. The Government schools have almost entirely neglected them. The new departure at Serampore is, among other things, part of a great movement in favor of the education of the poor.

In preaching at the fairs, squares, railway stations, markets and bazaars, much has been made of sacred music and song. A band of singers with instruments attends the street preacher. At the regular evening services young men will stand at the chapel gate, singing hymns to popular tunes. When a sufficient number of persons have been attracted to the place, they begin to speak to the people concerning Christ.

It was an event of some interest that, in 1882, Alfred H. Baynes, Esq., the General Secretary of the Baptist Missionary Society, visited the missions in India. "It is matter of special thankfulness," says he "that the number of *actual conversions* that have come under the personal observation of brethren on the field has been larger during the last year than in any previous year in a long time past. Not that tabulated returns ever represent in any reliable manner the actual result of work done, either at home or abroad. * * * '*India for Christ!*' was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith. To-day, in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing, and the traditional Moslem resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming Kingdom."

The British Baptists have a prosperous mission in "Ceylon's Isle," with three principal stations and seventy-six sub-stations, three missionaries and twenty native evangelists. Some of the villages visited by the missionaries are at the foot of Adam's Peak (a mountain 7,362 feet above the level of the sea), on the summit of which is the so-called footprint of Buddha, for the worship of which thousands of pilgrims visit the shrine every March. This shrine is also held sacred by the Mahometans, who believe the footprint to be Adam's, he being, in their estimation, the first illustrious Moslem who was banished to Ceylon.

It is a curious movement in the grand current of Christian progress that the Mymensing mission, of Decca in Hindustan, is mainly supported by the Baptist churches of Victoria, in Australia.

The mission at Simla, the Summer capital of India, has one native preacher in charge of the station, and seven native evangelists and teachers. In 1883 the number of members was 147. Of these only 20 are residents of the town. The aim of the mission is to see that no family in Simla and its suburbs be without the Gospel, and yet it is regarded as a great marvel that

most of the converts come from several distant villages, where preachers and colporteurs itinerate three or four times in the year.

It is a remarkable fact in the history of the Baptist missions in India, that the missions which, twenty-five or thirty years ago, were the most barren of visible results are now numerically the most successful missions in the country. It should also be noticed that in some places the opposition of the Brahmins is giving way to a desire to be taught the religion of Christ and the request that the missionaries would come into their houses and instruct them concerning the Christian faith. A missionary at Monghyr met with a native preacher wearing the garb of a Hindu devotee, and attended by a young disciple. This preacher had taken his station on the bank of a river, where he was surrounded by crowds who listened to him with great attention and respect.

Very noticeable also is the change that has come over India in regard of the name and life of our Saviour. Eighty years ago William Carey, writing from Bengal, said: "The people here hate the very name of Christ, and will not listen when it is mentioned." In 1883 a missionary of Serampore said to our Calcutta printers: "By all means see to it that the name of Christ is plainly printed on the title-page of every book or tract that we print. We have now arrived at that point where the name of Christ is more of a recommendation than otherwise. Very often have I heard natives ask for a life of *Jesus Christ* in preference to any other book."

MAHOMETANS.

Mahometans are occasionally converted. Out of the five men baptized at Intilly in 1881, two were Moslems. The followers of the False Prophet comprise one-fourth of the population of British India. In some of the cities and districts they out number the Hindus; in others they are but little in the minority. In the district of Chittagong, 70 per cent. are Mahometans. In some instances the better class hear the Gospel with attention and give hospitality to the missionaries. In other cases, as recently at Allahabad, the Moslem preachers have set themselves against the missionaries. They first attempted to silence our street preachers by following them about the town and gathering crowds of hearers near the places where the missionaries were preaching in the open air. Failing by this means to silence our preachers, they appealed to the magistrates. One of these, ascertaining that they were the aggressors, fined them all and sent some of them to jail for a month. Another magistrate to whom they appealed gave them and the Hindoo preachers liberty to preach in the streets, but they were forbidden to hold forth in the same places in which the missionaries were preaching the Gospel. The result was that in 1883 the Mahometan and Hindoo priests had entirely given up speaking in the streets. It is the opinion of Dr. Schweinfurth, the African traveller and long a resident in the Soudan, that European missionaries can most successfully meet the Mahometans, not on doctrinal grounds, but on the ground of Christian morality, which is vastly superior

to the moral code of the Moslems. The Apostle Paul is a good example to follow in all controversies with misbelievers and unbelievers of every description. In meekness he instructed all opposers; he preached in due proportion *repentance* towards God and *faith* in our Lord Jesus Christ; he inculcated that faith which works by *love*, a love which is shed abroad in the heart by the Holy Ghost. But still we have the authority of our perfect Pattern for attacking openly every form of Pharisaism and Sadduceeism, as well as all kinds of prevailing error and unrighteousness.

BRITISH MISSION IN THE WEST INDIES.

In 1884 Rev. Daniel Wilshere reported from the Bahama and Turk's Islands that a good and steady progress was made, and that 232 had been baptized during the past year. In addition to the chronic condition of great poverty and depression of trade, these islands had been visited by draught and a cyclone. By the latter many of the ships, the people's only means of obtaining food, were lost or shattered. Ninety persons lost their lives and 150 were injured.

The normal condition of the Republic of Hayti is one of continual civil war. Mr. Papengouth was in Jacmel during a blockade and bombardment by the forces of President Soloman. Five shots of 24 lbs. weight, and many smaller ones, were landed on his table in the mission house. The new building which he had recently put up was riddled. His only place of safety was the strongly-walled baptistery which he had built a little while before.

In Jamaica the total number of members in 1883 was 28,027 and of inquirers 4,822. In the churches in the West Indies the class termed inquirers is composed chiefly of hopeful converts who are put on a probation.

BRITISH MISSION IN BRITTANY.

In 1883 there were three stations in Brittany, Morlaix, St. Brieuc, Tremel; one English missionary, Alfred Le Jenkins; two native missionaries, two evangelists; five teachers and four colporteurs; the number of members, in the district 191. In September, 1883, half a century had passed since the father of Mr. Jenkins was sent to this province by the Welsh churches to preach to the Breton people. It then looked like a forlorn hope, as almost every thing opposed success. But during this period the New Testament has been translated and thousands of copies have been sold; five small buildings have been erected for public worship; many native agents, preachers and colporteurs, besides missionaries, are employed. The name of Protestant, which formerly suggested every thing hateful, is now no unwelcome sound. The laws which restricted religious liberty have been removed to such a degree that the missionaries are enjoying as much liberty as in England. The authorities are now on the side of the missionaries. The same may be said of the sympathies of the most enlightened sections of the population, while the power of the clergy is fast melting away.

In the present state of public opinion and feeling, the masses cannot be

reached without setting aside every appearance of ecclesiasticism. But lectures and "conferences" in public halls and theatres were heard with general applause, and some of the local newspapers were favorable to these means of reaching the people. In these addresses the teachings of the Church of Rome were contrasted with those of Christ, and Romanism shown to be opposed to the democratic aspirations and intellectual progress of the age. The movement is partly political, but is nevertheless friendly to the advancement of the Protestant faith.

BRITISH MISSION IN NORWAY.

In 1884 the reports from the churches in Norway were all written in cheerful and hopeful strains. In many districts there had been a remarkable revival of religious interest. At Trondjheim 260 members were added by baptism. In Skien there was such a revival as had never been seen before. On all sides souls were being gathered into our churches. There are thirteen mission stations in Norway, but in some cases the membership of the churches is very scattered. There are places where there is divine service only three or four times a year. Some have to go more than thirty miles to the nearest church, and are not likely to have an opportunity of visiting the house of God more than two or three times all their life. If the members have horses, they will do the distance in three days, going from home on Saturday and returning on Monday. But if they have to walk to church to hear a sermon on Sunday, they are for the most part compelled to leave home on Friday and return on Thursday. In 1883 the number of members was 603; in 1884 the number reported was 1030.

BRITISH STATISTICS, 1883.

The report of the British Baptist Missionary Society for 1884 gives the following summary of statistics. Missionaries and assistant missionaries, 111; evangelists 213; stations and sub-stations 487; Baptized 3,930. Number of members, 40,982; day-school teachers 147; day scholars 7,181; Sabbath-school teachers 664; Sabbath scholars 7,405.

MISSIONS OF THE FREE-WILL BAPTISTS.

The Missionary Society of this people commenced its operations in 1833. At first it sent forth missionaries after the plan devised by Father Gossner of Berlin. This evangelical Lutheran (the favorite preacher of the great historian Neander) during his life-time sent out to heathen lands 138 missionaries. He trained young artisans for the service; holding the belief that missionaries ought to follow the example of Paul by working with their own hands. "He pulled harder on the prayer-bell than on the alms-bell." He therefore sent forth the missionaries without any pledged support from home. And accordingly the Free-Will Baptists dispatched missionaries to Asia without any promises of aid, and expressed great aversion to what

they called "the hireling system." In 1882 they had in India six American missionaries, and sixteen native ordained and lay preachers. A Woman's Society co-operates with the parent organization and issues a bi-monthly, *The Missionary Helper*.

MISSIONS OF THE SEVENTH-DAY BAPTISTS.

Their Missionary Society was founded in 1842. The principal mission they sustain is at Shanghai, China; they also have a mission in Holland. In 1884 they supported at Shanghai Rev. D. H. Davis and wife and Miss Ella F. Swinney, a physician, lately sent out by the sisterhood of the Seventh Day Baptists. The mission house has recently been enlarged and funds are being collected to erect a building for the Medical Mission. The Sabbath-schools of America were also furnishing funds enough to sustain two mission schools at Shanghai. A bell weighing 126 pounds, and an organ, were in 1883 given to this school.

At the head of the Holland mission is Rev. G. Velthuysen, of Haarlem, He preaches by pen as well as by voice, and is printing tracts in favor of the Seventh-Day Baptists. He is also preaching "the Law and the Gospel" in various parts of the kingdom. These good people call conversion to their views "a turning to the Sabbath." They have proselytes not only in Haarlem but in Amsterdam, Groningen and six smaller towns.

During the year 1883 they contributed about \$6,000 to their foreign work.

REV. R. M. LUTHER,

Mr. Luther, who has been more than once mentioned in the course of the "Story," is now, and has been since 1880, District Secretary of the Missionary Union for the Southern District, whose head-quarters are in Philadelphia, Pa., where he was born in 1842. In 1859 he was so deeply impressed by the sight of a baptism administered by the late Rev. W. T. Brantly, D. D., that he resolved to be baptized in a Scriptural manner. In 1863 he formed the design of entering the field of foreign missions. Educated at Princeton, and having studied medicine in Philadelphia, he sailed for Burmah with his wife, Calista, the only daughter of Rev. Dr. J. H. Vinton, a lady whose writings have contributed not a little to the value of the present volume. Mr. Luther was chosen President of the Pegu High and Normal School, the mathematical department of which being conducted by Mrs. Luther. The annual number in the theological class was about twenty-five. The vacation of four months was spent in evangelistic labors among the natives in the jungles. Much of his influence over the heathen was due to his knowledge and practice of medicine. He was not appointed by any society, preferring to act on the rule of self-support. He and his wife continued thus to toil independently until they had expended their entire property. Other events in the life of Mr. Luther are related elsewhere.

REV. GEORGE B. TAYLOR, D. D.

The Rev. George B. Taylor, D. D., who is at the head of the mission of the Southern Baptists in Italy, and who has been repeatedly noticed in our accounts of that mission, was born Dec. 27th, 1832, in Richmond, Va. He is the oldest son of the very distinguished Rev. James B. Taylor, for twenty-six years Corresponding Secretary of the Southern Baptist Convention. The subject of this sketch was graduated at Richmond College in 1851, and three years afterwards at the University of Virginia. He then became the first pastor of the Franklin Square Baptist Church, in Baltimore. Two years later he became pastor of the Baptist Church at Staunton, Va. Laboring here twelve years, he became chaplain in the army under the command of Gen. Stonewall Jackson, and served both as pastor and chaplain of the post until the close of the hostilities. He also took an active part in the great revival in the Army of Northern Virginia, a full narrative of which is contained in a volume written by the Rev. Dr. Bennett, entitled, "The Great Revival in the Southern Army." In 1869 he became chaplain of the University of Virginia. After serving the usual period of two years, he was recalled to the pastorate of the church in Staunton. Accepting the recall, he served this church until 1873, when he was appointed by the Missionary Board of the Convention missionary to Rome. The circumstances of that mission at the time of his appointment we relate elsewhere. Nor need we repeat our notices of his various and invaluable services to the Baptist cause, not only in Rome, but in all parts of Italy. The recent death of Mrs. Taylor, mentioned elsewhere, is a deplorable loss, as well to Rev. Dr. Taylor as to the Italian mission. Her maiden name was Susan Spotswood Braxton. The marriage took place in 1858.

Rev. Dr. Taylor is also distinguished as an author and editor. He was for two years associated with Rev. Dr. F. Wilson in editing *The Christian Review*, at the time this quarterly was published at Baltimore. He has composed a number of volumes suitable for Sunday-school libraries; also the "Life and Times of James B. Taylor," a very successful and attractive contribution to Baptist biography.

 THE BRAZILIAN AND MEXICAN MISSIONS OF THE SOUTHERN CONVENTION.

The Convention had in 1885 flourishing missions at Bahia, Rio de Janeiro and Santa Barbara, in Brazil. Missionaries: W. B. Bagby, Mrs. Bagby, Z. C. Taylor, Mrs. Taylor and one native assistant. The total membership of the three stations was 70. The Convention also had, in 1885, Mexican missions at Saltillo, Progreso, Juarez, Sabinas and Musquez. Missionaries: W. D. Powell, Mrs. Powell, W. M. Flournoy, Mrs. Flournoy and Miss Annie J. Mayberry. Native pastor, Proforio Rodriguez, with six native assistants. Baptized and received by letter, 52; church members, 117. There are in Mexico about 6,000,000 Romanists, 3,000,000 Indifferentists who have rejected Romanism, and 1,000,000 Evangelicals

ANECDOTE OF MRS. INGALLS.

Mrs. Ingalls, while in charge of a lonely station, was one evening sitting in her bungalow with some of her helpers and pupils, (a class of young men whom she was training for the ministry) when one of the Karens rushed in, trembling with fright, to apprise her that the chief of a hostile tribe, with a company of men, was coming down upon them. She had no time to make any defense. She lifted her heart in prayer for some way of rescue; and the next moment heard the tramp of approaching feet. The door was opened, and a swarm of wild men, with flashing eyes, poured into the room. She alone was calm and self-possessed, receiving them as kindly as if they were friends. They seemed for a moment subdued by her manner; and, as if by inspiration, she seized the opportunity to divert their attention by stories about America, telling them among other things of Colt's revolver, laying her hand as she spoke, upon the pistol her lamented husband had presented to her. The chief listened with scorn and incredulity pictured upon his face. Then, suddenly picking up a piece of paper, he stuck it upon the wall, and cried, "Shoot." For a second her heart trembled; she did not know that the pistol was loaded, nor how to use it, for she had never fired one in her life. But again sending to heaven a swift petition for help, she took aim and fired. The ball pierced the centre of the target. Instantly, as if shot, or perhaps expecting that ball would follow ball, the wild natives rushed from the place, and the missionary widow and her frightened flock fell on their knees to render thanks to their Divine Protector.—"*Romance of Missions*," by Miss M. A. West.

REV. WILLIAM ASHMORE, D. D.

This gentleman, for thirty years missionary in southern China, was born at Putnam, Ohio, December 25th, 1821. He was graduated at Granyille, Ohio, and completed his theological studies at Covington Theological Institute, Ky. In 1848, he was ordained pastor of the Baptist church of Hamilton, Ohio. He went out to Bangkok in 1851, where he labored successfully for several years. In January, 1858, he was transferred to Hong-Kong. While voyaging homeward for her health, in May, 1858, his wife died, and was buried at sea off the Cape of Good Hope. Two years later he was compelled by ill-health to return to the United States. In July 1864, accompanied by his second wife, a native of Ohio, he returned to southern China, and established a mission at Kak-Chie. In 1870, he tried with good effect the experiment of self-support. Two native missionaries were sent out into the field to be supported by funds raised by the church. Nearly all the expenses of these men were paid by their own countrymen. At that time the church numbered one hundred and forty-two members. In 1871, forty were added; in 1872, forty-two more. In 1875, Dr. and Mrs. Ashmore visited their native land. In 1878, thirty-five candidates for baptism were reported. For a very interesting passage from Dr. Ashmore see page 529. In 1884, Dr. Ashmore had translated four parts of the New

Testament into the language of the common people. In the same year he nearly recovered from a partial blindness with which he had been afflicted for three years. In 1885 he returned to America. During part of 1885, his son Rev. W. Ashmore, Jr., was engaged in translating the Epistle to the Philippians into the colloquial tongue, and in building a missionary boat. Boat-building was not one of his trades, but he had contrived to make a strong, safe and comfortable craft. We are too liable to forget that at many mission stations there no mechanics, so that the missionaries are forced to exercise the versatility and toilsome ingenuity of Robinson Crusoe.

FOREIGN MISSION WORK OF THE CANADIAN BAPTISTS.

The Baptists of the Maritime Provinces (Nova Scotia, New Brunswick and Prince Edward's Island) manifested an interest in Foreign Mission work at an early period of their history. The pioneers who established the churches were men of God, and men who discerned the signs of the times. They understood to some extent the scope of the Great Commission, "Go ye into all the world. The first contribution for foreign missions (amounting to £8.1.3—over \$40.00), of which there is any record, was taken at an association which was held in Chester, Nova Scotia, in the year 1814.

A Foreign Mission Society was formed in 1832; and in the year 1838 it was resolved to send a missionary from our own churches to the heathen; but it was not until 1845 that Rev. R. E. Burpe and wife were sent as the pioneer missionaries of the Baptists of the Maritime Provinces. The Provincial Baptists were deeply interested in Burmah as a mission field. The labors and trials of Judson doubtless had much to do in creating this feeling.

Mr. Burpe was compelled by failing health to return with his family to his native land, after an absence of five years. He died in Florida, U. S., in the year 1853.

Rev. A. R. R. Crawley having accepted an appointment from the Maritime Board as a fellow-worker with Mr. Burpe, after carefully studying the situation, asked his brethren to release him from his engagement with them; believing that the Baptists of the Maritime Provinces were not in a position to sustain an independent mission. Mr. Crawley's request was granted, and soon after he received an appointment from the Missionary Union of the United States. Having failed in securing a missionary to take the place of Mr. Burpe, the Board continued the work of raising funds for sending the Gospel to the heathen, and supported a number of native preachers, teachers and colporteurs, under the direction of Mr. Crawley and other missionaries in whose fields of labor they might be located, to whom the money was forwarded through the Treasurer of the Missionary Union.

This condition of things continued for a number of years; but the desire for an independent mission, supported and controlled by the denomination in the Provinces, was still ruling in many hearts.

In the year 1867, Miss Minnie De Wolfe received an appointment from the Board and sailed for Burmah. After five years' toil, the health of Miss

DeWolfe gave way, and she returned to her home in Nova Scotia, where she remained.

In 1869, Rev. William George offered himself to the Board for service in the foreign field, to be under the direction of the Missionary Union, but to be supported by the Provincial Board. This was understood to be a temporary arrangement.

It was about this time that the agitation for an independent mission became more active. In the year 1870 there were 18 native preachers, besides other workers, supported by churches and individuals in the Provinces.

During that same year, Miss H. M. Norris, being desirous of devoting her life to the instruction and spiritual welfare of heathen women and children, received an appointment from the Board, with the understanding that the sisters in the churches were to assume her support. Accordingly Miss Norris began to organize Women's Missionary Aid Societies, as auxiliaries to the Foreign Missionary Board. The first was formed in her native place, Canso, N. S., June 23d, 1870. To Miss Norris belongs the honor of establishing these useful auxiliaries, which have been such a blessing to the great Foreign Mission movement.

In the same year, two young brethren, W. L. Armstrong and Rufus Sanford, were accepted by the Board, for service in the foreign field, as soon as they should complete their theological course. In 1873 these brethren sailed for Burmah, accompanied by Rev. George Churchill and wife, Miss Mamie Armstrong and Miss Flora Eaton, with the view of laboring among the Karens of Siam. The little band of missionaries was increased in 1874 by the addition of Rev. W. B. Boggs, who had been acting as Secretary of the Board for some time previously.

In the year 1875 these missionaries found themselves in an unpleasant position. They went to Siam to work among the Karens of that kingdom; but not finding them in such numbers as they were led to suppose, they were at a loss what to do, and therefore wrote home for instructions.

The Baptists of Ontario and Quebec had just entered upon independent work in the northern part of the Telugu country, and were anxious that the Baptists of the Provinces by the sea should co-operate with them in the work of winning a portion at least of the Telugus to Christ.

This sentiment was indorsed by an influential section of the Baptists of the Maritime Provinces; and at a special convention held in Amherst, N. S., for the purpose of permanently locating the independent mission, after a protracted discussion, they resolved to unite with the brethren of Ontario and Quebec to make the Telugu country the field of labor. The result was communicated to the missionaries, who cheerfully responded to and acquiesced in the decision of the convention.

In 1876, Bro. Boggs was compelled to return home on account of ill health. After a year's sojourn in his native land, he was desirous of returning to his beloved work, but the fear that his health would probably give way again was so great that the board declined to re-appoint him.

In 1878, Miss Carrie Hammond was sent as a missionary, under the auspices of the Women's Missionary Aid Societies. Owing to the severe illness of Mrs. W. L. Armstrong (formerly Miss Norris), Mr. and Mrs. Armstrong returned to this country in 1880, and severed their connection with the mission, greatly to the regret of a large number of the warmest friends of the mission.

In the following year, 1881, Rev. J. R. Hutchinson and wife received an appointment from the Board to take charge of the Chicacole station, made vacant by the resignation of Mr. Armstrong. The mission was reinforced in 1882 by the appointment of Rev. I. C. Archibald, and in 1884 Miss Hattie Wright and Miss Gray were recommended to the Board by the W. M. A. Societies and received an appointment, and sailed for India, arriving on their field of labor the first week in new year, 1885.

There are three mission stations, Bimlipatam, Chicacole and Bobbile—and three churches, one at each of these stations.

It has been a period of seed-sowing, and laying foundations; and the results so far, in conversions and building churches, are not large: but the work is the Lord's, and success is sure to come. Fidelity always ensures it.

THE BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC has been in existence eighteen years. For some time it served as an auxiliary to the American Baptist Missionary Union, and supported in whole or in part Rev. John McLaurin and Rev. A. V. Timpany, with their wives.

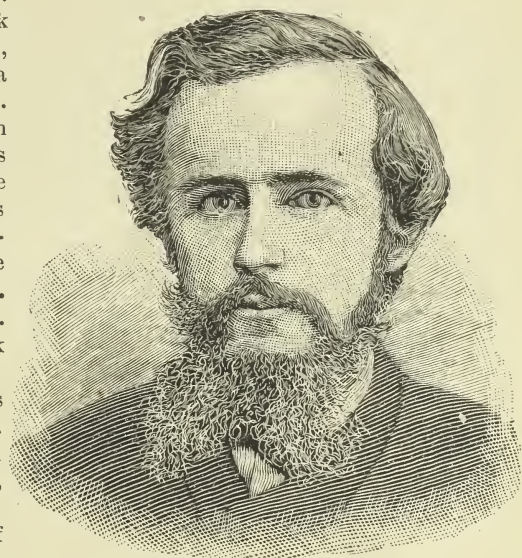
In the year 1873, these earnest missionaries, the one settled at Ongole and the other at Ramapatam, wrote a letter to the Board of the above mentioned society, setting forth the needs and advantages as a mission field of the Telugu country surrounding Cocanada and on either side of the Godavary river. The Board met on the evening of October 16th, 1873, at the house of T. S. Shenston, Esq., Brantford, Ontario, to consider this important communication. Before adjourning that night, it was resolved to begin work upon an independent basis, as suggested by the missionaries, McLaurin and Timpany. The Missionary Union cordially agreed to this action, and consented to release Mr. McLaurin for the new enterprise; and on October 28th, 1873, the late Dr. Fyfe telegraphed from Boston to Mr. McLaurin at Ongole: "Go to Cocanada on the basis your of letter." It was not until March, 1874, that he was able to leave his work in Ongole and begin his labors as the pioneer missionary of the Baptists of the Provinces of Ontario and Quebec. In February, 1876, he was joined by Mr. and Mrs. Currie; in January, 1878, by Mr. and Mrs. Craig, and in December of the same year Mr. and Mrs. Timpany were added to their number. Finally Miss Frith joined them, in November, 1883. As fellow-helpers, there have been won from heathenism 17 native preachers, of whom 3 are ordained, 3 colporteurs, 6 Bible women, and 24 teachers in the day schools.

There are three stations or centres of missionary operations, Cocanada, Tunj, Akidu. Seven churches have been regularly organized, and into

these churches have been gathered 1,350 converts, baptized on a profession of their faith in Christ.

The society owns property in that far-off land to the value of about \$17,500. During ten years of independent work, the total sum raised and expended by the Baptists of these two Provinces (Ontario and Quebec) in this enterprise has been about \$83,000.¹

In the death of Mr. Timpany, which took place February 19th, 1885, this mission suffered a great loss. Elsewhere (pp. 662, 667) we have given some facts respecting this lamented missionary. We may here add that he was in 1872 and 1873 provisionally in charge of the seminary of which Mr. Williams is now the head. He had commenced work at Ramapatam in 1870. At the close of five years of service, Mr. and Mrs. Timpany were permitted to see two active churches, with a total membership of 769, as the fruits of their labor. In 1874 they returned to America, and during the two years Mr. Timpany was at home he studied medicine and received the degree of M. D. For several years he had suffered from fever, and only two days before he



In Christian bonds
A. V. Timpany

died, of cholera, the opinion was given that he ought to go home soon because of his frequent attacks of fever. When Mr. Downie, of Nellore, announced his death to Mrs. Downie, she burst into tears and said, "Oh, dear! I saw Mr. Timpany in my dream last night. His face was shining, and he sat by my side telling me something beautiful; but my child waked me up, and I cannot remember what he said."²

1 For the above account of the Canada missions we are indebted to Rev. J. W. Manning, of Halifax.

2. The portrait of Mr. Timpany is from a photograph taken 1867, just as he was first starting for India, and for which we are indebted to Rev. J. W. A. Stewart, of Hamilton, Ont., Secretary of the B. F. M. Society of Ontario and Quebec.

As Mr. Craig, of Akidu was absent in America, Messrs. Timpany and McLaurin were attempting to carry forward Mr. Craigs' work along with their own. But only a few days before Mr. Timpany's death, Mr. McLaurin, who was suffering from fever, set out for Rangoon in quest of health. Thus the mission was temporarily left in a very crippled condition.

WOMEN'S MISSIONARY SOCIETIES IN CANADA.

The Baptist sisterhood of Canada have several missionary societies of their own. Among these are the "Women's Baptist Missionary Society of Ontario" and the "Women's Baptist Foreign Missionary Convention. East." Both these societies were organized the same year, and each held its seventh annual meeting in 1884. It was by their joint recommendation that the missionary society of Ontario and Quebec appointed Miss Frith, of Montreal, to toil among the Telugu women. These enterprising societies also publish a paper called the "*Missionary Link*," which has proved a great success.

The society of Ontario and Quebec have now two missionary boats for the Cocanada and Akidu stations, one being named *Canadian*, the other named after the worthy president of the society, *T. S. Shenston*.

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